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Śrī Caitanya-bhāgavata

Ādi-khaṇḍa

Chapter One
Summary of Lord Gaura's Pastimes

The first five verses of this chapter are the māngaḷa-carana, or auspicious invocation verses. In the first verse the author offers his respects to both Śrī Caitanya Mahāprabhu and Nityānanda Prabhu. In the second verse he offers obeisances to only Śrī Caitanya Mahāprabhu, the Supreme Personality of Godhead. In the third verse the author discloses the confidential knowledge that Śrī Caitanya Mahāprabhu is nondifferent from Śrī Kṛṣṇa, the son of Yaśodā, and Nityānanda Prabhu is nondifferent from Śrī Balarāma, the son of Rohiṇī. In the fourth verse the author glorifies the form, qualities, and pastimes of Śrī Caitanyacandra. In the fifth verse the author glorifies the pastimes and characteristics of Śrī Caitanya's devotees. In the beginning of the book, prayers are offered to the devotees and the worship of devotees is described as superior to the worship of the Supreme Lord. The author then offers obeisances to the original Saṅkarṣana, Śrī Nityānanda-Baladeva, who is not only his spiritual master but who in His incarnation as Saṅkarṣana, or Ananta, serves Śrī Kṛṣṇa Caitanya in ten different forms and who as Seṣa constantly glorifies the qualities of Śrī Kṛṣṇa Caitanya with His thousands of mouths as He holds the universes on His heads. Śrī Nityānanda Prabhu is worshipable by even Lord Mahādeva, the greatest of the demigods, therefore He is jagad-guru, the spiritual master of the entire universe, and only by His mercy can one attain the eternal service of Śrī Kṛṣṇa Caitanya. The author also establishes that Lord Balarāma's rāsa-līlā is eternal, like that of Lord Kṛṣṇa, and he cites evidence from the Śrīmad Bhāgavatam in order to refute opposing views, which are contrary to the conclusions of the scriptures. While describing the glories of Lord Balarāma, the author explains that although Balarāma is nondifferent from Kṛṣṇa, the son of Mahārāja Nanda, He nevertheless serves Kṛṣṇa by accepting various forms such as His friend, brother, cāmarā, bed, house, umbrella, clothes, ornaments, and seat. The truths regarding Nityānanda-Baladeva, like those of Gaura-Kṛṣṇa, are difficult for even Lord Brahmā and Lord Śiva to understand. In His form as Seṣa, Lord Balarāma supports the entire universe and constantly glorifies the characteristics of Lord Kṛṣṇa with His thousand mouths. Śrī Nityānanda Prabhu is that same Lord Balarāma. In other words, Śrī Baladeva, who is the original Saṅkarṣana, is Lord Nityānanda. Other than by taking shelter of His lotus feet, there is no means for a living entity to gain freedom from material existence and attain the service of Gaura-Kṛṣṇa. The author composed Śrī Caitanya-māngaḷa or bhāgavata by the order and mercy of Śrī Nityānanda Prabhu. He did not exhibit any pride by presenting this great work, rather he humbly states that living entities who are under the clutches of māyā cannot possibly describe by
their own endeavor the topics of the Lord, who is the controller of mâyâ. Out of His causeless mercy, the Supreme Lord personally manifests in the heart of a living entity who has received the mercy of the spiritual master.

In this book the pastimes of Śrī Caitanya Mahāprabhu have been described in three divisions: (1) the Ādi-khanda, mainly comprising the Lord's scholastic pastimes, (2) the Madhya-khanda, mainly comprising the inauguration of the sankirtana movement, and (3) the Antya-khanda, mainly comprising the Lord's distribution of the holy names as a sannyâsi in Nilâcala. This chapter concludes with a summary of the contents of the entire book.

Gaudîya-bhâsyā

āśraya-visayā-dvaya,
anyo 'nya-sambhoga-maya,
râdhâ-krṣṇa mâdhurya dekhâya
vipralambha-bhâva-maya,
śrî-caitanya dinâśraya,
duye mîli' audârya vilâya

The worshipable Lord and His devotee enjoy each other's association as Râdhâ and Krṣṇa reveal Their sweet pastimes. The combined form of Râdhâ and Krṣṇa, Lord Śrī Caitanya, is the shelter of the fallen souls and the personification of audârya, magnanimity, and vipralambha-bhâva, service in separation.

bhakta râya-râmânanda,
ṣaura vraja-yuva-dvandva
dekhe nïja-bhâva-siddha-cakṣe
sei kâle râya bhûpa,
krṣñera sannyâsi-rûpa,
nâhi pâya sâdhakera lakṣye

When the confidential devotee of Śrī Gaura, Śrī Râmânanda Râya, saw with divine eyes that Gaura is the combined form of Râdhâ and Krṣṇa, he was not able to see the sannyâsi form of Krṣṇa.

râdhâ-bhâve nïja-bhrânti,
suvalita râdhâ-kânti,
audârye mâdhurya aprakâsa
audârye mâdhurya-bhrâma,
nâ karibe tâhe śrama,
bale prabhuvrândâvana-dâsa

Being absorbed in the mood of Râdhâ, Krṣṇa forgets Himself and exhibits Her dazzling complexion. The conjugal pastimes of the Lord are not manifest in His magnanimous pastimes. Vrândâvana dâsa Thâkura teaches us that one should not labor hard to find the conjugal pastimes of the Lord in His magnanimous pastimes.

gândhârvikâ-citta-hârî,
krṣṇa—yogye krpâkârî,
râdhâ vinâ tînho kârî naya
kângâla dinera saba,
śrî-caitanya dayârâna,
tānre sevi' tāhā siddha haya

Lord Kṛṣṇa, who enchants the heart of Gāndharvikā and who bestows mercy on the qualified devotees, does not belong to anyone other than Rādhārāṇī. The perfection of attaining His lotus feet is achieved by serving Śrī Caitanya, who is the ocean of mercy and friend of the poor.

caitanya-nitāi-kathā,
sunīle hṛdaya-vyathā,
ciratāre yāya suniścita
krṣne anurāga hayā,
visaye āsakti-ksayā,
śrotā labhe nija-nitya-hita

If one hears the topics of Śrī Caitanya and Nityānanda, the pangs of one's heart are certainly destroyed forever. By this process of hearing one attains the eternal benefit of attachment to Kṛṣṇa and detachment from material enjoyment.

bhāgavate kṛṣṇa-kathā,
yāsera lekhanī yathā,
tāra marma vṛndāvana jāni'
śrī-caitanya-bhāgavate,
varne anurūpa-mate,
gaura-krṣne eka kari' māni'

Śrīla Vṛndāvana dāsa Thākura understood the topics of Kṛṣṇa described by Śrīla Vyāsadeva in the Śrīmad Bhāgavatam, and in the same way He wrote Śrī Caitanya-bhāgavata, describing the pastimes of Gaura, who he accepted as nondifferent from Kṛṣṇa.

gaurera gaurava-lilā,
śuddha-tattva prakāśilā,
ye nitāi-dāsa vṛndāvana
tāṅhāra padabja dhāri',
anukṣana śiropari,
gaudiya-bhāsyera sankalana

The glorious pastimes of Gaura have been revealed by Śrī Vṛndāvana dāsa, the servant of Lord Nityānanda. Following in his footsteps and always keeping his lotus feet on my head, I write the Gaudiya-bhāsyā commentary on Caitanya-bhāgavata.

śrī-caitanya-bhāgavata,
lilā-mani-marakata,
caitanya-nitāi-kathā-sāra
śune sarva-kṣaṇa karne,
sahasra-mukhete varne,
grantha-rāja-mahimā apāra

Śrī Caitanya-bhāgavata is a collection of the jewel-like pastimes of Śrī Caitanya and Nityānanda. One should always hear and chant with thousands of mouths the unsurpassable glorification of the Lord contained in this great book.

śrī-bhāktivinoda-pada,
yāte nāše bhogi-gada,
śuddha-bhakti yān-ha 'te pracāra
likhite gaudīya-bhāṣya,
rahu citte tava dāṣya,
yāci, prabho! karunā tomāra

Śrīla Bhaktivinoda Thākura preached the process of pure devotional service, and his lotus feet destroy the desire for material enjoyment. While writing this Gaudīya-bhāṣya commentary I beg for his mercy. O Prabhu, let the desire for serving you always remain in my heart.

hari-vinodera āśā,
bhāgavata-vaśāhā-ḥāṣā,
kuṇja-sevā kariba yatane
bhakata-karunā ha 'le,
sarva-siddhi tabe mīle,
nāhi rākhi anya āśā mane

By the desire of Lord Hari and Śrīla Bhaktivinoda Thakura I am writing this commentary on Śrī Caitanya-bhāgavata. I will attentively serve Their Lordships in the kuṇjas. By the mercy of the devotees, one can achieve all perfection. Therefore I do not keep any other desire in my mind.

śuddha-bhakta mūrtimān,
śunaye yānḥāra kāṇa,
śrī-caitanya-bhāgavata-gāṇa
śrī-gaura-kiśora vara,
e dāsera guruvara,
sadā hṛpā kara more dāna

The pure devotees of the Lord hear and chant this Śrī Caitanya-bhāgavata. Śrī Gaurakiśora dāsa Bābājī is the spiritual master of this servant, so I always beg for his mercy.

śrī-vārśabhanāvī-devi-
āśliṣṭa-dayite sevī',
yena chādi aparādha ghora
śrī-vraja-pattante vasi',
gāndharvike, divā-nisi,
giridhaṃse vā pāi tora

Śrī Vārśabhanāvī dayita dāsa desires to serve the beloved Lord of Śrī Vārśabhanāvidevi by giving up all offenses. O Gāndharvikā-Giridhāri, I pray day and night for Your service while sitting at Śrī Vraja-pattana, Māyāpur.

Opening Words

The original name of Śrī Caitanya-bhāgavata was Śrī Caitanya-mangala. As Śrī Locana dāsa Thākura, the disciple of Narahari Sarakāra Thākura, wrote another book named Śrī Caitanya-mangala, Śrīla Vṛndāvana dāsa Thākura later changed the name of his own book to Śrī Caitanya-bhāgavata in order to differentiate the two books. When Śrīla Kṛṣṇadāsa Kavirāja Gōvīmī refers to Śrī Caitanya-mangala
in his Śrī Caitanya-caritāmṛta, he is referring to this Śrī Caitanya-bhāgavata. It is said that Śrīla Vṛndāvana dāsa Thākura changed the name of his book to Śrī Caitanya-bhāgavata by the desire of Śrīmati Nārāyani devī. Anyway, as in the Śrimad Bhāgavatam the pastimes of Kṛṣṇa are described, in this book the pastimes, particularly the Navadvīpa pastimes, of Śrī Caitanyadeva, who is nondifferent from the son of Nanda, are described. Śrī Caitanya-caritāmṛta deals more with Śrī Caitanya's pastimes as a sannyāśī in Nīlācala and therefore may be accepted as a supplement to Śrīla Vṛndāvana dāsa Thākura's book. This great book is divided into three parts—Ādi, Madhya, and Antya. Ādi-kanda extends up to the Lord's acceptance of initiation, Madhya-kanda extends up to the Lord's acceptance of sannyāsa, and Antya-kanda describes some of the Lord's pastimes over a period of a few years in Nīlācala. The Lord's later pastimes in Nīlācala are not described in this book. Such later pastimes were also not described by Śrī Mrāri Gupta in his book Śrī Caitanya-carita.

TEXT 1

ajānu-lambita-bhujau kanakāvadātām
sankirtanaikapitarau kamalāyatāksau

viśvambharau dvija-varau yuga-dharma-pālau
vande jagat priyā-karau kunāvatārām

I offer my respectful obeisances unto Śrī Caitanya Mahāprabhu and Śrī Nityānanda Prabhu, whose arms extend down to Their knees, who have golden yellow complexions, and who inaugurated the congregational chanting of the holy names of the Lord. Their eyes resemble the petals of a lotus flower; They are the maintainers of the living entities, the best of the brāhmaṇas, the protectors of religious principles for this age, the benefactors of the universe, and the most merciful of all incarnations.

In this first verse of the maṅgalācarana the forms of Śrī Gaura and Śrī Nityānanda are described. They have long arms that stretch to Their knees, Their complexions are like gold, and Their eyes are like the petals of the lotus flower. These two brothers have been described and adored as the inaugurators of the sankirtana movement, the protectors of religious principles for this age, the maintainers of the living entities, the benefactors of the universe, the best of the brāhmaṇas, and the most merciful of all incarnations. Śrī Gaurahari and Śrī Nityānanda are the bestowers of the maha-mantra, the spiritual masters of the universe, and the fathers of the pure chanting of the holy names. They are both benefactors of the universe, because They preach the principles of jīve dayā, compassion for all living entities. They are addressed as karunā and viśvambhara, merciful and the maintainers of the universe, because They have preached the religious principles for the age of Kali, in the form of serving Viṣṇu and the Vaiṣṇavas through the process of sankirtana, which is the only means of deliverance for the people of this age. Everyone should follow the principles of such prayers by nāme ruci, having a taste for chanting the holy names, jīve dayā, showing compassion for other living entities, and vaisnava-seva, serving the Vaiṣṇavas. By using dvi-vacana [the verb form for two] rather than bahu-vacana [plural verb form] it is established that Their preaching, mercy, and protection of yuga-dharma is different from that
found in seminal succession.
The arms of great personalities stretch to their knees, as indicated by the words ajānu-lambita-bhujau, whereas ordinary people's arms are not like that. Śrī Gaura and Śrī Nityānanda are both viṣṇu-tattva who have appeared in this world. All the symptoms of great personalities were found in Their transcendental bodies. It is stated in the Caitanya-caritāmṛta (Ādi 3.42-44): “One who measures four cubits in height and in breadth by his own hand is celebrated as a great personality. Such a person is called nyagrodha-parimandala. Śrī Caitanya Mahāprabhu, who personifies all good qualities, has the body of a nyagrodha-parimandala. His arms are long enough to reach His knees, His eyes are just like lotus flowers, His nose is like a sesame flower, and His face is as beautiful as the moon.”
The phrase kanakāvadātou is explained as follows: Since They both perform pastimes in the mood of devotees, Their complexions are golden. They are the viṣaya-vigraha, or shelter of all devotees, They are the source of all spiritual beauty, and They attract all living entities. Lord Caitanya is the Supreme Personality of Godhead, and Lord Nityānanda is His personal manifestation. As stated in the Mahābhārata (Dāna-dharma, Viṣṇu-sahasra-nāma-stotra, 149.92, 75 (Śrila Bhaktisiddhanta Sarasvati Thākura refers here to two verses, but quotes only two lines from the former. Two lines from the latter verse: sannyāsa-hre chamanāh sānto niṣṭhā-sānti-parāyanah—“In His later pastimes He accepts the sannyāsa order, and He is equi-poised and peaceful. He is the highest abode of peace and devotion, for He silences the impersonalist nondevotees,” are combined with the former two lines and quoted as one verse in the Caitanya-caritāmṛta.): suvarna-varno hemāngo varāṅgaḥ candanāṅgadi—“In His early pastimes He appears as a householder with a golden complexion. His limbs are beautiful, and His body, smeared with the pulp of sandalwood, seems like molten gold.”
The words sankīrtanaśa-pitarau indicate that Śrī Gaura-Nityānanda are the inaugurators of the śrī-krṣna-sankīrtana movement. Śrila Kavirāja Gosvāmī has written in the Caitanya-caritāmṛta (Ādi 3.76) as follows:

sankīrtana-pravartaka śrī-krṣna-caitanya
sankīrtana-yajne tānre bhaje, sei dhanya

“Lord Śrī Kṛṣṇa Caitanya is the initiator of sankīrtana [congregational chanting of the holy name of the Lord]. One who worships Him through sankīrtana is fortunate indeed.”

By using the dvi-vacana form of the word viṣvambhara, both Viṣvarūpa and Viśvambhara are indicated. Śrī Gaura and Śrī Nityānanda are both viṣṇu-tattva, and since They have distributed love of God to the world through the chanting of the holy names, They are known as Viśvambhara. Śrī Nityānanda and Śrī Viṣvarūpa are one. Please refer to the Ādi-khaṇḍa (4.47-49) of this book. Śrīla Kaviṛāja Gosvāmī has written in the Caitanya-caritāmṛta (Ādi 3.32-33) as follows: “In His early pastimes He is known as Viśvambhara because He floods the world with the nectar of devotion and thus saves the living beings. The verbal root dubbhṛ [which is the root of the word “viṣvambhara”] indicates nourishing and maintaining. He [Lord Caitanya] nourishes and maintains the three worlds by distributing love of God.”
A reference to the word viṣvambhara is given in the Vedas (Athrava Veda, second khāṇḍa, third prayāthaka, fourth anuvāk, fifth mantra) as follows: viṣvambhara viṣvena mā bharasā pāhi svāhā—“Please preserve me by sustaining the universe, O
Viśvambhara, upholder of the universe.”
The word dvija generally refers to brāhmaṇas, ksatriyas, and vaiśyas who have undergone the purificatory processes, but here the word dvija-varau refers to Lord Caitanya and Lord Nityānanda, who are dressed as brāhmaṇas and who have taken the role of ācāryas. Only brāhmaṇas are meant to take sannyāsa, because ksatriyas and vaiśyas are not qualified. So according to āśrama consideration, only brāhmaṇas are addressed as dvija-vara. Both Śrī Gaura and Śrī Nityānanda took the role of jagad-guru ācāryas and taught devotional service of the Lord to the people of this world, therefore They are the crest jewels amongst the brāhmaṇas. In this incarnation They did not consider Themselves cowherd boys and perform pastimes like rāsa-līlā with any cowherd damsels either in Gauda-desa or in Orissa. If one wants to destroy the distinction between the mādhurya pastimes of Vṛndāvana and the audārya pastimes of Navadvīpa, then he will commit rasabhāsa and fall into hell due to the offense of opposing the conclusions of the author [Vṛndāvana dāsa Thākura] and Rāmānanda Rāya.
The word dvija-varau may alternatively refer to dvija-rajau, or two full moons that have simultaneously arisen.
The word yuga is explained as follows: A mahā-yuga consists of 4,320,000 earthly years. A kalpa, or day of Brahmā, consists of 1,000 mahā-yugas. In this day of Brahmā there are 14 Manus, each of whom rule for 71 such yugas. A 1/10th portion of a mahā-yuga is the duration of Kali-yuga, a 2/10ths portion of a mahā-yuga is the duration of Dvāpara-yuga, a 3/10ths portion of a mahā-yuga is the duration of Tretā-yuga, and a 4/10ths portion of a mahā-yuga is the duration of Satya-yuga.
Regarding yuga-dharma: The process of self-realization for Satya-yuga is meditation, for Tretā-yuga is sacrifice, for Dvāpara-yuga is Deity worship, and for Kali-yuga is congregational chanting of the holy names of the Lord. As stated in the Śrīmad Bhāgavatam (12.3.52):

\[ \text{kṛte yat dhyāyato viṣṇum} \\
\text{tretāyāṁ yajato makhaih} \\
\text{dvāpara paricaryāyāṁ} \\
\text{kala tad dhari-kīrtanāt} \]

“Whatever result was obtained in Satya-yuga by meditating on Viṣṇu, in Tretā-yuga by performing sacrifices, and in Dvāpara-yuga by serving the Lord's lotus feet can be obtained in Kali-yuga simply by chanting the Hare Kṛṣṇa mahā-mantra.”
Elsewhere in the Śrīmad Bhāgavatam (12.3.51) it is stated:

\[ \text{kaler dosa-nidhe rājann} \\
\text{asti hy eko mahan guṇah} \\
\text{kīrtanād eva kṛṣnasya} \\
\text{mukta-sangah param vrajet} \]

“My dear King, although Kali-yuga is an ocean of faults, there is still one good quality about this age: Simply by chanting the Hare Kṛṣṇa mahā-mantra, one can become free from material bondage and be promoted to the transcendental kingdom.” The Śrīmad Bhāgavatam (11.5.36) further states:

\[ \text{kālim sabhājayanty āryā} \]
guna jñāh sāra-bhāginaḥ
yatra sankirtanenaiva
sarva-svārtho bhilabhyaṭe

“Those who are actually advanced in knowledge are able to appreciate the essential value of this age of Kali. Such enlightened persons worship Kali-yuga because in this fallen age all perfection of life can easily be achieved by the performance of sankirtana.” And in the Viṣṇu Purāṇa (6.2.17) it is stated:

dhāyaṇaṁ kṛte yajan yajñais
tretāyāṁ dvāpare ‘recayan
yad āpnoti tad āpnoti
kalau sankirtiya keśavam

“Whatever is achieved by meditation in Satya-yuga, by the performance of sacrifice in Tretā-yuga, and by the worship of Lord Kṛṣṇa’s lotus feet in Dwāpara-yuga is obtained in the age of Kali simply by glorifying the name of Lord Keśava.”

The phrase yuga-dharma-pālaṇa is described as follows: According to the scriptures dealing with karma-kāṇḍa, or frutitive activities, the religious principle for the age of Kali is charity. But as the maintainers of yuga-dharma, the two most magnanimous Lords, Śrī Gaura and Śrī Nityānanda, have inaugurated the congregational chanting of the holy names of Kṛṣṇa. The Śrīmad Bhāgavatam (11.5.32 and 10.8.9) says:

krṣna-varṇam tviṣākrṣnaṁ
sāṅgapāṅgāstra-pārsadam
yajñaiḥ sankirtana-prayair
yajanti hi su-medhasah

“In the age of Kali, intelligent persons perform congregational chanting to worship the incarnation of Godhead who constantly sings the names of Kṛṣṇa. Although His complexion is not blackish, He is Kṛṣṇa Himself. He is accompanied by His associates, servants, weapons and confidential companions.”

āsan varṇās trayo hy asya
gṛhnato ‘nuyugam tanūḥ
śuklo raktas tathā pita
idānīṁ krṣṇatāṁ gataḥ

“Your son Kṛṣṇa appears as an incarnation in every millennium. In the past, He assumed three different colors—white, red, and yellow—and now He has appeared in a blackish color. [In another Dwāpara-yuga, He appeared (as Lord Rāmacandra) in the color of śuka, a parrot. All such incarnations have now assembled in Kṛṣṇa.]”

Śrīla Rūpa Gosvāmī has offered his obeisances unto Śrī Kṛṣṇa Caitanyadeva as follows:

namo mahā-vadānyāya
krṣṇa-prema-pradāya te
krṣṇāya krṣṇa-caitanya-
nāmne gaura-tviṣe namah

“I offer my respectful obeisances unto the Supreme Lord Śrī Kṛṣṇa Caitanya, who is more magnanimous than any other avatāra, even Kṛṣṇa Himself, because He is
bestowing freely what no one else has ever given—pure love of Kṛṣṇa.” In other words, magnanimity is Śrī Caitanya Mahāprabhu’s characteristic and distributing love of Kṛṣṇa is His pastime. Śrīla Kaviṛāja Gosvāmī has stated in the Caitanya-caritāmṛta (Ādi 8.15):

śrī-krṣṇa-caitanya-dayā karaha vicāra
vicāra harite citte pābe camatkāra

“If you are indeed interested in logic and argument, kindly apply it to the mercy of Śrī Caitanya Mahāprabhu. If you do so, you will find it to be strikingly wonderful.” Śrīla Bhaktivinoda Thākura has written about this mercy as follows: (dayāla) nītāi-caitanya bale’ dākre âmāra mana—“My dear mind, please chant the names of the most merciful Nītāi-Caitanya.” Actually the charity given by Śrī Gaura-Nityānanda is matchless, supreme, and unique. They are both maintainers of yuga-dharma, performers of śrī-krṣṇa-saṅkīrtana, and bestowers of unalloyed mercy. The words jagat priya-karau indicate that Śrī Gaura-Nityānanda are the benefactors of the universe. Śrīla Kṛsnadāsa Kaviṛāja Gosvāmī has written in the Caitanya-caritāmṛta (Ādi 1.86,102) as follows:

sei dui jagatere haiyā sadaya
gaudeśe pūrva-saile karilā udaya

ei candra sūrya dui parama sadaya
jagatera bhāgye gaude karilā udaya

“These two have arisen over the eastern horizon of Gauda-deśa [West Bengal], being compassionate for the fallen state of the world. These two, the sun and moon, are very kind to the people of the world. Thus for the good fortune of all, They have appeared on the horizon of Bengal.” The Caitanya-caritāmṛta (Ādi 1.2) further states:

vande śrī-krṣṇa-caitanya-
 nityānandau sahoditau
gaudosayē puspavantau
citrau san-dau tamo-nudau

“I offer my respectful obeisances unto Śrī Kṛṣṇa Caitanya and Lord Nityānanda, who are like the sun and moon. They have arisen simultaneously on the horizon of Gauda to dissipate the darkness of ignorance and thus wonderfully bestow benediction upon all.”

Regarding karunāvatārau, the two merciful incarnations, Śrīla Rūpa Gosvāmī has written about Lord Caitanya Mahāprabhu in the introduction to his Vidyadhāmādhava as follows: anarpita-carim cirāt karunayāvatirnāḥ kalau—“He has appeared in the age of Kali by His causeless mercy to bestow what no incarnation ever offered before.” Śrīla Kaviṛāja Gosvāmī has written in the Caitanya-caritāmṛta (Ādi 5.207, 208, 216): “Who in this world but Nityānanda could show His mercy to such an abominable person as me? Because He is intoxicated by ecstatic love and is an incarnation of mercy, He does not distinguish between the good and the bad. The mercy of Lord Nityānanda showed me Śrī Madana-mohana and gave me Śrī Madana-mohana as my Lord and master.”

TEXT 2
O my Lord! You are eternally existing—in the past, present, and future—yet You are the son of Śrī Jagannātha Miśra. I offer my repeated obeisances unto You along with Your associates (Your devotee servants), Your sons (Your Gosvāmī disciples or the processes of devotional service, such as the congregational chanting of the holy name), and Your consorts (who, according to regulative principles, refer to Viṣṇupriyā, who is Bhū-śakti, Laksṇāmī, who is Śrī-śakti, and Navadvipa, which is Nilā, Lilā, or Durgā, and, according to devotional principles, refer to the two Gadāḍharas, Narahari, Rāmānanda, Jagadānanda, and others).

In the second verse of the auspicious invocation, Śrī Caitanya Mahāprabhu is addressed as follows: He is the Absolute Truth, existing in the past, present, and future, and therefore He is eternal. I offer my obeisances to Śrī Gaurasundara, the son of Jagannātha, along with His servants, sons, consorts, and associates. The word jagannātha-suta is singular and so refers only to Śrī Gaurasundara; Jagannātha Miśra's other son, Śrī Viśvarūpa, or Śankarāranya Svāmī, is not referred to herein, as Śrī Viśvarūpa took sannyāsa in His childhood and had no disciples in the renounced order. Therefore the later two adjectives of this verse—sa-kalatrayā and sa-putrayā—are not applicable to Him.

One may question how the word sa-putrayā can be applied to Śrī Gaurasundara. In answer to this it is to be understood that the Lord's renunciate Gosvāmī disciples are accepted as His sons and His householder disciples are accepted as His servants. The renunciate sannyāsīs who belong to the Acyuta-gotra are considered the Lord's sons. In the beginning of his Upadesāmṛta, Śrīla Rūpa Gosvāmī has established his followers as tridāti-sannyāsīs. They are actually the Lord's own family members. Śrī Acyuta Prabhu, the son of Advaita Ācārya, is the founding forefather of the Acyuta-gotra, and he is therefore addressed as Acyutānanda. The followers of the two Prabhūs, Śrī Nityānanda and Śrī Advaita, are the servants of Their Lord, Śrī Caitanya Mahāprabhu. According to regulative principles, the consorts of Śrī Gaura-Nārāyana are Viṣṇupriyā, who is Bhū-śakti, Laksṇāmī, who is Śrī-śakti, and Śrī Navadvipa-dhāma, which is Nilā, Lilā, or Durgā.

According to devotional principles, the consorts of Śrī Gaura-Govinda are Śrī Gadāḍhara Pandita, Śrī Gadāḍhara dāsa, Śrī Narahari, Śrī Jagadānanda, Śrī Vakreśvara, Śrī Rāmānanda, Śrī Rūpa-Sanātana, and other Gosvāmīs. Śrīla Kaviräja Gosvāmī has written in his Caitanya-caritāmṛta (Ādi 7.14): “One of Them is Mahāprabhu, and the other two are prabhūs. These two prabhūs serve the lotus feet of Mahāprabhu.”

**TEXT 3**

avatīrṇau sa-kārūnyau
paricchinṛnau sad iśvarau
śrī kṛṣṇa caitanya-nityānanda
dvau bhrātarau bhaje
I worship the two brothers, Śrī Kṛṣṇa Caitanya and Śrī Nityānanda, who have descended in this world as the supreme controllers. They have appeared in covered forms as the embodiments of mercy.

The word paricchinnau indicates that the spiritual pastimes of the svayam-rūpa, original form of the Supreme Lord, and His svayam-prakāśa, first expansion, are full of spiritual variegatedness. Śrī Gaura-Nityānanda, or Śrī Kṛṣṇa-Balarāma, are nondifferent, yet They have accepted two forms as svayam-rūpa and svayam-prakāśa.

Bhratarau means “the two brothers.” Śrīmān Mahāprabhu and Nityānanda Prabhu did not play the role of seminal brothers. In order to establish that there is no difference between the pastimes of the svayam-rūpa and svayam-prakāśa, the transcendentalists address Them as brothers out of spiritual consideration.

TEXT 4

sa jayati viśuddha-vikramah
kanakābhah kamalāyateksaṇaḥ
vara-jānu-vilambi-ṣad-bhujo
bahudhā bhakti-rasābhīnartakah

All glories to Śrī Gaurasundara, whose powerful activities are supremely pure, whose bodily complexion is like molten gold, whose eyes are like lotus petals, whose six beautiful arms extend to His knees, and whose heart is inundated by loving devotional sentiments as He enjoys dancing in various ways during kirtana.

The phrase bahudhā bhakti-rasābhīnartakah is explained as follows: When the five direct rasas and seven indirect rasas interact with one another it is called bhakti-rasa. The object of attachment for the devotees situated in the five direct rasas, Śrī Gaurasundara, danced along with those who had taken shelter of Him.

TEXT 5

jayati jayati devah kṛṣṇa-caitanya-candro
jayati jayati kirtis tasya nityā pavitrā

jayati jayati bhṛtyās tasya viśeṣa-mūrter
jayati jayati nṛtyam tasya sarva-priyānām

All glories to Śrī Kṛṣṇa Caitanyacandra, who is the fully independent Supreme Personality of Godhead and the abode of transcendental pastimes! All glories to His eternally pure activities! Śrī Gaurasundara is the controller of all other controllers, the Lord of the universe, and the embodiment of transcendental knowledge. All glories to His devotees, and all glories to the dancing of His beloved associates!

After Śrī Gaurasundara left Navadvīpa, His followers addressed Him as Śrī Kṛṣṇa Caitanyacandra, the predominating Deity of sambandha. Śrī Rūpa Gosvāmi has stated in his prayer: kṛṣṇāya kṛṣṇa-caitanya-nāmne gaura-tvise namah—“I offer my respectful obeisances unto the Supreme Lord Śrī Kṛṣṇa Caitanya, who has assumed
the golden color of Śrīmati Rādhārānī.” It is stated in the Caityana-caritāmṛta (Ādi 3.34): “In His later pastimes He is known as Lord Śrī Kṛṣṇa Caitanya. He blesses the whole world by teaching everyone the glories of Lord Śrī Kṛṣṇa.”

Those who are acetanāsraya, or devoid of spiritual consciousness, should not think that they can contaminate the teachings of Lord Gaurāṅga simply by replacing Caityana-mangala with Gaura-mangala, Caityana-bhāgavata with Gaura-bhāgavata, Caityana- caritāmṛta with Gaurāṅga-caritāmṛta, or Caityana-candrodaya with Gaura-candrodaya. In gaura-ilā the Lord has accepted the name Śrī Kṛṣṇa Caitanya in order to awaken the propensity of materialistic people, who are acaitanya, devoid of spiritual consciousness, to develop their caityana-dharma, in the form of cultivating Kṛṣṇa consciousness. He also induced people who aspired for liberation to engage in the worship of Lord Kṛṣṇa.

Śrī Gaurasundara is mahā-vadanya, most magnanimous, and kṛṣṇa-prema-pradātā, the bestower of love for Kṛṣṇa—these are His supremely pure eternal glories. All the devotees who are direct servants of Śrī Viśvambhara, the controller of the universe and Lord of Goloka, are personally maintained by Him and are therefore the owners of His entire wealth and opulence.

All glories to the servitorship of Śrī Svārūpa Dāmodara, Śrī Rāmānanda, Śrī Vakreśvara, and other beloved devotees, who in the mood of gopīs always glorify the Lord.

TEXT 6

ādye śrī caityana-priya-gośṭhīra carane
aśesa-prakāre mora danda-paranāme

In the beginning I offer unlimited obeisances to the feet of the loving, confidential devotees of Lord Śrī Caitanya.

Before offering prayers to Śrī Caitanya, the author offers his obeisances at the feet of the Lord’s confidential devotees. Among the confidential devotees of the Lord, the spiritual master is the prime celebrity. Lord Nityānanda Prabhu Himself is the author’s spiritual master.

Gośthī refers to a group of persons who have great relish for a wide variety of scriptures, who are endowed with truthful words, who are embellished with faultless ornaments, and who are full of perfect knowledge. Hearing topics related to the Lord from the Bhāgavata and other scriptures, they realize the Lord. The word danda means “falling to the ground straight like a stick,” and the word paranāma means “obeisances.” Such obeisances are of four varieties: (1) offering greetings, (2) offering obeisances with eight parts of the body touching the ground, (3) offering obeisances with five parts of the body touching the ground, and (4) bowing the head with folded hands.

TEXT 7

tabe vandon śrī kṛṣṇa caityana maheśvara
navadvīpe avatāra, nāma—viśvambhara

I then offer my obeisances to the Supreme Personality of Godhead, Śrī Kṛṣṇa Caitanya. He incarnated in Navadvīpa, and He is known as Viśvambhara.
After first offering obeisances unto his spiritual master, Śrī Nityānanda Prabhu, the author then offers his obeisances unto Śrī Caitanyaadeva. This is the proper etiquette. That is why the word 

, or “then,” is used in this verse.

Long before the advent of Śrīpāda Śankaracārya, the tridandi sannyāsa order existed in the Vaiśnava line of Śrī Viṣṇusvāmī. In the Viṣṇusvāmī Vaiśnava sampradāya, there are ten different kinds of sannyāsa names and 108 different names for sannyāśīs who accept the tridanda, the triple staff of sannyāsa. But at the time of Śankaracārya, who was a Vedāntist inclined to impersonalism and who preached the philosophy of monism, the sect of pañcopāsakas (those who worship five gods) had again become prominent in India. That is why Śrī Caitanya Mahāprabhu accepted Vedic sannyāsa from the Śaṅkara-sampradāya, which uses ten names for their sannyāśīs. In Āryāvarta, many Āryan pseudo-followers of the Vedas became followers of Śankaracārya known as pañcopāsakas under the guidance of that sampradāya. The ten names of the Śaṅkara sannyāśīs are Tirtha, Āśrama, Vana, Aranya, Giri, Parvata, Sāgara, Sarasvati, Bhārati, and Purī. The title and abode of each sannyāśī and brahmacārī is as follows: Sannyāśīs with the titles Tirtha and Āśrama generally stay at Dvārakā, and their brahmacārī name is Svarūpa. Those known by the names Vana and Aranya stay at Purusottama, or Jagannātha Purī, and their brahmacārī name is Prakāśa. Those with the names Giri, Parvata, and Sāgara generally stay at Badarikāśrama, and their brahmacārī name is ánanda. Those with the titles Sarasvati, Bhārati, and Purī usually live at Śrīṅgeri in South India, and their brahmacārī name is Caitanya.

Śrīpāda Śankaracārya established four monasteries in India, in the four directions north, south, east, and west, and he entrusted them to four sannyāśī disciples. Now there are hundreds of branch monasteries under these four principal monasteries, and although there is an official symmetry among them, there are many differences in their dealings. The four different sects of these monasteries are known as Ānandavāra, Bhogavāra, Kitavāra, and Bhūmivāra, and in course of time they have developed different ideas and different slogans.

According to the regulation of Śaṅkara’s sect, one who wishes to enter the renounced order in the disciplic succession must first be trained as a brahmacārī under a bona fide sannyāśī. The brahmacārī’s name is ascertained according to the group to which the sannyāśī belongs. This custom is current in this sampradāya up to the present day.

Lord Caitanya superficially accepted sannyāsa from Keśava Bhārati and became known as Śrī Kṛṣṇa Caitanya. The Lord kept His brahmacārī name even after accepting sannyāsa. Those who recorded the Lord’s pastimes did not mention that the Lord ever identified Himself as Bhārati. Although a sannyāśī in the Śaṅkara-sampradāya thinks that he has become the Supreme, Śrī Caitanya Mahāprabhu considered Himself the eternal servant of Lord Kṛṣṇa even after He took ekadanda-sannyāsa. As the friend of the living entities and spiritual master of the universe, He benefitted the conditioned souls by preaching pure devotional service of Lord Kṛṣṇa among them and never exhibited the pride of an ekadandi-sannyāsa. The brahmacārīs’ only pride is their service to their spiritual master, which is not unfavorable to devotional service. The authentic biographies also mention that when Lord Caitanya took sannyāsa He accepted the danda (rod) and begging pot, which are symbolic of the sannyāsa order.

The word maheśvara is found in the Śvetāsvatara Upaniṣad (4.10 and 6.7) as
follows: māyām tu prakṛtim vidyān māyinām tu maheśvaram—“Although māyā [illusion] is false or temporary, the background of māyā is the supreme magician, the Personality of Godhead, who is Maheśvara, the supreme controller,” and tam īsvarānāṁ paramāṁ maheśvaram—“You are the supreme controller of all controllers.” In his commentary on Śrīmad Bhāgavatam (11.27.23), Śrīla Śrīdhara Svāmī has quoted the following verses from the Padma Purāṇa:

yo vedādau svarah prokto
vedānte ca pratiṣṭhitah
tasya prakṛti-linasya
yah parah sa maheśvarah

“He who is described in the Vedas and established in the Vedānta, who exists after the merging of prakṛti, is called Maheśvara.”

yo ’sāv akāro vai viṣṇur
viṣṇur nārāyanō harīh
sa eva puruṣo nityah
paramātmā maheśvarah

“The original person, who remains after annihilation, is none other than Lord Viṣṇu, who is certainly nondifferent from Nārāyana, or Hari. He is the eternal Supersoul known as Maheśvara.” Also in the Brahma-vaivarta Purāṇa (Prakṛti-khanda, Chapter 53) it is said:

viśva-sthānam ca sarveṣāṁ
mahatāmiśvarah svayam
maheśvaram ca tenemāṁ
pravadantī maniṣināḥ

“The wise say that maheśvara refers to the Lord of all places in the universe, which is called mahat.”

The city of Navadvipa is situated on the eastern bank of the Ganges. For a long time it was the capitol of the Sena kings. At present the place formerly known as Navadvipa consists of a number of villages with various names. The place now known as Śrī Māyāpur is the site wherein the residences of Jagannātha Miśra, Śrīvāsa Thākura, Śrī Advaita Ācārya, and Murāri Gupta were formerly situated. Due to the change in the course of the Ganges, most of the Navadvipa area of Lord Caitanya’s time has been submerged. Therefore most of the inhabitants were forced to shift to nearby places. The modern city of Navadvipa is situated at the place known during the time of Lord Caitanya as Kuliyā, or Pāhādapura, but in the eighteenth century Navadvipa was situated on the island of Kuliyā-daha or Kāliyā-daha. In the seventeenth century, however, Navadvipa was situated at the places now known as Nidayā, Śaṅkara-purāṇa, and Rudrapādā. Previous to that and up to the sixteenth century the Navadvipa of Lord Caitanya’s time extended throughout the places now known as Śrī Māyāpur, Ballāl-dīghi, Vāmāna-pukura, Śrī Nāthapurā, Bhrū-rūdāṅgā, Sīmuliā, Rudrapādā, Tārānavāsa, Kariyāti, and Rāma-jīvanapura. The present day village of Vāmāna-pukura was then known as Belpukura, but when this ancient village of Belpukura was shifted to Meghāra-cadā at the end of the seventeenth century it became known as Vāmāna-pukura. Rāmacandrāpura, Kākadera Māṭha, Śrī Rāmapura, Bāblā Ādi, and other places were on the western side of the Ganges. Some of these places were part of Koladvipa,
and some were part of Modadrumadvipa. Although some places like Cinādāṅgā and Pāhādapura are now lost, places like Tegharā Kola, Kola Āmāda, and Kuliyāgañja of present day Navadvipa still display evidence of ancient Koladvipa. Vidyānagara, Jannagara, Māmgāchi, Kovlā, etc., on the western side of the Ganges, are supposed to be suburbs of ancient Navadvipa. Various unreasonable arguments regarding the location of ancient Navadvipa began even before the time of Lord Caitanya and have presently taken a terrible shape due to various reasons. These baseless arguments have not and will not ever be successful. Under the order of perfect devotees like Śrīla Jagannātha dāsa Bābāji it has again been indisputably established that a short distance from the samādhi of Chand Kazi is the site of Jagannātha Miṣra and Śacidevi's house (the Lord's birthplace) at Śrī Māyāpur Yogapitha. All impartial historical and spiritual evidence enriched with reason and argument indisputably conclude that the area surrounding present day Māyāpur is the site of ancient Navadvipa.

In the twelfth wave of Bhakti-ratnākara it is written: “It is specifically stated in the Viṣṇu Purāṇa that all of the Lord's abodes are situated within Nadia. The Viṣṇu Purāṇa (2.3.6-7) states: ‘Please hear about the nine islands of Bhārata-varṣa known as Indradvīpa, Kaśeru, Tāmraparṇa, Gabhastimān, Nāgadvīpa, Saumya, Gandharva, Vārūṇa, and the ninth, Navadvīpa, which is situated near the ocean in the midst of the other eight islands. Navadvīpa extends 1,000 yojanas from north to south.’

“In his commentary on these two verses, Śrīla Śrīdhara Svāmī writes: ‘In these verses the word sāgara-samvṛtta means “near the ocean.” Since the name of the ninth island is not separately mentioned, it is obvious that the ninth island is Navadvīpa.’

“In the Gaura-ganoddeśa-dīpiṇā (18) it is said: ‘All glories to the most wonderful abode of Navadvīpa, which those in full knowledge of rasa call Vṛndāvana, which people of knowledge call Goloka, which others call Śvetadvīpa, and still others call Paravoyama, the spiritual sky.’

‘Navadvīpa is famous throughout the universe as the place where the nine types of devotional service, beginning with hearing, shine brilliantly. The nine varieties of devotional service are enumerated by Prahlāda Mahārāja in the Śrīmad Bhāgavatam (7.5.23-24) as follows: ‘Hearing and chanting about the transcendental holy name, form, qualities, paraphernalia and pastimes of Lord Viṣṇu, remembering them, serving the lotus feet of the Lord, offering the Lord respectful worship with sixteen types of paraphernalia, offering prayers to the Lord, becoming His servant, considering the Lord one's best friend, and surrendering everything unto Him (in other words, serving Him with the body, mind and words)—these nine processes are accepted as pure devotional service. One who has dedicated his life to the service of Kṛṣṇa through these nine methods should be understood to be the most learned person, for he has acquired complete knowledge.’

“Although Śrī Navadvīpa consists of nine separate islands, they remain one. Throughout Satya, Tretā, and Dvāpara yugas, up through the beginning of Kali-yuga, the name of Navadvīpa was never lost; but as Kali-yuga progresses, the name of Navadvīpa will be nearly forgotten. Some persons, however, will realize the abode of Navadvīpa. By Kṛṣṇa's will, Vaiṣṇāvās established many villages in Vraja and named them according to the pastimes that were performed there, yet as time passed many of those places were forgotten or renamed. In the same way, the villages of Navadvīpa were manifested and named according to the pastimes.
performed there by the Lord and His devotees, yet some of them were forgotten and some were renamed. The name of Navadvīpa, however, remained. Simply by hearing the word dvīpa, one's miseries are diminished. There are nine dvīpas on the eastern and western sides of the Ganges. Antardvīpa, Simantadvīpa, Godrumadvīpa, and Śrī Madhyadvīpa are situated east of the Ganges, while Koladvīpa, Rtudvīpa, Jahnuadvīpa, Modramadvīpa, and Rudradvīpa are situated west of the Ganges. Beloved devotees of the Lord headed by Śiva and Pārvatī eternally reside in the abode of Navadvīpa.”

Tridandi Gospāmi Śrīla Prabhadhānanda Sarasvati has written in his Navadvīpa-sataka (1-2): “Through the nine processes of devotional service, beginning with hearing, remembering, and worshiping, we adore the Supreme Personality of Godhead, Śrī Kṛṣṇa, who is absorbed in the mood of Rādhārāṇī, who is resplendent with the radiance of molten gold, who in Navadvīpa is always engaged in kīrtana with associates playing mrdanga and karatalas, who is eternally worshipable by all living entities, who is the destroyer of the contamination of the age of Kali, and who is the bestower of happiness to His devotees. We adore Śrī Navadvīpa-dhāma, which is manifested by the Lord’s internal potency, which bestows supreme happiness, which the Chāndogya Upaniṣad glorifies as Para-Brahmapura, which is glorified by the smṛtis as Vaikuntha, the abode of Viśnu, which is called Śvetadvīpa by some great souls, and which is known as Vṛndāvana by the rare devotees conversant with transcendental mellows.”

The word avatāra is explained by Śrīla Jiva Gosvāmi in his Kṛṣṇa-sandarbha as follows: “An avatāra is He who descends into the material realm.” Śrīla Baladeva Vidyabhūṣana has commented on the description of the Lord’s incarnations in Śrīla Rūpa Gosvāmi’s Laghu-bhāgavatāmṛta as follows: “When the Absolute Truth incarnates from the spiritual world, Vaikuntha, into this material creation, He is called an avatāra.”

In the Caitanya-caritāmṛta (Ādi 2.88-90) it is stated: “Only the Personality of Godhead, the source of all other Divinities, is eligible to be designated svayam bhagavan, or the primeval Lord. When from one candle many others are lit, I consider that one the original. Kṛṣṇa, in the same way, is the cause of all causes and all incarnations.” The Caitanya-caritāmṛta (Ādi 3.28-30) says: “Therefore in the company of My devotees I shall appear on earth and perform various colorful pastimes. Thinking thus, the Personality of Godhead, Śrī Kṛṣṇa Himself, descended at Nadia early in the age of Kali. Thus the lionlike Lord Caitanya has appeared in Navadvīpa. He has the shoulders of a lion, the powers of a lion, and the loud voice of a lion.” The Caitanya-caritāmṛta (Ādi 3.110) says: “Therefore the principal reason for Śrī Caitanya’s descent is this appeal by Advaita Ācārya. The Lord, the protector of religion, appears by the desire of His devotee.” The Caitanya-caritāmṛta (Ādi 5.14-15,19) says: “Beyond the material nature lies the realm known as paravyoma, the spiritual sky. Like Lord Kṛṣṇa Himself, it possesses all transcendental attributes, such as the six opulences. That Vaikunṭha region is all-pervading, infinite and supreme. It is the residence of Lord Kṛṣṇa and His incarnations. That abode is manifested within the material world by the will of Lord Kṛṣṇa. It is identical to that original Gokula; they are not two different bodies.” The Caitanya-caritāmṛta (Ādi 5.78, 80-82) says: “Although Kṣīrodayi Viṣṇu is called a kala of Lord Kṛṣṇa, He is the source of Matsya, Kūrma and the other incarnations. That puruṣa [Kṣīrodaya Viṣṇu] is the performer of creation,
maintenance, and destruction. He manifests Himself in many incarnations, for He is the maintainer of the world. That fragment of the Mahā-purusa who appears for the purpose of creation, maintenance, and annihilation is called an incarnation. That Mahā-purusa is identical with the Personality of Godhead. He is the original incarnation, the seed of all others, and the shelter of everything.” The Caitanya-caritāmṛta (Adi 5.131-132, 127-128, 133) says: “When the Supreme Personality of Godhead Kṛṣṇa appears, He is the shelter of all plenary parts. Thus at that time all His plenary portions join in Him. In whatever form one knows the Lord, one speaks of Him in that way. In this there is no falsity, since everything is possible in Kṛṣṇa. But I accept it as the truth because it has been said by devotees. Since He is the source of all incarnations, everything is possible in Him. They know that there is no difference between the incarnation and the source of all incarnations. Previously different people regarded Lord Kṛṣṇa in the light of different principles. Therefore Lord Caitanya Mahāprabhu has exhibited to everyone all the pastimes of all the various incarnations.”

It is also stated in the Caitanya-caritāmṛta (Madhya 20.263-264): “The form of the Lord that descends into the material world to create is called an avatāra, or incarnation. All the expansions of Lord Kṛṣṇa are actually residents of the spiritual world. However, when they descend into the material world, they are called incarnations [avatāras].”

For the meaning of the word viśvambhara, please see the purport of the first verse.

TEXT 8

“āmāra bhaktera pūjā—āmā hāite bada”
sei prabhu vede-bhāgavate kailā dāṭha

That same Supreme Personality of Godhead has declared in the Vedas and Śrimad Bhāgavatam, “Worship of My devotees is superior to worship of Me.”

The devotees who worship the opulent feature of the Lord first develop in their hearts the conception that only the worship of the Supreme Lord is important. This conception, however, diminishes the glories of worshiping the devotees and exhibits their lack of love and devotion for the Supreme Lord. As stated in the Padma Purāṇa:

ārādhanānāṁ sarveśāṁ
visnoraṁ arādhanaṁ param
tasmat parataram devi
tadiyānāṁ samarcanam

arcayitvā tu govindam
tadiyan nārcayet tu yah
na sa bhāgavato jīneyah
kevalām dāmbhikah smṛtaḥ

“Of all types of worship, worship of Lord Viṣṇu is best, and better than the worship of Lord Viṣṇu is the worship of His devotee, the Vaiṣṇava. One who performs worship of Lord Govinda but fails to worship His devotees should be understood to be not a devotee of the Lord but simply a victim of false pride.” The word dāṭha means dṛṣṭha, or “determination.” In the path of awe and
reverence, the Supreme Lord alone is worshiped and His servants are the worshippers. But in the path of spontaneous attachment, awe and reverence are not prominent in the relationship between the object of worship and the worshiper; rather, the attitude of service is prominent. The servants have great pride in their service. Therefore the servants in mādhurya-rama consider themselves greater than their worshipable Lord Kṛṣṇa. In other words, such persons consider their worshipable Lord as their subordinate, or under their control.

The superiority of worshiping the Lord’s devotees is celebrated in the Vedas. Some examples are found in the following statements.

The Mundaka Upaniṣad (3.1.10) states: tasmāt ātma-jañam hy arcayed bhūti-kāmaḥ—“By worshiping the devotees of the Lord, all one’s desires will be fulfilled.” Baladeva Vidyābhūṣana has written in his Govinda-bhāṣya commentary on the Vedānta-sūtras (3.3.51): ātma-jañam bhagavat-tattva-jañam tad bhaktam ity arthah; bhūti-kāmo mokṣa-paryanta-sampatti-lipsur ity arthah. In other words, if one wants the highest benediction, he should serve the devotees of the Lord.

In Madhvācārya’s commentary on the Vedānta-sūtras (3.3.47), he quotes the following from the Poṣyāyana-śrutis: tānupāśva tānupacarasva tebhyaḥ śrṇu hi te tāmavantu—“Worship the devotees of the Lord, serve the devotees of the Lord, and hear from the devotees of the Lord, for they will protect you.”

In the Svetāsvatara Upaniṣad (6.23) it is stated:

\[
\begin{align*}
\text{yasya deve & parā bhaktir} \\
\text{yathā deve & tathā guruau} \\
\text{tasyaite & kathitā hy arthāh} \\
\text{prakaśante & mahāmanah}
\end{align*}
\]

“Only unto those great souls who have implicit faith in both the Lord and the spiritual master are all the imports of Vedic knowledge automatically revealed.”

There are many similar statements found in the Vedas. In the Itihāsa-samuccaya it is stated:

\[
\begin{align*}
\text{tasmād & viṣṇu-prasādāya} \\
\text{ vaiṣṇavān & paritosayet} \\
\text{prasāda-sumukho & viṣnus} \\
\text{tenaiya & syān na samśayah}
\end{align*}
\]

“In order to attain the mercy of Lord Viṣṇu, one should satisfy the Vaiṣṇavas. There is no doubt that by their mercy, Viṣṇu will be pleased.” There are many similar statements in the Vaiṣṇava literatures.

TEXT 9

mad-bhakta-pūjābhyadhikā 

sarva-bhūtesu man-matih

“Worshiping My devotees is better than directly worshiping Me.”

When the great devotee Uddhava inquired about pure devotional service and knowledge of the Supreme Lord for the welfare of the living entities, Lord Kṛṣṇa glorified His devotees in this verse from the Śrimad Bhāgavatam (11.19.21) while describing the various limbs of pure devotional service.
TEXT 10

eteke karila āge bhaktera vandana
ataeva āche kārya siddhira laksana

I have therefore offered my prayers first to the devotees, as this is the secret for attaining perfection.

In the Ādi Purāṇa, it is stated:

ye me bhakta-janāḥ pārtha
na me bhaktās ca te janāḥ
mad bhaktānāṁ ca ye bhaktās
te me bhaktatamāḥ maṁāḥ

“My dear Pārtha, those who claim to be My devotees are not My devotees, but those who claim to be devotees of My devotees are actually My devotees.” Also in the Śrīmad Bhāgavatam (3.17.2) it is said:

durāpāḥ ha alpa-tapasah
sevā vaikunṭha-vartmasu
yatropagiyate nityam
deva-devo janārdanah

“Persons whose austerity is meager can hardly obtain the service of the pure devotees who are progressing on the path back to the kingdom of Godhead, the Vaikunthas. Pure devotees engage one hundred percent in glorifying the Supreme Lord, who is the Lord of the demigods and the controller of all living entities.” In the Padma Purāṇa, Uttara-khaṇḍa, it is stated:

arcayitvā tu govindaṁ
tadiyaṁ nārcayet tu yah
na sa bhāgavato jñeyah
kevalaṁ dāmbhikāḥ smṛtaḥ

tasmād sarva-prayatnena
vaśnavān pujayet sadā
sarvam tarati duḥkhahaṁ
mahābhāgavatārcaṇāṁ

“One who performs worship of Lord Govinda but fails to worship His devotees should be understood to be not a devotee of the Lord but simply a victim of false pride. One should always worship the Vaiśṇavas by all means, for by worshiping the great devotees one is freed from all miseries.” In this way various other statements glorifying the worship of pure devotees are found in the scriptures. The word kārya-siddhi is explained by Baladeva Vidyābhūṣāna in his Govinda-bhāṣya commentary on the Vedānta-sūtras (3.3.51), wherein he quotes from the Śāndilya-smṛti as follows:

siddhir bhavati vā neti
samsayo ‘cyuta sevinām
niḥsamsayas tu tad bhakta
paricaryāratatmanām
devam bhagavat-pāda-
sevāya vimalam manah
na jāyate yathā nityam
tad bhakta-carana-cānāt

“One may doubt whether the servant of the Supreme Personality of Godhead will attain perfection, but there is absolutely no doubt that those who are attached to serving His devotees will attain perfection. One's mind is not as fully purified by serving the lotus feet of the Supreme Lord as it is by serving the feet of His devotees.”
Śrīla Kavitāja Gosvāmī has written in the Caitanya-caritāmṛta (Ādi 1.20-21) as follows: “In the beginning of this narration, simply by remembering the spiritual master, the devotees of the Lord, and the Personality of Godhead, I have invoked their benedictions. Such remembrance destroys all difficulties and very easily enables one to fulfill his own desires.”

TEXT 11

ista-deva vandon mora nityānanda-rāya
caitanya-kirti sphure yānhāra kṛpāya

I offer my respectful obeisances unto Śrī Nityānanda Rāya, for He is my worshipable Lord. By His mercy the glories of Lord Caitanya become manifest.

After first offering respects to the Vaiṣṇavas, the author offers obeisances to his own spiritual master and then begins to describe the pastimes of Śrī Caitanya Mahāprabhu. The mercy of Lord Nityānanda, the author's spiritual master, is the main qualification in his endeavor.
It is to be remembered that svayam-prakāśa Śrī Nityānanda-Baladeva, who is nondifferent from svayam-rūpa Śrī Gaura-Kṛṣṇa, is the source of the following viṣṇu-tattvas: Mūla-Saṅkarṣana, Mahā-Saṅkarṣana, the three puruṣāvatāras—Kāraṇodakaśāyī Viṣṇu, Garbhodakaśāyī Viṣṇu, and Kṣīrodakaśāyī Viṣṇu—as well as the thousand-headed Ananta Śeṣa.

TEXT 12

sahasra-vadana vandon prabhu-balarama
yānhāra sahasra-mukhe krṣna-yaśodhāma

I offer my respectful obeisances unto the thousand-headed Lord Balarāma. His thousands of mouths are the abode of Lord Kṛṣṇa's transcendental glories.

In the Śrimad Bhāgavatam (10.2.13) the Supreme Lord glorifies Balarāma before Yogamāyā as follows: “He will be called Rāma because of His ability to please all the inhabitants of Gokula, and He will be known as Balabhadra because of His extensive physical strength.”
In the Caitanya-caritāmṛta (Ādi 5.116-117 and 120-122) it is said: “That Lord Viṣṇu is but a part of a part of a plenary portion of Lord Nityānanda, who is the source of all incarnations. That same Lord Viṣṇu, in the form of Lord Śeṣa, holds
the planets upon His heads, although He does not know where they are, for He cannot feel their existence upon His heads. That Ananta Śesa is the devotee incarnation of Godhead. He knows nothing but service to Lord Kṛṣṇa. With His thousands of mouths He sings the glories of Lord Kṛṣṇa, but although He always sings in that way, He does not find an end to the qualities of the Lord. The four Kumāras hear Śrīmad Bhāgavatam from His lips, and they in turn repeat it in the transcendental bliss of love of Godhead.”

The word yaṣodhāma means “the storehouse of all transcendental qualities and glories.”

It is to be understood that svayam-prakāśa Śrī Nityānanda-Baladeva, who appears in a two-armed humanlike form holding a plow, increases the ecstasy of kṛṣṇa-prema by constantly engaging in the service of Śrī Gaura-Kṛṣṇa in the mood of a devotee. Śrī Ananta Śesa, the plenary portion of Lord Baladeva, holds all the universes on His hoods. His matchless service of always glorifying the qualities of Śrī Gaurā, His worshipable Lord, is being described here. Śrī Antadeva constantly recites Śrīmad Bhāgavatam to the great brāhmaṇa sages headed by the four Kumāras. He is the Lord and guru of the author, who is the incarnation of Vyāsadeva for describing the pastimes of Śrī Gaurā-Kṛṣṇa.

The thousand-headed Lord Antadeva's recitation of Śrīmad Bhāgavatam, which is full of the glories of Lord Kṛṣṇa, is described in Citraketu’s prayers to Lord Sāṅkarṣeṇa in the Śrīmad Bhāgavatam (6.16.40, 43) as follows: “O unconquerable one, when You spoke about bhāgavata-dharma, which is the uncontaminated religious system for achieving the shelter of Your lotus feet, that was Your victory. Persons who have no material desires, like the Kumāras, who are self-satisfied sages, worship You to be liberated from material contamination. In other words, they accept the process of bhāgavata-dharma to achieve shelter at Your lotus feet. My dear Lord, one's occupational duty is instructed in Śrīmad Bhāgavatam and Bhagavad-gītā according to Your point of view, which never deviates from the highest goal of life. Those who follow their occupational duties under Your supervision, being equal to all living entities, moving and nonmoving, and not considering high and low, are called Āryans. Such Āryans worship You, the Supreme Personality of Godhead.”

Another meaning of kṛṣṇa-yaṣodhāma is Śrīmad Bhāgavatam, which is the treasure house of Lord Kṛṣṇa's transcendental glories.

TEXT 13

mahā-ratna thui yena mahāpriya-sthāne
yaśo-ratna-bhāndāra śrī ananta-vadane

Lord Ananta's mouths are the storehouse of the gemlike glories of Lord Kṛṣṇa, for valuable jewels are kept in a most appropriate place.

The word thui in this verse means “to keep.”

As people keep valuable jewels in the care of a dear and faithful person, Śrī Gaurasundara Mahāprabhu, who is nondifferent from the son of the king of Vraja, has kept the unlimited treasure of His qualities and pastimes with Antadeva, who is the plenary portion of Baladeva-Nityānanda. Thus Gaura gives the thousand-headed Antadeva the opportunity to serve Him by reciting His glories
in the form of Śrimad Bhāgavatam.
Lord Ananta is described by Śrī Sukadeva Gosvāmī to Mahārāja Parīkṣit in the Śrimad Bhāgavatam (5.25.1) as follows: “My dear King, approximately 240,000 miles beneath the planet Pātāla lives another incarnation of the Supreme Personality of Godhead. He is the expansion of Lord Viṣṇu known as Lord Ananta or Lord Sankarsana. He is always in the transcendental position, but because He is worshiped by Lord Śiva, the deity of tamo-guṇa or darkness, He is sometimes called tāmasī.”
In his commentary of the Śrimad Bhāgavatam (5.17.17), Śrīla Madhvācārya quotes from the Brahmāṇḍa Purāṇa as follows: anantaṁ sthito viṣṇur anantaḥ ca sahaṁnunā—“Because Viṣṇu is the shelter of the unlimited, He is called Ananta, or unlimited.”
In Part 2 of the Viṣṇu Purāṇa (5.13-27) there is a description of Ananta Śeṣa's unlimited prowess. He is the object of all devotees' worship. He possesses a thousand hoods or heads. He holds a club and plow, and He has various opulences such as an enormous body.

TEXT 14

ataeva āge balarāmera stavana
karile se mukhe sphure caitanya-kirtana

Therefore in the beginning I offer my prayers to Lord Balarāma, so that the glories of Lord Caitanya will manifest from my mouth.

For further descriptions of the glories of Lord Balarāma, please see Lord Śiva's prayers to Lord Śāṅkaraṇa in the Śrimad Bhāgavatam (5.17.17-24), Śrī Śukadeva Gosvāmī's prayers to Lord Śāṅkaraṇa in Śrimad Bhāgavatam (5.25.1-13), Nārada Muni's glorification of Lord Śāṅkaraṇa to King Citraketu in the Śrimad Bhāgavatam (6.16.18-25), King Citraketu's prayers to Śāṅkaraṇa in the same chapter (verses 34-48), and Lord Kṛṣṇa's prayers to Baladeva in the Viṣṇu Purāṇa, Part 5 (9.22-31). By considering these statements from the scriptures, it is understood that by offering prayers or glorifying the names and qualities of Lord Nityānanda Rāma, who is the personification of Vaiṣṇava scriptures, a living entity's material designations or bondage, which are born out of nescience, are destroyed. The purified living entity then accepts Lord Nityānanda Rāma as his spiritual master, and with a purified tongue he glorifies the worshipable Lord Śrī Kṛṣṇa Caitanya under Nityānanda Prabhu's guidance.

TEXT 15

sahasreka-panādha prabhu-balarāma
yateka karaye prabhu, sakala—uddāma

Lord Balarāma has thousands of hoods, and all of His activities are extraordinary.

Lord Ananta's thousands of hoods are described in Lord Śiva's prayers to Lord Sankarsana in the Śrimad Bhāgavatam (5.17.21) as follows: “All the great sages accept the Lord as the source of creation, maintenance, and destruction, although He actually has nothing to do with these activities. Therefore the Lord is called
unlimited. Although the Lord in His incarnation as Śeṣa holds all the universes on His thousands of hoods, each universe feels no heavier than a mustard seed to Him. Therefore, what person desiring perfection will not worship the Lord?”
Śrī Śukadeva Gosvāmī tells Mahārāja Parīkṣit in the Śrīmad Bhāgavatam (5.25.2):
“This great universe, situated on one of Lord Anantadeva's thousands of hoods, appears just like a white mustard seed. It is infinitesimal compared to the hood of Lord Ananta.”
In this connection, please see verses 12 and 13 of the same chapter of Śrīmad Bhāgavatam, quoted by the author as verses 56 and 57 of this first chapter. King Citraketu also prays to Lord Śaṅkarsana in the Śrīmad Bhāgavatam (6.16.48) as follows: “The Supreme Personality of Godhead holds all the universes on His heads like seeds of mustard. I offer my respectful obeisances unto You, that Supreme Personality, who has thousands of hoods.”
The word uddāma in this verse means “independent” or “moving by one's own will,” as well as “exceedingly powerful.” In this connection one may refer to Śrīmad Bhāgavatam (5.17.17-24, 5.25.1-13, and 6.16.34-48).

TEXT 16

**haladhara-mahāprabhu prakāṇḍa-sarīra**
** Caitanya-candrera yaśomatta mahādhira**

The Supreme Lord Balarāma carries a plow and possesses a gigantic body. Although He is exceptionally grave, He is intoxicated by the glories of Lord Caitanya.

Śrī Śukadeva Gosvāmī describes the characteristics of Anantadeva, who sustains the universes and is the Lord of Pātalaloka, in the following words from Śrīmad Bhāgavatam (5.25.7): “Dressed in bluish garments and wearing a single earring, He holds a plow on His back with His two beautiful and well-constructed hands.”
While describing the prabhava and vaibhava features of the Lord in his Laghu-bhāgavatāmṛta (Pūrva 62), Śrīla Rūpa Gosvāmī writes: “Lord Ananta, the plenary portion of Śrī Baladeva who holds the universes on His hoods, resides in Pātalaloka. This Śaṅkarsana recited Śrīmad Bhāgavatam to the brāhmaṇas and sages headed by the four Kumāras. His neck is beautified with a forest flower garland, His hoods are decorated with brightly shining jewels, He is dressed in blue garments, and He holds a plow, a club, and a trident in His hands.”
The word mahāprabhu is explained in the Caitanya-caritāmṛta (7.14) as follows: “One of Them is Mahāprabhu, and the other two are prabhū. These two prabhū serve the lotus feet of Mahāprabhu.” Nevertheless the plow-carrying Śrī Baladeva Prabhu is the personal manifestation of the Supreme Personality of Godhead, Gaura-Kṛṣṇa; He is the predominating Deity of the sandhinī energy, the original Sankarsana, the reservoir of all living entities, and the original source of all viṣṇu-tattvas. Being a fully devoted servant of Baladeva, the author therefore uses the title Mahāprabhu to address Śrī Ananta Śeṣa, who is the plenary portion of Balarāma and nondifferent from Him. The author's conclusion is therefore justified.
The word prakāṇḍa-sarīra in this verse is explained in the Caitanya-caritāmṛta (5.119) as follows: “The universe, which measures five hundred million yojanas in diameter, rests on one of His hoods like a mustard seed.”
King Citraketu prays to Lord Sankarshana in the *Srimad Bhagavatam* (6.16.37) as follows: “There are innumerable universes besides this one, and although they are unlimitedly large, they move about like atoms in You. Therefore You are called unlimited [ananta].” Please also refer to the *Srimad Bhagavatam* verses (5.17.21, 5.25.2, and 6.16.48) as cited in verse 15 of this chapter.
Another reading for the second line is *caitanya-candrera rase matta mahadhira*—
“Although He is exceptionally grave, He is intoxicated by the transcendental mellow of Lord Caitanya.”

**TEXT 17**

*tatodhika caitanyera priya nahi a ra*
*niravadhi sei dehe karena vihara*

There is no one more dear to Lord Caitanya than Nityananda, therefore Lord Caitanya always enjoys pastimes within Him.

The *Caitanya-caritamrita* (Adi 5.4-6) further states: “The Supreme Personality of Godhead, Krsna, is the fountainhead of all incarnations. Lord Balarama is His second body. They are both one and the same identity. They differ only in form. He is the first bodily expansion of Krsna, and He assists in Lord Krsna’s transcendental pastimes. That original Lord Krsna appeared in Navadvipa as Lord Caitanya, and Balarama appeared with Him as Lord Nityananda.” Then in *Caitanya-caritamrita* (Adi 5.8-11) it is stated: “Lord Balarama is the original Sankarsana. He assumes five other forms to serve Lord Krsna. He Himself helps in the pastimes of Lord Krsna, and He does the work of creation in four other forms. He executes the orders of Lord Krsna in the work of creation, and in the form of Lord Sesha He serves Krsna in various ways. In all the forms He tastes the transcendental bliss of serving Krsna. That same Balarama is Lord Nityananda, the companion of Lord Gaurasundara.” In the same chapter (verses 120, 124, 137, and 156) it is said: “That Ananta Sesha is the devotee incarnation of Godhead. He knows nothing but service to Lord Krsna. He is thus called Lord Sesha, for He has attained the ultimate end of servitude to Krsna. He takes many forms for the service of Krsna, and thus He serves the Lord. He considers Himself a servant and knows Krsna to be His master. Thus He regards Himself as a fragment of His plenary portion. Lord Caitanya is the same Lord Krsna, and Lord Nityananda is Lord Balarama. Lord Nityananda fulfills all of Lord Caitanya’s desires.”

It should be understood that Sri Nityananda-Sankarsana Prabhu is the Supreme Absolute Truth, Lord Visnu, so He is the qualitatively equal personal manifestation of the original Personality of Godhead, Lord Krsna. In other words, Sri Nityananda Prabhu is the predominating Deity of the sandhini energy, the sustainer of the spiritual world, and the source of pure goodness.

In the *Caitanya-bhagavata* (Madhya 12.55-58) it is stated: “Lord Caitanya said: Whoever worships Lord Nityananda with faith and devotion also worships Me. The lotus feet of Nityananda are worshiped by Siva and Brahma, therefore you should all worship Him with love. If one has even a fraction of a portion of envy towards Nityananda, he is not accepted by Me even if he's a devotee. Lord Krsna will never give up one who has been touched by the air that has touched the body of Nityananda.”
Śrī Krṣṇa Caitanya is most satisfied with one who chants or hears the characteristics of Lord Nityānanda.

The glories of those who chant or hear the qualities of Sāṅkarṣaṇa, or Śrī Nityānanda Rāma, are mentioned in the Śrīmad Bhāgavatam (5.17.18-19). In Śrīmad Bhāgavatam (5.25.8) it is stated: “If persons who are very serious about being liberated from material life hear the glories of Anantadeva from the mouth of a spiritual master in the chain of disciplic succession, and if they always meditate upon Sāṅkarṣaṇa, the Lord enters the cores of their hearts, vanquishes all the dirty contamination of the material modes of nature, and cuts to pieces the hard knot within the heart, which has been tied tightly since time immemorial by the desire to dominate material nature through fruitive activities. Nārada Muni, the son of Lord Brahmā, always glorifies Anantadeva in his father’s assembly. There he sings blissful verses of his own composition, accompanied by his stringed instrument [or a celestial singer] known as Tumburu.” Śrīmad Bhāgavatam (5.25.11), which is quoted as text 55 of this chapter, should also be seen. In the Śrīmad Bhāgavatam (6.16.34, 44) Citraṅgetu prays to Lord Sāṅkarṣaṇa as follows: “O unconquerable Lord, although You cannot be conquered by anyone, You are certainly conquered by devotees who have control of the mind and senses. They can keep You under their control because You are causelessly merciful to devotees who desire no material profit from You. Indeed, You give Yourself to them, and because of this You also have full control over Your devotees. My Lord, it is not impossible for one to be immediately freed from all material contamination by seeing You. Not to speak of seeing You personally, merely by hearing the holy name of Your Lordship only once, even cāndalas, men of the lowest class, are freed from all material contamination. Under the circumstances, who will not be freed from material contamination simply by seeing You?”

Lord Śiva and Pārvati also become pleased with such a person, and the transcendental goddess of learning, Sarasvati, manifests on his tongue.

Lord Sāṅkarṣaṇa is situated in the heart of Lord Śiva. Considering Lord Sāṅkarṣaṇa their worshipable Lord, Śiva and Pārvati eternally worship Him with prayers. In this regard please see Śrīmad Bhāgavatam (5.17.16-24). Therefore one who hears or chants the characteristics of Lord Nityānanda, who is the original Sāṅkarṣaṇa, pleases Śiva and Pārvati, who accept that person as a servant of their worshipable Lord. That Lord Baladeva always steadfastly increases the happiness of Lord Krṣṇa. The words that are spoken in connection with Krṣṇa’s service by pure living entities who desire to serve Lord Krṣṇa under the guidance of Baladeva Prabhu are called
śuddhā (transcendental) Sarasvatī. The words that are devoid of connection with Kṛṣṇa's service spoken by those who desire to satisfy their senses and ignore the guidance of Baladeva Prabhu are called asati or duṣṭā (unchaste or wicked) Sarasvatī.

TEXT 20

pārvatī-prabhṛti navārbuda nārī laṇā sankarṣana pūje śiva, upāsaka haṇā

Along with Pārvati and innumerable maidservants, Lord Śiva engages in the worship of Sankarṣana.

Śrī Śukadeva Gosvāmī glorifies Sankarṣana before Parīkṣit Mahārāja in the Śrīmad Bhāgavatam (5.25.1) as follows: “Lord Ananta is the predominating Deity of the material mode of ignorance as well as the false ego of all conditioned souls. When a conditioned living being thinks, 'I am the enjoyer, and this world is meant to be enjoyed by me,' this conception of life is dictated to him by Sankarṣana. Thus the mundane conditioned soul thinks himself the Supreme Lord.” See also Śrīdhara Svāmī’s Bhāvatī-dipikā commentary on this verse. In the Śrīmad Bhāgavatam (10.2.13) the Supreme Lord says to Yogamāyā: “The son of Rohini will also be celebrated as Sankarṣana because of being sent from the womb of Devaki to the womb of Rohini.”

In the Śrīmad Bhāgavatam (5.17.16) it is said: “In Ilāvṛta-varṣa, Lord Śiva is always encircled by ten billion maidservants of goddess Durgā, who minister to him. The quadruple expansion of the Supreme Lord is composed of Vāsudeva, Pradyumna, Aniruddha, and Sankarsana. Sankarṣana, the fourth expansion, is certainly transcendental, but because his activities of destruction in the material world are in the mode of ignorance, He is known as tāmasi, the Lord's form in the mode of ignorance. Lord Śiva knows that Sankarṣana is the original cause of his own existence, and thus he always meditates upon Him in trance by chanting the following mantra.” The mantra chanted by Lord Śiva is found in Śrīmad Bhāgavatam (5.17.17-24).

Śrīla Madhvācārya writes in his commentary on Śrīmad Bhāgavatam (5.17.17): “In Ilāvṛta-varṣa, the Lord is worshiped by Lord Śiva, who is considerate to the jīvas and dependent on the Supersoul.”

In the Brhad-bhāgavatāmṛta (1.2.97-98, 1.3.1, and 2.3.66) it is stated: “Lord Śiva worships the most enchanting, equally powerful and opulent Lord Sankarṣana, who is adored with cāmaras and an umbrella and surrounded by associates. Is it not wonderful that even Śiva accepts Sankarṣana as his worshipable Lord? In Śivaloka, Nārada Muni watches the most opulent Śiva become absorbed while chanting and dancing in the mood of a devotee as he worships Lord Sankarṣana. Although Śiva is the lord of the universe, he accepts the mood of a servant and eternally worships the thousand-headed Śeṣa with love.”

In his description of the lilā-avatāras in the Laghu-bhāgavatāmṛta (Pūrva 87-88) Śrīla Rūpa Gosvāmī writes: “He who is the second expansion of the catur-vyūha in Goloka is known as Sankarṣana. He merges with Śeṣa, who supports all universes, and then appears as Lord Balarāma, a lilā-avatāra. Śeṣa has two forms—one supports all universes, and one serves as the bed for the Viṣṇu incarnations. The
former Śeṣa is the empowered incarnation of Sankarṣana and is therefore also known as Sankarṣana.” In the description on the prabhava and vaibhava features of the Lord in the Laghu-bhāgavatāmṛta (Pūrva 62) it is stated: “Lord Ananta, the plenary portion of Śrī Baladeva who holds the universes on His hoods, resides in Pātalaloka. This Sankarṣana recited Śrīmad Bhāgavatam to the brāhmaṇas and sages headed by the four Kumāras. His neck is beautified with a forest flower garland, His hoods are decorated with brightly shining jewels, He is dressed in blue garments, and He holds a plow, club, and trident in His hands.” Again, in the description on the catur-vyūha expansions of the Lord in the Laghu-bhāgavatāmṛta (Pūrva 167), it is stated: “As the second expansion of the catur-vyūha, Śrī Sankarṣana is the vilāsa-vigraha of Vāsudeva, the first expansion of the catur-vyūha. Since He is the reservoir of all living entities, He is also known as jīva.”

TEXT 21

pañca-skandera ei bhāgavata-kathā
sarva vaisnavera vandya balarāma-gāthā

The topics in the Fifth Canto of the Śrīmad Bhāgavatam concerning Lord Balarāma, the original Sankarṣana, are glorified by all Vaiṣṇavas.

Please see Śrīmad Bhāgavatam (5.17.16-24) in this regard. Those who accept Viṣṇu as the Supreme Lord are called Vaiṣṇavas, and Mūla-Sankarṣana, or Balarāma, is the source of all viṣṇu-tattvas. Therefore it is the duty of all Vaiṣṇavas to glorify Mūla-Sankarṣana, who is nondifferent from Lord Balarāma. As Śukadeva Gosvāmī explains to Mahārāja Parīkṣit in the Śrīmad Bhāgavatam (5.25.4, 7-8): “When the unalloyed devotees and the leaders of the snakes offer their obeisances to Lord Sankarṣana with great devotion, they become very joyful. The demigods, the demons, the Uragas [serpentine demigods], the Siddhas, the Gandharvas, the Vidyādhāras and many highly elevated sages constantly offer prayers to the Lord. He pleases His personal associates, the heads of the demigods, by the sweet vibrations emanating from His mouth. Nārada Muni, the son of Lord Brahmā, always glorifies Anantadeva in his father's assembly. There he sings blissful verses of his own composition, accompanied by his stringed instrument [or a celestial singer] known as Tuṃburu.” In this regard one may also see verses 53-57 of this chapter.

TEXT 22

tāna rāsa-krīḍā-kathā—parama udāra
vrndāvane gopi-sane karilā vihāra

The narrations of Lord Balarāma’s rāsa-lilā pastimes with the gopīs in Vṛndāvana are most exalted.

The definition of rāsa-krīḍā is given by Śrīdhara Svāmī in his Bhāvartha-dīpika commentary on the Śrīmad Bhāgavatam (10.33.1) as follows: “Rāsa-lilā refers to a particular type of dance involving many women dancers.” In his Brhad-vaishnava-tosanī, Sanātana Gosvāmī gives the characteristics of the rāsa dance as follows: “When many women join hands in a circle and are embraced around the neck by male dancers it is called a rāsa dance.” In the book named Sangīta-sāra it is stated:
“When a male dancer performs, being surrounded by a circle of many women dancers moving about, it is called a hallīṣaka. When a hallīṣaka dance is accompanied by various refined tālas (tunes), dance steps, and gestures, it is called a rāṣa dance. As it does not exist even in heaven, what is the question of it existing on earth?” In his Sārārtha-darśinī commentary on the Śrīmad Bhāgavatam, Viśvanātha Cakravartī states: “Rāṣa-krīḍā refers to a rāṣa dance in which there is a mixture of ingredients such as dancing, singing, kissing, and embracing.”

The word udāra in this verse means “great” or “exalted.”

Jiva Gosvāmī describes Balarāma's rāṣa-krīḍā in his Laghu-toṣanī or Vaiṣṇava-toṣanī commentary on Śrīmad Bhāgavatam (10.65.16) as follows: “Śrī Baladeva, who is nondifferent from Sankarṣana, solaced the damsels of Vṛndāvana by singing the glories of Krṣṇa's names. Sometimes Śrī Baladeva draws Krṣṇa from Dvārakā by His mind and presents Him before a particular gopi in a secluded place, therefore He is known as Sankarṣana.” He then says, “In this way it is reasonable to say that Śrī Baladeva performed rāṣa-lilā with His own gopīs. Because He is the all-knowing Supreme Lord and endowed with all potencies, He knows the internal feelings of His eternal beloved gopīs. If one explains this verse in another way it would dimish the prestige of Dvārakā, so there is no need to further elaborate on this.” He further says, “At this juncture, Baladeva's mood as the older brother did not manifest in order to protect the pathetic gopīs.” He also gives a description in his Krama-sandarbha commentary as follows: “The all-attractive Baladeva, who is also known as Sankarṣana, attracts Krṣṇa by His mind and reveals Him. The word tāh refers to Krṣṇa's beloved girlfriends.” Also in his Brhat-krama-sandarbha, Jiva Gosvāmī says that the word tāh refers to Krṣṇa's gopīs.

For an explanation of gopī-sane vihāra, see the purport of verse 25.

There is a difference between the rāṣa-krīḍā of Krṣṇa with His gopīs and the rāṣa-krīḍā of Balarāma with His gopīs. The arenas of the two rāṣa-lilās are situated in different places within Vṛndāvana. Such spiritually variegated activities are of two types—maryādā, or awe and reverent, and mādhurya, or sweet. We must be extremely careful to protect our vision of spiritual variegatedness from the attack of monism. Although svayam-rūpa Krṣṇa and svayam-prakāśa Baladeva are nondifferent, the distinction between Their pastimes must not be denied. Even though Śrī Baladeva belongs to the category of the supreme shelter, He is the prime example amongst the subordinates of the Lord.

TEXT 23

dui-māsa vasanta, mādhava-madhu-nāme
halāyudha-rāṣa-krīḍā kahaye purāne

The Purāṇas describe how Lord Balarāma performs His rāṣa-lilā in the two months of spring—Mādhava and Madhu.

According to Śrīdhara Svāmī's commentary, the word madhu in this verse means Caitra (March-April) and mādhava means Vaiśākha (April-May). Halāyudha refers to Balarāma, and purāne means in the Śrīmad Bhāgavatam and in the Viṣṇu Purāṇa (5.24.21 and 5.25.18).

TEXT 24
se sakala śloka ei śuna bhāgavate
śrī suka kahena, śune rājā-pariksīte

Now please hear those verses that were spoken by Śukadeva Gosvāmī to Parīksit Mahārāja in the Śrimad Bhāgavatam.

In the following four verses from the Śrimad Bhāgavatam (10.65.17-18 and 10.65.21-22), Śrī Śukadeva Gosvāmī narrates to Parīksit Mahārāja the full moon night rāsa-līlā of Balarāma and His gopī friends. Śukadeva had previously just described Baladeva's arrival in Gokula to receive the affection of His juniors, meet His former Vraja friends, and solace those who were afflicted by separation from Kṛṣṇa, such as the elders, headed by Nanda and Yaśodā, the friends of the same age, and the gopīs, who had fully dedicated their lives to Kṛṣṇa.

TEXT 25

dvau māsau tatra cāvātsin
madhum mādhavan eva ca
rāmah kṣapāsu bhagavān
gopinām ratim āvahan

Lord Balarāma, the Personality of Godhead, resided there for the two months of Madhu and Mādhava, and during the nights He gave His cowherd girlfriends conjugal pleasure.

Balarāma's rāsa-līlā is described by Śrī Sanātana Gosvāmī in his Brhad-vaiṣṇava-toṣani commentary as follows: “In this way Śrī Baladeva first solaced those gopīs who were attached to Kṛṣṇa and thus fulfilled the principle purpose of His visit. He thus exhibited His affection for the residents of Vraja. Thereafter He enjoyed spring pastimes with other gopīs.” He then says, “Regarding the words ratim āvahan, rati refers to the original mellow, ādi-rasa, or conjugal love, the prefix ā means ‘properly,’ and the word vahan means ‘having received.’ Because He is rāmah, He is expert in conjugal affairs. He is also the Supreme Lord, so He is very expert in the various types of conjugal pastimes mentioned in the Kāma-śāstras. Or the word tāh (in the previous Bhāgavatam verse) can also refer to those gopīs who are greatly afflicted out of separation from Kṛṣṇa and whose only desire was to see Kṛṣṇa. Therefore Balarāma resided in Vṛndāvana for two months in order to please the gopīs of Vraja with conjugal pastimes at night. By the use of the word ca it is understood that Lord Balarāma remained in Vṛndāvana for more than two months, because the gopīs were greatly afflicted by feelings of separation and because Lord Baladeva is most merciful and gives happiness to everyone.”

In his Laghu-toṣani commentary, Śrī Jiva Gosvāmī writes: “The word gopinām in this verse refers to other gopīs, for the use of the word gopī does not always refer to Kṛṣṇa's gopīs. If one says that both subject matters are the same—Kṛṣṇa enjoyed pastimes at night with the gopīs, and Baladeva also enjoyed pastimes at night with the gopīs—so there is no difference between Kṛṣṇa's gopīs and Balarāma's gopīs. In reply to this it may be said that no one should have such doubts, because the gopīs described in the previous rāsa pastimes are different from these gopīs. Therefore one should understand that Balarāma's gopīs are different. So Śrī Baladeva expertly pacified Kṛṣṇa's beloved gopīs and then went to those gopīs in whose presence He
was once teased by Kṛṣṇa, who said, ‘My dear older brother, the gopīs are desiring the touch of Your broad chest and the embrace of Your two arms.’ These joking words indicated that although Balarāma did not touch those gopīs at the time, it would take place in the future. There no mention that after Kṛṣṇa killed Śankhacūḍa and played Holi with His beloved gopī that these gopīs, described as subordinate to Kṛṣṇa’s beloved gopī, received Kṛṣṇa’s touch, so it should be understood that Kṛṣṇa instructed these gopīs to carefully protect their chastity for the pleasure of Balarāma. According to this, it should be understood that Kṛṣṇa solaced these gopīs as explained above. The word kṣapāsū means ‘most confidential.’ The word rāmah in this verse refers to one who is qualified for enjoying.” In his Krama-sandarśha, Jiva Gosvāmī writes: “The gopīs referred to in this verse as Balarāma’s gopīs are those who played Holi along with Kṛṣṇa’s gopī after the killing of Śankhacūḍa. It should be understood at this point that these gopīs remained chaste under Kṛṣṇa’s instructions. There is no mention of these gopīs receiving the touch of Balarāma in His earlier Vṛṣṇi pastimes; there is only some mention of their strong attachment for Balarāma. Therefore Kṛṣṇa mercifully requested them to protect their chastity for the pleasure of Balarāma.” In his Brhat-krama-sandarśha, Jiva Gosvāmī writes: “He pleased His gopīs’ means that He pleased His own group of gopīs.”

In his Sārārtha-darśina commentary, Viśvanātha Cakravartī Ṭhākura has quoted Śrīdharā Svāmī as follows: “The conjugal affairs of the gopīs mentioned in this verse relate with those gopīs who had either not taken birth when Kṛṣṇa enjoyed His rāsa-līlā pastimes or who were too young to take part. This is the standard understanding of the previous acāryas. Our Prabhupāda, Śrī Sanātana Gosvāmī, has stated that these beloved gopīs of Balarāma were those who had joined Kṛṣṇa’s beloved gopīs in the Holi pastimes after the killing of Śankhacūḍa.”

TEXT 26

pūrna-candra-kalā-mṛṣṭe
haumudi-gandha-vāyunā
yamunopavane reme
sevite stri-ganair vṛtaḥ

In the company of numerous women, Lord Balarāma enjoyed in a garden by the Yamunā River. This garden was bathed in the rays of the full moon and caressed by breezes bearing the fragrance of night-blooming lotuses.

Balarāma’s rāsa-līlā is described by Śrī Sanātana Gosvāmī in his Brhad-vaiśnava-atosani commentary as follows: “In order to please Balarāma and increase the beauty of Vṛndāvana, the eternal full moon of the transcendental abode appeared. In this verse the phrase sevite stri-ganair—‘in the company of numerous women’ refers to gopī other than those who enjoyed pastimes with Kṛṣṇa.”

In his Sārārtha-darśina commentary, Viśvanātha Cakravartī Ṭhākura states: “Śrī Balarāma enjoyed His rāsa-līlā pastimes on the banks of the Yamunā at the famous place called Rama-ghāṭa. This place is far away from the place of Kṛṣṇa’s rāsa-līlā pastimes.”

TEXT 27-28
As the Gandharvas sang His glories, Lord Balarāma enjoyed within the brilliant circle of young women. He appeared just like Indra's elephant, the lordly Airāvata, enjoying in the company of the elephants. At that time kettledrums resounded in the sky, the Gandharvas joyfully rained down flowers, and the great sages praised Lord Balarāma's heroic deeds.

Some editions have udgāyan instead of upagīyamāno and māhendro vāraṇo yathā instead of māhendro ivā vāranah. [In either case the meaning is the same.] Since these two verses from Śrīmad Bhāgavatam (10.65.21-22) have not been commented on by Śrīdhara Svāmī, Sanātana Gosvāmī, Jīva Gosvāmī, or Viśvanātha Cakravarti Thākura, it appears that these verses are not found in some editions of Śrīmad Bhāgavatam. Explanations on these two verses may be found in the Bhāgavata-candra-candrikā commentary of Virarāghava Ācārya, who comes in the Rāmānuja-sampradāya, and in the Pada-ratnāvali commentary of Vijayadhvaja Tīrtha, who comes in the Madhya-sampradāya.

TEXT 29

ye strī-sāṅga muni-gane kareṇa nindana

tāṅrāo rāmera rāse kareṇa stavana

Sages condemn the association of women, yet they glorify Lord Balarāma's association with the cowherd girls in the rāsa dance.

In the Śrīmad Bhāgavatam (2.1.3-4) Śrī Śukadeva Gosvāmī condemns the association of women and those who are attached to women in the following statement to Parīkṣit Mahārāja: “O King, the lifetime of such an envious householder is passed at night either in sleeping or in sex indulgence, and in the daytime either in making money or maintaining family members. Persons devoid of ātma-tattva do not inquire into the problems of life, being too attached to the fallible soldiers like the body, children, and wife. Although sufficiently experienced, they still do not see their inevitable destruction.”

In the Śrīmad Bhāgavatam (3.31.32-42) Lord Kapiladeva says to His mother, Devahūti, “If, therefore, the living entity again associates with the path of unrighteousness, influenced by sensually minded people engaged in the pursuit of sexual enjoyment and the gratification of the palate, he again goes to hell as before. He becomes devoid of truthfulness, cleanliness, mercy, gravity, spiritual intelligence, shyness, austerity, fame, forgiveness, control of the mind, control of the senses, fortune, and all such opportunities. One should not associate with a coarse fool who is bereft of the knowledge of self-realization and who is no more
than a dancing dog in the hands of a woman. The infatuation and bondage which accrue to a man from attachment to any other object is not as complete as that resulting from attachment to a woman or to the fellowship of men who are fond of women. At the sight of his own daughter, Brahmā was bewildered by her charms and shamelessly ran up to her in the form of a stag when she took the form of a hind. Amongst all kinds of living entities begotten by Brahmā, namely men, demigods, and animals, none but the sage Nārāyaṇa is immune to the attraction of māyā in the form of woman. Just try to understand the mighty strength of My māyā in the shape of woman, who by the mere movement of her eyebrows can keep even the greatest conquerors of the world under her grip. One who aspires to reach the culmination of yoga and has realized his self by rendering service unto Me should never associate with an attractive woman, for such a woman is declared in the scripture to be the gateway to hell for the advancing devotee. The woman, created by the Lord, is the representation of māyā, and one who associates with such māyā by accepting services must certainly know that this is the way of death, just like a blind well covered with grass. A living entity who, as a result of attachment to a woman in his previous life, has been endowed with the form of a woman, foolishly looks upon māyā in the form of a man, her husband, as the bestower of wealth, progeny, house, and other material assets. A woman, therefore, should consider her husband, her house, and her children to be the arrangement of the external energy of the Lord for her death, just as the sweet singing of the hunter is death for the deer.”

Nārada Muni speaks the following words to Mahārāja Prācīnabarhi in the Śrīmad Bhāgavatam (4.25.6): “Those who are interested only in a so-called beautiful life—namely remaining as a householder entangled by sons and a wife and searching after wealth—think that such things are life’s ultimate goal. Such people simply wander in different types of bodies throughout this material existence without finding out the ultimate goal of life.”

Nārada Muni describes the story of Puraṇjana and Puraṇjana to Mahārāja Prācīnabarhi in the Fourth Canto of the Śrīmad Bhāgavatam from Chapter Twenty-five, verse 10, to Chapter Twenty-nine, verse 51. Yet he particularly points out the ill effects of associating with women and the benefits of pleasing Lord Hari in verse 28 of the Twenty-eighth Chapter.

Again in the Śrīmad Bhāgavatam (4.29.54-55) Nārada Muni further explains to Mahārāja Prācīnabarhi, “My dear King, woman, who is very attractive in the beginning but in the end very disturbing, is exactly like the flower, which is attractive in the beginning and detestable at the end. With woman, the living entity is entangled with lusty desires, and he enjoys sex, just as one enjoys the aroma of a flower. He thus enjoys a life of sense gratification—from his tongue to his genitals—and in this way the living entity considers himself very happy in family life. United with his wife, he always remains absorbed in such thoughts. He feels great pleasure in hearing the talks of his wife and children, which are like the sweet humming of bumblebees that collect honey from flower to flower. He forgets that before him is time, which is taking away his life-span with the passing of day and night. He does not see the gradual diminishing of his life, nor does he care about the superintendent of death, who is trying to kill him from behind. Just try to understand this. You are in a precarious position and are threatened from all sides. My dear King, just try to understand the allegorical position of the deer. Be
fully conscious of yourself, and give up the pleasure of hearing about promotion to heavenly planets by fructive activity. Give up household life, which is full of sex, as well as stories about such things, and take shelter of the Supreme Personality of Godhead through the mercy of the liberated souls. In this way, please give up your attraction for material existence.”

In his narration about the householder Vaishnava, King Priyavrata, Sri Sukadeva Gosvami spoke to Pariksit Maharraja in the Srimad Bhagavatam (5.1.29) as follows: “He greatly loved his wife Barhismati, and with the increase of days, their exchange of nuptial love also increased. By her feminine behavior as she dressed herself, walked, got up, smiled, laughed, and glanced about, Queen Barhismati increased his energy. Thus although he was a great soul, he appeared lost in the feminine conduct of his wife. He behaved with her just like an ordinary man, but actually he was a great soul.”

In the same chapter of the Srimad Bhagavatam, verse 37, King Priyavrata condemned his life of material enjoyment as follows: “Alas, how condemned I have become because of my sense gratification! I have now fallen into material enjoyment, which is exactly like a covered well. I have had enough! I am not going to enjoy any more. Just see how I have become like a dancing monkey in the hands of my wife. Because of this, I am condemned.”

In the Srimad Bhagavatam (5.5.2, 7-9) Lord Rshabdeva speaks to His sons as follows: “It is the verdict of all sstra and great personalities that by serving a pure devotee, one attains the path of liberation. However, by associating with materialistic people who are attached to material enjoyment and women, one attains the path of darkness. Even though one may be very learned and wise, he is mad if he does not understand that the endeavor for sense gratification is a useless waste of time. Being forgetful of his own interest, he tries to be happy in the material world, centering his interests around his home, which is based on sexual intercourse and which brings him all kinds of material miseries. In this way one is no better than a foolish animal. The attraction between male and female is the basic principle of material existence. On the basis of this misconception, which ties together the hearts of the male and female, one becomes attracted to his body, home, property, children, relatives, and wealth. In this way one increases life’s illusions and thinks in terms of ‘I and mine.’ When the strong knot in the heart of a person implicated in material life due to the results of past action is slackened, one turns away from his attachment to home, wife, and children. In this way, one gives up the basic principle of illusion [I and mine] and becomes liberated. Thus one goes to the transcendental world.”

After Ajamila was freed from the clutches of the Yamadutas by the mercy of the Vishudutas, he condemned his life of material enjoyment in the following verses from the Srimad Bhagavatam (6.2.36-38): “Because of identifying oneself with the body, one is subjected to desires for sense gratification, and thus one engages in many different types of pious and impious action. This is what constitutes material bondage. Now I shall disentangle myself from my material bondage, which has been caused by the Supreme Personality of Godhead’s illusory energy in the form of a woman. Being a most fallen soul, I was victimized by the illusory energy and have become like a dancing dog led around by a woman’s hand. Now I shall give up all lusty desires and free myself from this illusion. I shall become a merciful, well-wishing friend to all living entities and always absorb myself in Krisna
consciousness. Simply because I chanted the holy name of the Lord in the association of devotees, my heart is now becoming purified. Therefore I shall not fall victim again to the false lures of material sense gratification. Now that I have become fixed in the Absolute Truth, henceforward I shall not identify myself with the body. I shall give up false conceptions of ‘I’ and ‘mine' and fix my mind on the lotus feet of Krsna.”

In the Srimad Bhāgavatam (6.3.28) Yamarāja says to his servants, “Paramahamsas are exalted persons who have no taste for material enjoyment and who drink the honey of the Lord's lotus feet. My dear servants, bring to me for punishment only persons who are averse to the taste of that honey, who do not associate with paramahamsas, and who are attached to family life and worldly enjoyment, which form the path to hell.”

In the Srimad Bhāgavatam (6.4.52-53) it is described how Prajāpati Dakṣa and his descendants, who were expert in associating with women and who followed the path of pravṛtti, or sense enjoyment, were instructed by Lord Hari to continually engage in material enjoyment and follow the nondevotional path of associating with women.

When the king of the Vidyādharas, Citraketu, saw the lord of the paramahamsas and foremost of the avadhūtas, Lord Siva, embracing Pārvati, he spoke the following words in the Srimad Bhāgavatam (6.17.8): “Ordinary conditioned persons generally embrace their wives and enjoy their company in solitary places.”

In the Srimad Bhāgavatam (7.6.11, 13, 17) Prahlāda Mahārāja instructs his demonic friends as follows: “How can a person who is most affectionate to his family, the core of his heart being always filled with their pictures, give up their association? Specifically, a wife is always very kind and sympathetic and always pleases her husband in a solitary place. Who could give up the association of such a dear and affectionate wife? Simply for the satisfaction of two important senses—the genitals and the tongue—one is bound by material conditions. How can one escape?”

In the Srimad Bhāgavatam (7.9.45) Prahlāda Mahārāja says to Lord Nṛsimhadeva: “Sex life is compared to the rubbing of two hands to relieve an itch. Gṛhamedhis, so-called gṛhasṭhas who have no spiritual knowledge, think that this itching is the greatest platform of happiness, although actually it is a source of distress. The kṛpanas, the fools who are just the opposite of brahmanas, are not satisfied by repeated sensuous enjoyment. Those who are dhīra, however, who are sober and who tolerate this itching, are not subjected to the sufferings of fools and rascals.”

While describing the four āśramas, Śrī Nārada Muni spoke to Mahārāja Yudhisthira the following verses in the Srimad Bhāgavatam (7.12.6-7, 9-11): “Fully controlling his senses, he should associate only as much as necessary with women or those controlled by women. A brahmacārī, or one who has not accepted the gṛhastha-āśrama [family life], must rigidly avoid talking with women or about women, for the senses are so powerful that they may agitate even the mind of a sannyāśi, a member of the renounced order of life. Woman is compared to fire, and man is compared to a bitter pot. Therefore a man should avoid associating even with his own daughter in a secluded place. Similarly, he should also avoid association with other women. One should associate with women only for important business and not otherwise. As long as a living entity is not completely self-realized—as long as he is not independent of the misconception of identifying
with his body, which is nothing but a reflection of the original body and senses—he cannot be relieved of the conception of duality, which is epitomized by the duality between man and woman. Thus there is every chance that he will fall down because his intelligence is bewildered. All the rules and regulations apply equally to the householder and the sannyāsī, the member of the renounced order of life. The grhaṭha, however, is given permission by the spiritual master to indulge in sex during the period favorable for procreation.”

In the Śrīmad Bhāgavatam (7.14.12-13) Nārada Muni says to Yudhiṣṭhīra Mahārāja, “Therefore if one can give up his attachment to such a wife, he conquers the Supreme Personality of Godhead, who is never conquered by anyone. Through proper deliberation, one should give up attraction to his wife's body because that body will ultimately be transformed into small insects, stool, or ashes. What is the value of this insignificant body? How much greater is the Supreme Being, who is all-pervading like the sky?”

Nārada Muni further explains to Yudhiṣṭhīra Mahārāja in the Śrīmad Bhāgavatam (7.15.18): “One who is driven by the senses, especially by the tongue and genitals, must accept the position of a household dog to satisfy his senses.”

In the Śrīmad Bhāgavatam (9.6.51) Saubhari Muni repents after his extended association with women as follows: “A person desiring liberation from material bondage must give up the association of persons interested in sex life and should not employ his senses externally [in seeing, hearing, talking, walking, and so on]. One should always stay in a secluded place, completely fixing his mind at the lotus feet of the unlimited Personality of Godhead, and if one wants any association at all, he should associate with persons similarly engaged.”

While describing the characteristics of Lord Rāma and Sītā, Śrī Śukadeva Gosvāmī says to Parīksit Mahārāja in the Śrīmad Bhāgavatam (9.11.17): “The attraction between man and woman, or male and female, always exists everywhere, making everyone always fearful. Such feelings are present even among the controllers like Brahmā and Lord Siva and is the cause of fear for them, what to speak of others who are attached to household life in this material world.”

In Śrī Śukadeva Gosvāmī's description of the topics of Urvāśī and Purūravā to Parīksit Mahārāja, Urvāśī speaks the following statement in the Śrīmad Bhāgavatam (9.14.36-38): “My dear King, you are a man, a hero. Don't be impatient and give up your life. Be sober and don't allow the senses to overcome you like foxes. Don't let the foxes eat you. In other words, you should not be controlled by your senses. Rather, you should know that the heart of a woman is like that of a fox. There is no use making friendship with women. Women as a class are merciless and cunning. They cannot tolerate even a slight offense. For their own pleasure they can do anything irreligious, and therefore they do not fear killing even a faithful husband or brother. Women are very easily seduced by men. Therefore, polluted women give up the friendship of a man who is their well-wisher and establish false friendship among fools. Indeed, they seek newer and newer friends, one after another.”

See also the Ninth Canto, Nineteenth Chapter, particularly verses 1-20 and 24-28, wherein Mahārāja Yayāti, speaking to Devayānī, condemns the association of women with the story of a he-goat and she-goat.

In the Śrīmad Bhāgavatam (11.3.18-19) Śrī Prabuddha, one of the Nine Yogendras speaks the following words to Mahārāja Nimi, the king of Videha: “Accepting the
roles of male and female in human society, the conditioned souls unite in sexual
relationships. Thus they constantly make material endeavors to eliminate their
unhappiness and unlimitedly increase their pleasure. But one should see that they
inevitably achieve exactly the opposite result. In other words, their happiness
inevitably vanishes, and as they grow older their material discomfort increases.
Wealth is a perpetual source of distress, it is most difficult to acquire, and it is
virtual death for the soul. What satisfaction does one actually gain from his
wealth? Similarly, how can one gain ultimate or permanent happiness from one's
so-called home, children, relatives, and domestic animals, which are all maintained
by one's hard-earned money?"

In the *Srimad Bhagavatam* (11.5.13, 15) Sri Camasa instructs King Nimi as follows:
“Religious sex life is also permitted, but only in marriage for begetting children,
and not for sensuous exploitation of the body. Unfortunately, however, the less
intelligent materialists cannot understand that their duties in life should be
performed purely on the spiritual platform. The conditioned souls become
completely bound in affection to their own corpse-like material bodies and their
relatives and paraphernalia. In such a proud and foolish condition, the
conditioned souls envy other living entities as well as the Supreme Personality of
Godhead, Hari, who resides in the heart of all beings. Thus enviously offending
others, the conditioned souls gradually fall down into hell.”

Lord Krsna’s narration to Uddhava on the conversation between Maharraja Yadu
and the self-realized mendicant, who tells the story of a pigeon and his wife in the
*Srimad Bhagavatam* (11.7.52-74) may also be discussed in this regard.

In the *Srimad Bhagavatam* (11.8.1, 7-8, 13-14, and 17-18) the mendicant brahmana
further instructs Maharraja Yadu as follows: “O King, the embodied living entity
automatically experiences unhappiness in heaven or hell. Similarly, happiness will
also be experienced, even without one's seeking it. Therefore a person of
intelligent discrimination does not make any endeavor to obtain such material
happiness. One who has failed to control his senses immediately feels attraction
upon seeing a woman's form, which is created by the illusory energy of the
Supreme Lord. Indeed, when the woman speaks with enticing words, smiles
coquettishly, and moves her body sensuously, his mind is immediately captured,
and thus he falls blindly into the darkness of material existence, just as the moth
maddened by the fire rushes blindly into its flames. A foolish person with no
intelligent discrimination is immediately aroused at the sight of a lusty woman
beautifully decorated with golden ornaments, fine clothing, and other cosmetic
features. Being eager for sense gratification, such a fool loses all intelligence and is
destroyed just like the moth who rushes into the blazing fire. A saintly person
should never touch a young girl. In fact, he should not even let his foot touch a
wooden doll in the shape of a woman. By bodily contact with a woman he will
surely be captured by illusion, just as the elephant is captured by the she-elephant
due to his desire to touch her body. A man possessing intelligent discrimination
should not under any circumstances try to exploit the beautiful form of a woman
for his sense gratification. Just as an elephant trying to enjoy a she-elephant is
killed by other bull elephants also enjoying her company, one trying to enjoy a
lady's company can at any moment be killed by her other lovers who are stronger
than he. A saintly person dwelling in the forest in the renounced order of life
should never listen to songs or music promoting material enjoyment. Rather, a
saintly person should carefully study the example of the deer, who is bewildered by the sweet music of the hunter's horn and is thus captured and killed. Becoming attracted to the worldly singing, dancing, and musical entertainment of beautiful women, even the great sage Rṣyaśṛṅga, the son of Mrṛti, fell totally under their control, just like a pet animal."

Pingalā’s words of frustration are narrated by Lord Kṛṣṇa to Uddhava in the Śrīmad Bhāgavatam (11.8.30-34) as follows: “Just see how greatly illusioned I am! Because I cannot control my mind, just like a fool I desire lusty pleasure from an insignificant man. I am such a fool that I have given up the service of that person who, being eternally situated within my heart, is actually most dear to me. That most dear one is the Lord of the universe, who is the bestower of real love and happiness and the source of all prosperity. Although He is in my own heart, I have completely neglected Him. Instead I have ignorantly served insignificant men who can never satisfy my real desires and who have simply brought me unhappiness, fear, anxiety, lamentation, and illusion. Oh, how I have uselessly tortured my own soul! I have sold my body to lusty, greedy men, who are themselves objects of pity. Thus practicing the most abominable profession of a prostitute, I hoped to get money and sex pleasure. This material body is like a house in which I, the soul, am living. The bones forming my spine, ribs, arms, and legs are like the beams, crossbeams, and pillars of the house, and the whole structure, which is full of stool and urine, is covered by skin, hair, and nails. The nine doors leading into this body are constantly excreting foul substances. Besides me, what woman could be so foolish as to devote herself to this material body, thinking that she might find pleasure and love in this contraption? Certainly in this city of Videha I alone am completely foolish. I neglected the Supreme Personality of Godhead, who awards us everything, even our original spiritual form, and instead I desired to enjoy sense gratification with many men.” Please see verses 35, 39, and 42 in the same chapter.

In the Śrīmad Bhāgavatam (11.9.27) the mendicant brāhmaṇa instructs King Yadu as follows: “A man who has many wives is constantly harassed by them. He is responsible for their maintenance, and thus all the ladies constantly pull him in different directions, each struggling for her self-interest. Similarly, the material senses harass the conditioned soul, pulling him in many different directions at once. On one side the tongue is pulling him to arrange tasty food; then thirst drags him to get a suitable drink. Simultaneously the sex organs clamor for satisfaction, and the sense of touch demands soft, sensuous objects. The belly harasses him until it is filled, the ears demand to hear pleasing sounds, the sense of smell hankers for pleasant aromas, and the flickle eyes clamor for pleasing sights. Thus the senses, organs, and limbs, all desiring satisfaction, pull the living entity in many directions.”

Lord Kṛṣṇa instructs Uddhava in the Śrīmad Bhāgavatam (11.10.7, 25, 27, 28) as follows: “One should see one's real self-interest in life in all circumstances and should therefore remain detached from wife, children, home, land, relatives, friends, wealth, and so on. Accompanied by heavenly women, the enjoyer of the fruits of sacrifice goes on pleasure rides in a wonderful airplane, which is decorated with circles of tinkling bells and which flies wherever he desires. Being relaxed, comfortable and happy in the heavenly pleasure gardens, he does not consider that he is exhausting the fruits of his piety and will soon fall down to the mortal world. If a human being is engaged in sinful, irreligious activities, either
because of bad association or because of his failure to control his senses, then such a person will certainly develop a personality full of material desires. He thus becomes miserly toward others, greedy and always anxious to exploit the bodies of women. When the mind is so polluted one becomes violent and aggressive and without the authority of Vedic injunctions slaughters innocent animals for sense gratification. Worshipping ghosts and spirits, the bewildered person falls fully into the grip of unauthorized activities and thus goes to hell, where he receives a material body infected by the darkest modes of nature."

Lord Kṛṣṇa tells Uddhava in the Śrīmad Bhāgavatam (11.14.29): “Being conscious of the eternal self, one should give up association with women and those intimately associated with women. Sitting fearlessly in a solitary place, one should concentrate the mind on Me with great attention.”

In the Śrīmad Bhāgavatam (11.17.33, 56) Lord Kṛṣṇa says to Uddhava: “Those who are not married—sannyāsīs, vānaprasthas, and brahmacāris—should never associate with women by glancing, touching, conversing, joking, or sporting. Neither should they ever associate with any living entity engaged in sexual activities. But a householder whose mind is attached to his home and who is thus disturbed by ardent desires to enjoy his money and children, who is lusty after women, who is possessed of a miserly mentality, and who unintelligently thinks, ‘Everything is mine and I am everything,’ is certainly bound in illusion.”

Lord Kṛṣṇa gives the following instructions to Uddhava in the Śrīmad Bhāgavatam (11.21.18-21): “By refraining from a particular sinful or materialistic activity, one becomes freed from its bondage. Such renunciation is the basis of religious and auspicious life for human beings and drives away all suffering, illusion, and fear. One who accepts material sense objects as desirable certainly becomes attached to them. From such attachment lust arises, and this lust creates quarrel among men. From quarrel arises intolerable anger, followed by the darkness of ignorance. This ignorance quickly overtakes a man's broad intelligence. O saintly Uddhava, a person bereft of real intelligence is considered to have lost everything. Deviated from the actual purpose of his life, he becomes dull, just like a dead person.”

Lord Kṛṣṇa further instructs Uddhava in the Śrīmad Bhāgavatam (11.26.3): “One should never associate with materialists, those dedicated to gratifying their genitals and bellies. By following them one falls into the deepest pit of darkness, just like a blind man who follows another blind man.”

In the same chapter, verses 4 through 24 describe the results of association with women obtained by Ilā’s son, Purūravā.

In the Bhakti-rasāmṛta-sindhu (Daksīṇa 5.72) the following verse is found: “Since I have been engaged in the transcendental loving service of Kṛṣṇa, realizing ever-new pleasure in Him, whenever I think of sex pleasure, I spit at the thought, and my lips curl with distaste.”

Also in the Bhakti-rasāmṛta-sindhu (Uttara 7.8) it is stated: “Alas, how can an intelligent person who has awakened even a little attachment for Kṛṣṇa enjoy this material body, which is full of blood, covered with skin and flesh, and stinks of mucus."

And in the Eighth Wave it is said:

(1) “Alas, I am enthusiastically engaged in relishing varieties of enjoyment in this gross body, which is composed of mucus, semen, and blood and covered by skin! O my God! I'm so wretched that I am too lazy to remember Kṛṣṇa, who is the
Supersoul and the personification of transcendental bliss.”

(2) “When will I give up affection for this gross body, which is full of flesh, blood, and pus and again expertly engage with love in the service of fanning with câmara the Supreme Lord Hari, who is beyond the reach of argument and who sits on a golden throne?”

(3) “A devotee of Lord Viśṇu who intensely loathes seeing a padmini woman endowed with all good qualities, considering her bad association, can travel anywhere, dancing and remembering the lotus feet of the Lord.”

(4) “As soon as remembrance of associating with women awakens in my mind, my lips curl with disgust. My mind is not satisfied with the activities meant to attain impersonal samādhi, like hearing and remembering, and I have no interest for attaining the mystic perfections, because, O Lord, my mind is extremely attached only to the worship of Your lotus feet.”

Because the Supreme Personality of Godhead Kṛṣṇa and Baladeva are the eternal shelter of all devotees, They are the suitable personalities for enjoying with the gopīs, who are under the shelter of mādhurya-rasa. The gopīs have no material conceptions like conditioned souls. In other words, the living entities of this material world consider themselves enjoyers and enjoy the company of women only due to material conceptions. But when Lord Balarāma, who is the source of all viṣṇu-tattvas, performs rāsa-līlā there is no possibility of any material abominations or illicit behavior. Therefore when the most fortunate munis who are conversant with the Supreme Lord Baladeva’s glories see His pastimes through divine eyes, they offer prayers with folded hands.

TEXT 30

yāṇra rāse deve āsi' pūspa-vṛṣṭi kare
deve jāne—bheda nāhi kṛṣṇa-haladhare

The demigods came and showered flowers on His rāsa-līlā, because they know there is no difference between Kṛṣṇa and Balarāma.

The Caitanya-caritāmṛta (Ādi 5.4-5) also states that there is no difference between Kṛṣṇa and Balarāma in the following words: “The Supreme Personality of Godhead, Kṛṣṇa, is the fountainhead of all incarnations. Lord Balarāma is His second body. They are both one and the same identity. They differ only in form. He is the first bodily expansion of Kṛṣṇa, and He assists in Lord Kṛṣṇa’s transcendental pastimes.” Also in the Caitanya-caritāmṛta (Madhya 20.174) it is stated: “The first manifestation of the vaibhava feature of Kṛṣṇa is Śrī Balarāma. Śrī Balarāma and Kṛṣṇa have different bodily colors, but otherwise Śrī Balarāma is equal to Kṛṣṇa in all respects.” Lord Kṛṣṇa glorifies Balarāma, who is nondifferent from Himself, in the Śrimad Bhāgavatam (10.15.8): “You have embraced the young cowherd women between Your two arms—a favor hankered after by the goddess of fortune herself.”

TEXT 31

cāri-vede gupta balarāmera carita
āmi ki baliba, saba—purāne vidita
The characteristics of Lord Balarāma are confidential to the Vedas, but they are elaborated in the Purāṇas. What will I describe?

Whatever is confidential to the Vedas is known to the Vaisnava Purāṇas. Regarding the glories of the Purāṇas, one may refer to verses 12-17 of the Tattva-sandarbha, one of Jiva Gosvami’s six Sandarbhas. In the Mahābhārata (Adi 1.267) it is stated: “One should expand and accept the meaning of the Vedas with the help of the Itihāsas (histories) and Purāṇas. The Vedas are afraid of being mistreated by one who is ignorant of the Itihāsas and Purāṇas.” The Nāradiya Purāṇa says: “O beautiful one, I consider the message of the Purāṇas to be more important than that of the Vedas. All that is established in the Vedas is also in the Purāṇas without doubt. If a person rejects the Purāṇas, even if he is controlled in senses and mind, he will take birth as an animal. He can never attain the goal of life.” In the Skanda Purāṇa, Prabhāsa-khanda it is stated: “O best of the brāhmaṇas, I consider the Purāṇas as equal to the Vedas. All that is established in the Vedas is also in the Purāṇas without doubt. The Vedas feared that their purport would be distorted by inattentive listening, but their purport was established long before by the Itihāsas and Purāṇas. Moreover, O brāhmaṇas, what is not found in the Vedas is found in the smṛtis. And what is not found in either is described in the Purāṇas. A person who knows the four Vedas along with their angas, the Upaniṣads, but does not know the Purāṇas is not very learned.”

The characteristics of Lord Baladeva are described in all Vaisnava Purāṇas, especially in the Śrīmad Bhāgavatam, Fifth Canto, Chapters 16 and 25, Sixth Canto, Chapter 16, Tenth Canto, Chapters 34 and 65, and also in the Viṣṇu Purāṇa (5.9.22-31).

**TEXT 32**

mūrkha-dose keha keha nā dekhi’ purāṇa
balarāma-rāsa-hridā kare apramāṇa

Due to foolishness, some people neglect the Purāṇas and refuse to accept the authenticity of Balarāma’s rāsa-līlā.

The word mūrkha-dose means “due to foolishness.” One who cannot realize the purport or essence of the scriptures is called a fool. Some living entities are proud of their material designations due to being averse to Lord Viṣṇu, who is beyond material conceptions. They never care to discuss important Purāṇas like the Śrīmad Bhāgavatam. Others simply commit offenses by misinterpreting the conclusions of the Śrīmad Bhāgavatam, which is the ripened fruit of the desire tree of Vedic knowledge, the destroyer of nescience, and the source of knowledge of the Absolute Truth. These two categories of people refuse to accept the rāsa-līlā of Lord Balarāma. The author has properly condemned these people in verses 38-41 of this chapter. Those who attempt to establish that Lord Balarāma is not the supreme enjoyer without understanding that He is the supreme shelter, the Personality of Godhead, are polluted with the defect of foolishness.

**TEXT 33**

eka ṭhāṇi dui-bhāi gopikā-samāje
karilena rāsa-krīḍā vrndāvana-mājhe

The two brothers, Kṛṣṇa and Balarāma, both performed rāsa-krīḍā pastimes in the company of the gopīs at the same place in Vṛndāvana.

The word rāsa-krīḍā in this verse refers to the Holi festival, as explained by Śrīla Jīva Gosvāmī in his Laghu-toṣāṇī commentary on Śrīmad Bhāgavatam (10.34.13).

TEXT 34

kadācīd atha govindo
rāmaś cādbhuta-vikramah
vijahrutur vane rātryām
madhya-gau vraja-yoṣītām

Once Lord Govinda and Lord Rāma, the performers of wonderful feats, were playing Holi in the forest at night with the young girls of Vraja.

After Śrī Sukadeva Gosvāmī narrated to Pariśit Mahārāja the Śiva-caturdaśi pastime of Kṛṣṇa's liberating Nanda Mahārāja from the clutches of the snake, who was actually the Vidyādharā named Sudarśana, he described Kṛṣṇa and Balarāma's Holi festival with the gopīs on the full moon evening. Beginning with the above verse, the author now quotes four verses from the Śrīmad Bhāgavatam (10.34.20-23) describing this pastime.

The word atha in this verse indicates after Śiva-rātri. The word kadācīt refers to the night of Holi Pūrṇimā. The word rāma means “He who makes Kṛṣṇa enjoy.” It is therefore understood that since Kṛṣṇa and Balarāma had sported together since Their births, They enjoyed mutual feelings of friendship. The mood of friendship between Kṛṣṇa and Balarāma was particularly prominent in Vraja, while in Dvārakā Balarāma acted more in the role of an elder brother. In this verse the word ca is used with the desire to establish that Balarāma's mood of being the elder brother is secondary. This mood is found in the observance of the Holi festival described in the Bhaviṣya Purāṇa, Uttara-khanda, and in central India. The word vane refers to the subforests of Vṛndāvana. This is the understanding from Śrīla Jīva Gosvāmī's Laghu-toṣāṇī.

TEXT 35

upāgyamānau lalitām
stṛ-jaṅair baddha-sauhrdaḥ
sv-alanākrtānuliptāṅgau
sravīnau virajō-mbaraū

Kṛṣṇa and Balarāma wore flower garlands and spotless garments, and Their limbs were beautifully decorated and anointed. The women sang Their glories in a charming way, bound to Them by affection.

According to Śrīla Jīva Gosvāmī's Laghu-toṣāṇī, Lord Balarāma had His own group of gopī friends.

TEXT 36
niśa-mukham mānayantāv
udītōd-upa-tārakam
mallikā-gandha-mattali-
juṣṭam kumuda-vāyuna

The two Lords praised the nightfall, signaled by the rising of the moon and the appearance of stars, a lotus-scented breeze and bees intoxicated by the fragrance of jasmine flowers.

TEXT 37

jagatuh sarva-bhūtānāṁ
manah-śravana-mangalam
tau kalpayantau yugapati
svara-mandala-mūrcchitam

Kṛṣṇa and Balarāma sang, producing the entire range of musical sounds simultaneously. Their singing brought happiness to the ears and minds of all living beings.

In his Laghu-toṣāni, Śrīla Jiva Gosvāmī quotes the following description of mūrcchana from the Saṅgīta-sāra: “A mūrcchana is a scale using the seven notes in ascending and descending sequences. There are three modes, or grāmas, each with seven subdivisions, or mūrcchas, making a total of twenty-one mūrcchas.” [These are the precursors of ragas.]

In the Śrīmad Bhāgavatam (6.16.38) King Citaketu prays to Lord Śankarṣaṇa as follows: “O Lord, O Supreme, unintelligent persons who thirst for sense enjoyment and who worship various demigods are no better than animals in the human form of life. Because of their animalistic propensities, they fail to worship Your Lordship, and instead they worship the insignificant demigods, who are but small sparks of Your glory. With the destruction of the entire universe, including the demigods, the benedictions received from the demigods also vanish, just like the nobility when a king is no longer in power.”

The glories of Śrī Balārāma, or Śankarṣaṇa, who is worshipable by all living entities, are described in the Śrīmad Bhāgavatam, Tenth Canto, Chapters 34 and 65, Fifth Canto, Chapters 17 and 25, and Sixth Canto, Chapter 16. Those who are indifferent to these descriptions can never make advancement on the path of devotional service. In spite of their material intelligence and mundane knowledge, which is a product of their own mental speculation, such people are unable to appreciate the topics of Śrī Baladeva, or Śankarṣaṇa, who is the source of all viṣṇu-tattvas.

In the Caitanya-caritāmṛta, Ādi-līlā, Chapter 5, appropriate conclusions on this topic are given as follows: “Śrī Balārāma is the counterform of Lord Govinda. Balarāma’s own expansion is called Mahā-Śankarṣaṇa. The marginal potency of the Lord is known as the jīva. Mahā-Śankarṣaṇa is the shelter of all jīvas. His fragment, the puruṣa, is counted as a kalā, or a part of a plenary portion. The first puruṣa casts His glance at māyā from a distance, and thus He impregnates her with the seed of life in the form of the living entities. A part of a part of a whole is called a kalā. I say that this kalā is Mahā-Viṣṇu. He is the Mahā-puruṣa, who is the source
of the other purusas and who is all-pervading. Garbhodaśāyi and Ksīrodaśāyi are both called purusas. They are plenary portions of Kāranodaśāyi Viṣṇu, the first purusa, who is the abode of all the universes. That purusa [Ksīrodakaśāyi Viṣṇu] is the performer of creation, maintenance and destruction. He manifests Himself in many incarnations, for He is the maintainer of the world. That Lord Viṣṇu is but a part of a part of a plenary portion of Lord Nityānanda, who is the source of all incarnations. Lord Caitanya is the same Lord Kṛṣṇa, and Lord Nityānanda is Lord Balarāma. Lord Nityānanda fulfills all of Lord Caitanya’s desires. These two brothers are like one body; They are identical manifestations. If you do not believe in Lord Nityānanda, you will fall down. If you have faith in one but disrespect the other, your logic is like the logic of accepting half a hen. It would be better to be an atheist by slighting both brothers than a hypocrite by believing in one and slighting the other.”

TEXT 38

bhāgavata suni’ yāra rāme nāhi prīta
viṣṇu-vaiṣṇāvera pathe se jana—varjita

One who has no love for Lord Balarāma after hearing the Śrīmad Bhāgavatam is rejected by both the Lord and His devotees.

As long as the living entity is conditioned, he is not considered on the path of worshiping Lord Viṣṇu, who is eternally full of knowledge and bliss and the worshipable Lord of the Vaiṣṇavas. In other words, he is unable to realize that the Lord is eternally full of knowledge and bliss. As soon as the living entity realizes the truths regarding the three purusas, he is freed from illusion or mundane intelligence. In other words, this realization awakens transcendental intelligence in the heart of the living entity and helps him advance on the path of worshiping Lord Viṣṇu, who is eternally full of knowledge and bliss and the worshipable Lord of the Vaiṣṇavas. It is stated in the Sātvata-tantras: “The first puruṣa, Mahā-Viṣṇu, is the creator of the total material energy [mahat], the second is Garbhodakaśāyi, who is situated within each universe, and the third is Kṣīrodaśāyi, who lives in the heart of every living being. He who knows these three becomes liberated from the clutches of māyā.”

TEXT 39

bhāgavata ye nā māne, se—yavana-sama
tāra sāstā āche janme-janme prabhu yama

One who does not accept Śrīmad Bhāgavatam is no better than a Yavana, and Lord Yamarāja punishes him birth after birth.

In the Bhāgavata-māhātmya of the Padma Purāṇa, Uttarā-khanda, Chapter 63, it is stated: “The topics of the Supreme Lord are realized by discussing Śrīmad Bhāgavatam. One can understand the purport of the Vedas from every line of every sloka.” There are many other similar statements in the various Vaiṣṇava Purāṇas. The result of disregarding Śrīmad Bhāgavatam is described in the Hari-bhakti-vilāsa (10.2.77) as follows: “In this age of Kali, one who considers Śrīmad Bhāgavatam more dear than his own life will never suffer the punishment of Yamarāja, even for
a hundred kalpa.” Also in Hari-bhakti-vilāsa (10.2.81) it is stated: “The wretched person who does not appreciate the study of Śrimad Bhāgavatam and who hinders others in its study causes a hundred generations of family members to go to hell.” In the Padma Purāṇa, Uttara-khanda, Chapter 63, it is stated: “One continues to wander in the cycle of birth and death as long as he does not for even a moment hear the Śrimad Bhāgavatam, which was recited by Śukadeva Govāmī. A person who does not hear anything from the Śrimad Bhāgavatam throughout his entire life is no better than a candāla or an ass. The result of his birth was only his mother's delivery pains. Indra, the king of the demigods in heaven, declares that the sinful man who never hears the topics of Bhāgavatam is simply a burden to the earth, and although living, he is actually dead.”

The word yavana refers to a mleccha who does not follow proper behavior and is averse to Vedic literatures. In the Mahābhārata (Ādi 84.13-15) King Yayāti curses Turvasu in the following words: “O Turvasu! Although you were born from my heart, you are not giving me your youth. Therefore your sons will not inherit the kingdom. You fool! You will be the king of low-class persons who are candālas, meat-eaters, or born from intercaste marriages. You will be the king of those sinful mlecchas who are lusty for the wife of their guru and whose mentality and activities are no better than animals.” Elsewhere in the Mahābhārata (Ādi 85.34) it is said: “The descendants of Yadu Mahārāja are called Yādava kṣatriyas, and the descendants of Turvasu are known as Yavanas. The descendants of Druhyu are known as Bhojas, and the descendants of Anu are known as mlecchas.” In the Mahābhārata (Ādi 174.36) it is stated: “The Pahlavas were created from her tail, the Dravidas and Sānkṣetas were created from her udder, the Yavanas were created from her genital, and the Śabarases and Bahūnas were created from her dung.” In the Rāmāyaṇa (Bāla-kānda 55.3) it is stated: “The Yavanas were born from the genital.” The Hari-varṇa (Hari-varṇa-parva 14.25-26) says: “Keeping his promise and respecting the words of his guru, King Sagara did not kill them but destroyed their religious principles and changed their dress. He shaved half the heads of the Śakas and the full heads of the Yavanas and Pahlavas.” The following statement is found in the Manu-samhitā (10.44-45): “The Pauṇḍras, Codas, Dravidas, Kambogas, Yavanas, Śakas, Pāradas, Pahlavas, Cinas, Kīrtas, Daradas, and Khaśas, all of whom were not born from the mouth, arms, thighs, or feet of the Lord, are called dasyus, whether they speak the language of the mlecchas or that of the Āryas.” In the Prāyaścitta-tattva, the Bodhāyanas-smrti is quoted as follows: “Those persons who eat cow flesh, who always speak critically, and who are devoid of proper conduct are called mlecchas. Persons born in the place called Yavana are called Yavanas.” In the Vṛddha-cānākyā it is stated: “Wise persons have said that among thousands of candālas, one is a Yavana. There is no person more degraded than a Yavana.”

The living entities are born in higher and lower castes according to the fruits of their activities. By the influence of sattva-guna, living entities are born in the families of brāhmaṇas, and by the influence of rajo-guna and tamo-guna living entities are born in sinful lower castes, like the Yavanas. The living entities who are born in the families of brāhmaṇas receive ample opportunity to become swanlike knowers of the Absolute Truth through the study of the Vedas, but living entities who are born in the families of lower castes like Yavanas are not qualified to study the Vedic literatures. Śrimad Bhāgavatam is the ripened fruit of the desire
tree of Vedic literature and the crest jewel of all scriptures. The Yavanas have no respect for Śrīmad Bhāgavatam whatsoever. If someone is born in the family of a caste higher than that of a Yavana and he unfortunately does not respect Śrīmad Bhāgavatam, which is the personification of devotional service to Lord Kṛṣṇa, the shelter of everyone, and equal to Kṛṣṇa, then due to the lack of good instructions from the spiritual master, such misguided people become degraded to the status of foolish uncultured Yavanas or no better than asses. At present in the pious land of India there are people who belong to societies that are supposedly opposed to the non-Āryans, and although they unfortunately advertise themselves as followers of the Vedas, because they are extremely averse to understanding the meaning of the Śrīmad Bhāgavatam, they are envious of its conclusions. These people are similar to foolish asslike Yavanas. On the other hand, although Haridāsa Thākura was born in a family of Yavanas, he was faithful to the Śrīmad Bhāgavatam and fully conversant with its conclusions. He was therefore the crest jewel of the brāhmaṇas and a swanlike pure devotee.

In this verse the word prabhu refers to one who is able to kill or protect. In the Śrīmad Bhāgavatam (6.3.7) the Yamadūtas spoke to Yamarāja as follows: “The supreme judge must be one, not many. It was our understanding that you are that supreme judge and that you have jurisdiction even over the demigods. Our impression was that you are the master of all living entities, the supreme authority who discriminates between the pious and impious activities of all human beings.”

In the Nṛsīṁha Purāṇa (and Viṣṇu Purāṇa 3.7.15) it is stated: “Śrī Yamarāja, who judges the pious and impious activities of the living entities, offers his obeisances to the devotees of the Lord and punishes those who are envious of Viṣṇu and the Vaiṣṇavas by forcing them to suffer in hell according to the results of their activities. Rather than attaining eternal happiness, those who are averse to serving the Supreme Lord certainly suffer miseries born from their attempts to enjoy separately from the Lord.”

TEXT 40

ebe keha keha napunsaka-veśe nāce
bole—“balarāma-rāsa kon sāstre âche?”

Nowadays some faithless persons [eunuchs] challenge, “In which scripture is Balarāma’s rāsa-lilā described?”

The impersonalists consider the wonderful transcendental rāsa-lilā of Balarāma, who is the Lord of lords, as uncorroborated by Vedic literatures. Even after giving up material enjoyment, they are unable to enter the transcendental arena of the rāsa dance, which is the eternal goal for the pure living entities. Although their mentality is like that of the eunuchs, who unnaturally abstain from sense enjoyment, they are deprived of serving the Lord in any of the five types of relationships. That is why such people are known as eunuchs or impersonalist sannyāsīs.

TEXT 41

kona pāpi sāstra dekhileha nāhi māne
eka arthe anya artha kariyā vākhāne
Some sinful persons do not accept this pastime even if they read about it in the scriptures. They distort the actual meaning of the scriptures into some other meaning.

To distort the meaning of the scriptures is cheating and an offense against the holy names. It is impossible to realize the Absolute Truth with a sinful heart. Faithless persons are always confused when trying to understand the Absolute Truth. They are blind in attaining their goal of life and, rather than accepting the truth, they distort the meanings of the scriptures.

TEXT 42

caitanya-candrera priya-vigraha balāi
tāna-sthāne aparādhe mare sarva thañi

Lord Nityānanda is the dearmost object of Śrī Caitanyacandra, therefore anyone who commits an offense at His lotus feet is vanquished.

Śrī Acyutānanda, the son of Śrī Advaita Prabhu, served Lord Hari under the guidance of Śrī Gadādharā Pandita. Although two of Advaita's other sons sometimes accepted the guidance of Lord Caitanya, there is no mention of their devotion for the lotus feet of Lord Nityānanda. One of Śrī Advaita Prabhu's sons was named Balarāma, and his son was Madhusūdana. He was particularly affectionate towards the smārta Raghubundana Bhaṭṭācārya, the son of Harihara Bhaṭṭācārya of Bandāghata. The son of Madhusūdana, Rādhāramana Bhaṭṭācārya, followed the path of the smārtas and became faithless towards Śrī Nityānanda-Baladeva. The author of Caitanya-bhāgavata, who is a pure devotee and spiritual master, has perhaps written these verses (38-42) with these people in mind. The statements of Śrīla Vrndāvana dāsa Thākura are not inapplicable to the unqualified descendants of Śrī Nityānanda Prabhu's disciples.

TEXT 43

mūrti-bhede āpane hayena prabhu-dāsa
se-saba laksana avatārei prakāsa

Lord Balarāma appears in various forms as the servant of the Lord. He manifests these symptoms in His various incarnations.

For the benefit of the readers, we are again quoting the verses written by Śrīla Kṛṣṇadāsa Kavirāja in the Caitanya-caritāmṛta (Ādi 5.4-5, 8-11, 45-46, 48, 73-74, 76, 80-81, 113, 115-117, 120-121, 123, 125, 134-135, 137, and 156), which state: “The Supreme Personality of Godhead, Kṛṣṇa, is the fountainhead of all incarnations. Lord Balarāma is His second body. They are both one and the same identity. They differ only in form. He is the first bodily expansion of Kṛṣṇa, and He assists in Lord Kṛṣṇa's transcendental pastimes. Lord Balarāma is the original Sankarsana. He assumes five other forms to serve Lord Kṛṣṇa. He Himself helps in the pastimes of Lord Kṛṣṇa, and He does the work of creation in four other forms. He executes the orders of Lord Kṛṣṇa in the work of creation, and in the form of Lord Śeṣa He serves Kṛṣṇa in various ways. In all the forms He tastes the
transcendental bliss of serving Kṛṣṇa. That same Balarāma is Lord Nityānanda, the companion of Lord Gaurasundara. There is one marginal potency, known as the jīva. Mahā-Sankarsana is the shelter of all jīvas. Sankarsana is the original shelter of the purusa, from whom this world is created and in whom it is dissolved. That Sankarsana, who is transcendental pure goodness, is a partial expansion of Nityānanda Balarāma. Śrī Balarāma is the counterform of Lord Govinda. Balarāma’s own expansion is called Mahā-Sankarsana, and His fragment, the purusa, is counted as a kalā, or a part of a plenary portion. Garbhodāsaśyāi and Kṣīrodaśāyī are both called puruṣas. They are plenary portions of Kāranodāsaśyāi Viṣṇu, the first purusa, who is the abode of all the universes. That puruṣa [Kṣīrodakaśāyī Viṣṇu] is the performer of creation, maintenance and destruction. He manifests Himself in many incarnations, for He is the maintainer of the world. That fragment of the Mahā-puruṣa who appears for the purpose of creation, maintenance and annihilation is called an incarnation. In the ages and millenniums of Manu, He appears as different incarnations to establish the principles of real religion and vanquish the principles of irreligion. He then descends to maintain the material world. His unlimited opulences cannot be counted. That Lord Viṣṇu is but a part of a part of a plenary portion of Lord Nityānanda, who is the source of all incarnations. That same Lord Viṣṇu, in the form of Lord Śeṣa, holds the planets upon His heads, although He does not know where they are, for He cannot feel their existence upon His heads. That Ananta Śeṣa is the devotee incarnation of Godhead. He knows nothing but service to Lord Kṛṣṇa. With His thousands of mouths He sings the glories of Lord Kṛṣṇa, but although He always sings in that way, He does not find an end to the qualities of the Lord. He serves Lord Kṛṣṇa, assuming all the following forms: umbrella, slippers, bedding, pillow, garments, resting chair, residence, sacred thread and throne. He is thus called Lord Śeṣa, for He has attained the ultimate end of servitude to Kṛṣṇa. He takes many forms for the service of Kṛṣṇa, and thus He serves the Lord. That person of whom Lord Ananta is a kalā, or part of a plenary part, is Lord Nityānanda Prabhu. Who, therefore, can know the pastimes of Lord Nityānanda? Thus Lord Nityānanda has unlimited incarnations. In transcendental emotion He calls Himself a servant of Lord Caitanya. Sometimes He serves Lord Caitanya as His guru, sometimes as His friend and sometimes as His servant, just as Lord Balarāma played with Lord Kṛṣṇa in these three different modes in Vraja. He considers Himself a servant and knows Kṛṣṇa to be His master. Thus He regards Himself as a fragment of His plenary portion. Lord Caitanya is the same Lord Kṛṣṇa, and Lord Nityānanda is Lord Balarāma. Lord Nityānanda fulfills all of Lord Caitanya’s desires.”

In some editions the word laksana appears as laksmana, which then means: “This is demonstrated in His incarnation as Laksmana.” As explained in the Caitanya-caritāmṛta (Ādi 5.149-154): “Lord Nityānanda Svarūpa formerly appeared as Laksmana and served Lord Rāmacandra as His younger brother. The activities of Lord Rāma were full of suffering, but Laksmana, of His own accord, tolerated that suffering. As a younger brother He could not stop Lord Rāma from His resolution, and so He remained silent, although unhappy in His mind. When Lord Kṛṣṇa appeared, He [Balarāma] became His elder brother to serve Him to His heart’s content and make Him enjoy all sorts of happiness. Śrī Rāma and Śrī Laksmana, who are plenary portions of Lord Kṛṣṇa and Lord Balarāma, entered into Them at the time of Kṛṣṇa’s and Balarāma’s appearance. Kṛṣṇa and Balarāma present
They serve as elder or younger brother, but in the scriptures they are described as the original Supreme Personality of Godhead and His expansion.

TEXT 44

sakhā, bhāī, vyajana, sayana, āvāhana
gṛha, chatra, vastra, yata bhūṣana, āsana

Lord Balarāma serves Kṛṣṇa in ten different ways, as His friend, brother, fan, bed, carrier, residence, umbrella, garments, ornaments, and sitting place.

Please refer to the Śrī Caitanya-caritāmṛta verses quoted in the purport of verse 43.

TEXT 45

āpane sakala-rūpe sevena āpane
yāre anugraha karena, pāya sei jame

In all these forms He serves Himself. Whoever receives His mercy can understand this truth.

Svayam-rūpa Śrī Kṛṣṇa has personally appeared as svayam-prakāśa Śrī Baladeva in order to relish spiritual happiness. Please refer to the Śrī Caitanya-caritāmṛta verses quoted in the purport of verse 43.

TEXT 46

nīvāsa-sayyāsana-pādukāmśukopadhāna-varṣātapa-vāraṇadibhiḥ
sarīra-bhedais tava śesatām gatair
yathocitam śesa iti ritte janaih

O my Lord, when will I satisfy You and Lakṣmī, who are both seated on the bed of Ananta? Although He is Your transcendental personal expansion, He has accepted Your service in the form of Your residence, bed, sitting place, slippers, garments, pillow, and umbrella. Therefore He is appropriately known by people as Śeṣa. (Stotra-ratna 37)

In the Śrīmad Bhāgavatam (10.3.25) Devaki prays to the Supreme Lord in the following words: bhavān ekāḥ sisyate 'śeṣa-saṁjñaḥ —“At that time, You alone remain, and You are known as Ananta Śeṣa-nāga.” In his Laghu-tosani commentary on this verse, Jiva Gosvāmi has stated: “You alone remain and are therefore called Aśeṣa, the complete. Eka can refer to the spiritual realm as well, which is nondifferent from the Lord (and does not meet destruction). Aśeṣa, meaning ‘complete,’ can also refer to the Vaikuṇṭha planets. The word saṁjña, or ‘definition,’ refers to the true nature of an object, indicated by its particular form. According to the Śrī Vaśnavas, śeṣa means ‘He who remains (sisyate) after the dissolution.’ This is also an acceptable definition. The word can also be taken as śeṣa—‘He who remains,’ instead of aṣeṣa. This can include the Lord's associates as well, but it does not include the material world or the jivas therein (who disappear during the mahā-pralaya).”
In the Śrīmad Bhāgavatam (10.2.8) the Supreme Lord speaks the following words to Yogamāyā: “Within the womb of Devakī is My partial plenary expansion known as Sankarsana or Śeṣa. Without difficulty, transfer Him into the womb of Rohini.” In his Laghu-tosāni commentary on this verse, Jīva Gosvāmī says: “Śeṣa means ‘that which remains’ or ‘part.’ Akhyā means ‘known.’ He is known as Śeṣa because of being an expansion of Me. Sankarsana is My own form and the shelter of the spiritual abode, My transcendental forms, and various energies.” When the angry Lord Baladeva was pulling the city of Hastināpura into the Yamunā with His plow, the Kauravas prayed to Him in the Śrīmad Bhāgavatam (10.68.46) as follows: “O unlimited one of a thousand heads, as Your pastime You carry this earthly globe upon one of Your heads. At the time of annihilation You withdraw the entire universe within Your body and, remaining all alone, lie down to rest.” In his commentary on this Bhāgavatam verse, Sanātana Gosvāmī writes: “I am Śeṣa, the upholder of the earth, and though different from the Supreme Lord, why am I glorified as being nondifferent from Him? In answer to this, the next line says: even at the time of annihilation, Śeṣa does not fail to perform His duty of protection, because He withdraws the universe within Himself. He remains there (paritah śisyamānaḥ) as the only evidence of the Lord, and therefore is called Śeṣa, the remainder.” In his commentary on the descriptions of the characteristics of Rudra in the Nineteenth Chapter of the Laghu-bhāgavatāṁrta, Śrīla Baladeva Vidyābhūṣaṇa writes: “The Śeṣa who holds a buffalo horn and bow, who is the bed of Lord Viṣṇu, and who is replete with the all-accommodating potency is the Supreme Lord. The Śeṣa who supports the earth is among the living entities who are empowered by the Supreme Lord.” In the description of Balarāma from the Laghu-bhāgavatāṁrta (87) it is stated: “The Sankarsana from the second catur-vaśyu merges with the Śeṣa who supports the earth and appears as Lord Balarāma. The two forms of Śeṣa are He who supports the earth and He who is the bed of Lord Viṣṇu. The Śeṣa who holds the earth is also known as Sankarsana, because He is an empowered incarnation of Sankarṣaṇa. The Śeṣa who is the bed of Lord Nārāyaṇa considers Himself the friend and servant of Nārāyaṇa.”

**TEXT 47**

**anantera anṣa śrī garuḍa mahābali**

**līlāya balaye kṛṣne haṇā kutāhali**

The most powerful Śrī Garuḍa, the expansion of Anantadeva, enjoys his pastimes as Kṛṣna's carrier.

The powerful Śrīla Garudadeva, who is the expansion of Anantadeva, is simultaneously Lord Viṣṇu's servant, friend, sitting place, flag, and carrier. As stated by Śrī Yamunācārya in Stotra-ratna (38):

```
dāsaḥ sakhā vāhanam āsanam dhvajo
yas te vatānām vyajanaṁ trayi-mayaḥ

upasthitam tena puro garutmatā
tvad-anghri-sammardā-kināṅka-śobhinā
```
“O Lord, when will I satisfy You, who are present before me with Garuda, Your servant, friend, carrier, sitting place, flag, canopy, cāmara, and the personified Rg, Sāma, and Yajur Vedas. He is decorated with symptoms of having massaged Your lotus feet.”

Other editions have bulaye or vahaye in place of balaye. Balaye means “surrounding” or “prosperity in service.” Bulaye means “traveling,” and vahaye means “carrying.”

TEXT 48

ki brahmā, ki śiva, ki sanakādi `kumāra`
vyāsa, suka, nāradādi, `bhakta` nāma yānra

Lord Brahmā, Lord Śiva, the four Kumāras (Sanaka, Sanātana, Sanandana and Sanāt-kumāra), Vyāsadeva, Śukadeva Gosvāmi, and Nārada are all pure devotees, eternal servants of the Lord.

Please refer to the purport of verse 21.

TEXT 49

sabāra pūjita śrī-ananta-mahāśaya
sahasra-vadana prabhu—bhakti-rama-maya

Lord Śrī Ananta is worshiped by all the uncontaminated devotees mentioned above. He has thousands of hoods and is the reservoir of all devotional service.

In the Śrīmad Bhāgavatam (10.2.5) Śrī Śukadeva Gosvāmi says to Mahārāja Parīkṣit: “A plenary portion of Krṣṇa entered her womb as her seventh child, arousing her pleasure and lamentation. That plenary portion is celebrated by great sages as Ananta, who belongs to Krṣṇa’s second quadruple expansion.”

Lord Brahmā speaks to the demigods in the Śrīmad Bhāgavatam (10.1.24) as follows: “The foremost manifestation of Krṣṇa is Sāṅkaraṇa, who is known as Ananta. He is the origin of all incarnations within this material world. Previous to the appearance of Lord Krṣṇa, this original Sāṅkaraṇa will appear as Baladeva, just to please the Supreme Lord Krṣṇa in His transcendental pastimes.”

In the Krṣṇa-sandarbha (86) Śrīla Jiva Gosvāmi writes: “Vāsudeva refers to the son of Vasudeva. His first part, or kalā, is Sāṅkarāṇa, or Ananta. As Sāṅkarāṇa, He is the original form. Svarāṭ means He exists independently. The name Ananta indicates that He is not restricted by space and time. That Śeṣa has thousands of mouths.” In the Śrīmad Bhāgavatam (10.65.28) Yamunā offers the following prayer to Lord Balarāma:

rāma rāma mahā-bāho
na jāne tava vikramam
yasyaitkāmśena vidhrtā
jagati jagatah pate

“Rāma, Rāma, O mighty-armed one! I know nothing of Your prowess. With a single portion of Yourself You hold up the earth, O Lord of the universe.” The word ekāmśena—“with a single portion,” is explained in the commentary as referring to the Lord’s expansion as Šeṣa. Therefore the Śrīmad Bhāgavatam (10.2.8)
says: “My partial plenary expansion is known as Saṅkarṣaṇa or Śeṣa.” In the
commentary on this verse it is stated: “He who remains after dissolution is called
Śeṣa. This statement indicates that Śeṣa is a permanent form, or anīśa, of the Lord,
or He who finds the glories of the Lord as endless.”

TEXT 50

adhīva, mahā-yogī, ‘īśvara’, ‘vaishnava’
mahimāra anta ihā nā jānaye saba

Lord Ananta is the first incarnation of the Lord and the master of all mystic
power. At the same time, He is a servant of God, a Vaiṣṇava. Since there is no end
to His glories, no one can understand Him fully.

The word adīva is found in the Śrīmad Bhāgavatam (2.7.41) as Lord Brahmā
describes the līlā-avatāras of Lord Krishna to Nārada Muni in the following words:
“Even [Ādīva] the first incarnation of the Lord, namely Śeṣa, has not been able
to reach the limit of such knowledge, although He is describing the qualities of the
Lord with ten hundred faces.”

In the Śrīmad Bhāgavatam (5.25.6) Śrī Śukadeva Gosvāmi tells Pariksit Mahārāja:
“Lord Saṅkarṣaṇa is the ocean of unlimited spiritual qualities, and thus He is
known as Anantadeva. He is [Ādīva] nondifferent from the Supreme Personality of
Godhead. For the welfare of all living entities within this material world, He
resides in His abode, restraining His anger and intolerance.”

Lord Saṅkarṣaṇa is Ādīva or adī-puruṣa, the original Personality of Godhead. In
this regard one should refer to Śrīmad Bhāgavatam (6.16.31 and 10.15.6).
The word mahāyogi has two meanings: the first is yogēśvara, or “master of all
mystic power.” In the Śrīmad Bhāgavatam (10.78.31) after Baladeva killed the
show-bottle devotee Romaharsana Sūta, the disciple of Vyāsa, the sages of
Naimiṣāranya lamented and offered prayers to Baladeva as follows: “Of course,
even the injunctions of revealed scripture cannot dictate to You, the Lord of all
mystic power.”

The second meaning of mahāyogi is yoga-māyādhiśa, or “controller of mystic
power.” In the Śrīmad Bhāgavatam (10.78.34) Lord Balarāma accepts the sages'
prayers and replies to them as follows: “O sages, just say the word, and by My
mystic power I shall restore everything you promised him.” In the Śrīmad
Bhāgavatam (11.30.26) it is stated: “Lord Balarāma then sat down on the shore of
the ocean and yogam āsthāya pauruṣam, fixed Himself in meditation upon the
Supreme Personality of Godhead.” In his commentary on this verse, Śrīdhara
Śvāmī writes: “The words pauruṣam yogam indicate parama-puruṣa-dhyāna, or
‘meditation on the Supreme Personality of Godhead.’”

The word īśvara is described in the Śrīmad Bhāgavatam (6.16.47) as King Citraketu
prays to Lord Saṅkarṣaṇa in the following words: “My dear Lord, You are the
creator, maintainer, and annhilator of this cosmic manifestation, but persons who
are too materialistic and who always see separateness do not have eyes with which
to see You. They cannot understand Your real position, and therefore they
conclude that the cosmic manifestation is independent of Your opulence. My Lord,
You are the supreme pure, and You are full in all six opulences. Therefore I offer
my respectful obeisances unto You.”
In the Śrīmad Bhāgavatam (10.15.35), while describing the killing of Dhenukāsura, Śrī Śukadeva Gosvāmī glorifies Balarāma by saying, “My dear Parīkṣit, that Lord Balarāma killed Dhenukāsura is not such a wonderful thing, considering that He is the unlimited Personality of Godhead, the controller of the entire universe. Indeed, the entire cosmos rests upon Him just as a woven cloth rests upon its own horizontal and vertical threads.”

When the angry Lord Baladeva was pulling the city of Hastināpura into the Yāmūnā with His plow, the Kauravas prayed to Him in the Śrīmad Bhāgavatam (10.68.45) as follows: “You alone cause the creation, maintenance, and annihilation of the cosmos, and of You there is no prior cause. Indeed, O Lord, authorities say that the worlds are mere playthings for You as You perform Your pastimes.”

The word vaiṣṇava is used in reference to Anantadeva in the following statement of Śukadeva Gosvāmī to Mahārāja Parīkṣit in the Śrīmad Bhāgavatam (10.2.5):

\[
\begin{align*}
saptamo vaiṣṇavam dhāma \\
yam anantam pracaksate \\
garho babhāva devakya \\
harsa-śoka-vivardhanah
\end{align*}
\]

“A plenary portion of Kṛṣṇa [the Vaiṣṇava Ananta] entered her womb as her seventh child, arousing her pleasure and lamentation. That plenary portion is celebrated by great sages as Ananta.”

Not everyone can understand that the glories of Anantadeva are unlimited. This is confirmed in the Śrīmad Bhāgavatam (5.17.17, 5.25.6, 9, 12-13 (quoted as verses 56 and 57 of this chapter) and 6.16.23, 46-47).

TEXT 51

\[
\begin{align*}
sevana ṣunilā, ebe ṣuna thākurāla \\
ātma-tantre yenamate vaiṣena pāṭāla
\end{align*}
\]

I have already spoken to you of Anantadeva's influential service to the Lord. Now hear how the self-sufficient Ananta exists in the lower planetary system of Pāṭāla.

The word thākurāla means “influence” or “important or opulent pastimes.” The word ātma-tantre means “self-supporting.” This is explained by Śrīdhara Svāmī in his commentary on the Śrīmad Bhāgavatam (5.26.13), which is quoted as verse 57 of this chapter. Lord Anantadeva is situated below Rasātala (below the earth) as “self-supporting on His own.”

TEXT 52

\[
\begin{align*}
srī-nārada-gosānī `tumburu' kari' saṅge \\
se yaśa gāyena brahmā-sthāne śloka-vandhe
\end{align*}
\]

Bearing his stringed instrument, the tumburu, on his shoulders, the great sage Nārada Muni always glorifies Lord Ananta in Brahmā's assembly. Nārada Muni has composed many transcendental verses in praise of the Lord.

The word tumburu refers to the famous instrument called vinā, which is always
carried by Śrī Nārada Muni to glorify the qualities of Lord Hari. (Please refer to verse 74 of this chapter.) Another meaning of tumbru is the celestial singer who is the leader of the Gandharvas. (Please refer to Śrīmad Bhāgavatam 1.13.60.)

The word brahmā-sthāne refers to Brahmā's assembly known as Mānasi, wherein Gandharvas such as Tumburu play their musical instruments. This is described in the Śrī Nilakantha commentary on the Mahābhārata (Sabhā 11.28) wherein Nārada describes Brahmā's assembly to Yudhīthira as follows: “A group of twenty Gandharvas and Apsarās come to Brahmā's assembly. Apart from them, there are seven other principle Gandharvas present there, including Hamsa, Hāhā, Hūhū, Viśāvasu, Ruci, Vṛṣana, and Tumburu.”

The word sloka-vandhe means “accumulating or composing verses.” This verse is a Bengali rendering of part of verse eight of the Twenty-fifth Chapter of the Fifth Canto of Śrīmad Bhāgavatam, which states: tasyānubhāvān bhagavān svāyambhuvo nāradah saha tumbrurīnā sabhāyām brahmanah sansloka-yām āsa.—“Nārada Muni, the son of Lord Brahmā, always glorifies Anantadeva in his father's assembly. There he sings blissful verses of his own composition, accompanied by his stringed instrument [or a celestial singer] known as Tumburu.”

TEXT 53

utpatti-sthiti-laya-hetavo 'syā kalpāh
sattvadyāḥ prakṛti-guṇāḥ yād-ikṣayāsan

yad-rūpaṁ dhruvam akṛtam yad ekam ātman
nānādhatā katham u ha veda tasya vartam

By His glance, the Supreme Personality of Godhead enables the modes of material nature to act as the causes of universal creation, maintenance, and destruction. The Supreme Soul is unlimited and beginningless, and although He is one, He has manifested Himself in many forms. How can human society understand the ways of the Supreme?

In this and the following four verses taken from Śrīmad Bhāgavatam (5.25.9-13) Śūkadeva Gosvāmi describes to Mahārāja Parīkṣīt the glorification of Sankarṣana's qualities by Nārada Muni accompanied by his vinā musical instrument or the Gandharva named Tumburu.

TEXT 54

mūrtim naḥ puru-krpaṁ babhāra sattvam
samśuddham sad-asad idam vibhāti tatra

yal-lilāṃ mrga-patir ādade 'navadyām
ādātum svajana-manānśya udāra-viryaḥ

This manifestation of subtle and gross matter exists within the Supreme Personality of Godhead. Out of causeless mercy toward His devotees, He exhibits various forms, which are all transcendental. The Supreme Lord is most liberal, and He possesses all mystic power. To conquer the minds of His devotees and give pleasure to their hearts, He appears in different incarnations
and manifests many pastimes.

In his commentary known as Krama-sandarbha, Śrīla Jiva Gosvāmī says, “The word mṛga-pātī refers to Lord Varahadeva, who performed the pastime of lifting the earth. From this statement the glories of Anantadeva are further enhanced.” Śrīdhara Svāmī explains in his Bhāvārtha-dipikā commentary: “Those who are approached for some purpose are called mṛga, or wish-fulfilling demigods. Their pātī is their master, or He who is the master of the demigods.”

TEXT 55

yan-nāma śrutam anukirtayed akasmād
ārto vā yadi patitah pralambhanād vā

hanțy amhah sapadi nrnām aśeṣam anyaṃ
kam śeṣād bhagavata āśrayen mumuksuḥ

Even if he be distressed or degraded, any person who chants the holy name of the Lord, having heard it from a bona fide spiritual master, is immediately purified. Even if he chants the Lord’s name jokingly or by chance, he and anyone who hears him are freed from all sins. Therefore how can anyone seeking disentanglement from the material clutches avoid chanting the name of Lord Śeṣa? Of whom else should one take shelter?

TEXT 56

mūrdhany arpitam anuvat sahasra-mūrdhno
bhu-golam sagiri-sarit-samudra-sattvam

ānanyād animita-vikramasya bhūmāḥ
ko viryāṇy adhi gānaye sahasra-jihvah

Because the Lord is unlimited, no one can estimate His power. This entire universe, filled with its many great mountains, rivers, oceans, trees, and living entities, is resting just like an atom on one of His many thousands of hoods. Is there anyone, even with thousands of tongues, who can describe His glories?

In his Krama-sandarbha commentary on the Śrīmad Bhāgavatam, Śrī Jiva Gosvāmī Prabhu says that because the form of the Supreme Lord is immeasurable, the universe naturally appears small in comparison with Him.

TEXT 57

evam-prabhāvo bhagavān ananto
duranta-viryoru-gunanubhāvah

mūle rasāyāh sthita ātma-tantro
yo lilayā kṣmām sthitaye bibharti

There is no end to the great and glorious qualities of that powerful Lord Anantadeva. Indeed, His prowess is unlimited. Though self-sufficient, He
Himself is the support of everything. He resides beneath the lower planetary systems and easily sustains the entire universe.

According to Śrīdhara Svāmī, the word ātma-tantra in this verse means “self-sufficient.”

TEXT 58

srṣṭi, sthiti, pralaya, sattvādī yata guna
yāṇār drṣṭi-pāte haya, yāya punah punah

Simply due to the glance of Lord Ananta, the three material modes of nature interact and produce creation, maintenance, and annihilation. These modes of nature appear again and again.

This and the following verse are Bengali translations of Śrīmad Bhāgavatam (5.25.9), which is quoted as verse 53 of this chapter. The word drṣṭi-pāte means “by His glance.” The words haya and yāya indicate that by His glance the ability for creation, maintenance, and annihilation are made possible. In the Caitanya-caritāmṛta (Ādi 5.46) it is stated: “Sankarsana is the original shelter of the puruṣa, from whom this world is created and in whom it is dissolved.”

TEXT 59

advitiya-rūpa, satya anādi mahattva
tathāpi 'ananta' haya, ke bujhe se tattva?

The Lord is glorified as one without a second and as the supreme truth who has no beginning. Therefore He is called Anantadeva [unlimited]. Who can understand His ways?

The word advitiya means “without a second or devoid of māyā,” “fearless,” or “absolute knowledge.” The word satya means dhruva, “the unchanging or supreme truth.” The word anādi means “the original or beginningless” or “unborn.” The word tattva in this verse means vartma, or “path.”

TEXT 60

śuddha-sattva-mūrti prabhu dharena karunāya
ye-vigrahe sabāra prakāśa sulālāya

His form is completely spiritual, and He manifests it only by His mercy. All the activities in this material world are conducted within His form.

This and the following verse are Bengali translations of Śrīmad Bhāgavatam (5.25.10), which appears in this chapter as verse 54. The word śuddha-sattva in this verse refers to Śrī Baladeva, who is the predominating Deity of the sandhinī energy, which is one of the three internal potencies. All the ingredients of the spiritual world emanate from Baladeva. In other words, śuddha-sattva, or pure goodness, which is beyond the three modes of material nature, emanates from Him. In other words, He is the cause of spiritual existence. All of Viṣṇu’s various forms are His plenary portions or portions of His plenary portions, and They are
all forms of pure goodness. In the Śrimad Bhāgavatam (4.3.23) Lord Śiva speaks to Satī as follows: “I am always engaged in offering obeisances to Lord Vāsudeva in pure Kṛṣṇa consciousness. Kṛṣṇa consciousness is always pure consciousness, in which the Supreme Personality of Godhead, known as Vāsudeva, is revealed without any covering.” In their commentaries on this verse: (1) Śrīla Jīva Gosvāmī says, “The word viśuddha indicates a complete absence of material influence because of being sheltered by the Lord’s svarūpa-saṅkti;” (2) Śrīla Viśvanātha Cakravarti Thākura says, “The word viśuddha indicates that it is spiritual, being composed of the cit-saṅkti;” and (3) Śrīla Śrīdhara Svāmī says, “Sattva refers to the consciousness, or the level of pure sattva.” In his commentary on Śrimad Bhāgavatam (1.2.24) he says: “Sattva refers to direct perception of Brahman.” And in his commentary on the words viśuddham sattvam ārjitaṁ from the Śrimad Bhāgavatam (1.3.3), he says: “Viśuddha indicates ‘untouched by the gunas’ and ārjitaṁ means ‘unsurpassed.’” In his Śrī Bhāgavata-tātparya, Śrī Madhvācārya says: “Sattva refers to the possession of saintly qualities, knowledge, strength, and attractive form.” In the Matsya Purāṇa it is stated: “Sattva refers to the totality of all strength and knowledge.” Another name for the state of pure goodness is vasudeva. One who appears in that state is called Vāsudeva.

It is stated in the Caitanya-caritāmṛta (Ādi 4.64-65): “The essential portion of the sandhinī potency is sūdha-sattva. Lord Kṛṣṇa's existence rests upon it. Kṛṣṇa's mother, father, abode, house, bedding, seats, and so on are all transformations of sūḍha-sattva.” Again, in the Caitanya-caritāmṛta (Ādi 5.43-44, 48) it is said: “One variety of the pastimes of the spiritual energy is described as pure goodness [viśuddha-sattva]. It comprises all the abodes of Vaikuṇṭha. The six attributes are all spiritual. Know for certain that they are all manifestations of the opulence of Sankarsana. That Sankarsana, who is transcendental pure goodness, is a partial expansion of Nityānanda Balarāma.”

The words mūrti and vigraha are synonymous—both mean form. All the forms of Lord Viṣṇu are naturally eternal, full of knowledge and bliss, and purely spiritual; His name, form, qualities, associates, and pastimes are all transcendental. He is factually not impersonal or devoid of spiritual variegatedness. A conditioned soul who is averse to the Lord cannot comprehend the Lord with his imagination born of mental speculation, which is a product of material qualities and faults. The Lord is adhoksaja, or beyond material conception, and the living entities are also transcendental and superior to material nature.

The word sabara in this verse means “of the material and spiritual worlds,” in other words, “of this material world, which is a mixture of cause and effect, and of the spiritual worlds, including all viṣṇu-tattvas.”

The word sulīlāya means “natural” or “by the influence of wonderful pastimes.”

TEXT 61

yānḥāra tarāṇa śikhi' sīnha mahāvalī
niśa-jana-mano raṅge kaṇā kutūhali

He is very powerful and always prepared to please His personal associates and devotees with waves of pastimes.

The word tarāṇa in this verse refers to the waves of the Lord's unlimited ocean of
pastimes. The word śikhi means “having learned,” and the word simha means “the lion,” “Śrī Nṛsimhadeva,” or, according to Śrīla Jiva Gosvāmī, “Śrī Varāhadeva.”

The word mahāvāli means “powerfully magnanimous.” The word nija-jana means “other beasts” for the lion, “the devotee Prahlāda” for Nṛsimhadeva, and “the munis headed by Brahmā” or “the earth” for Varāhadeva.

TEXT 62-63

ye ananta-nāmera śravana-saṅkirtane
ye-te mate kene nāhi bole ye-te jane
aśeṣa-jaṁmera bandha chinde sei-kśane
ataeva vaiṣṇava nā chādena kabhun tāne

If we simply try to engage in the congregational chanting of the glories of Lord Anantadeva, the dirty things in our hearts, accumulated during many births, will immediately be washed away. Therefore a Vaiṣṇava never misses the opportunity to glorify Anantadeva.

Verses 62 through 64 are the translation of verse 55.
Please refer to the translation of Śrīmad Bhāgavatam (6.16.44) quoted in the purport of verse 18.

The word bandha refers to the dirty things in the heart of a conditioned soul, and the word chinde means “washed away.” For an elaboration on the second line of verse 63, one may refer to the translations of Śrīmad Bhāgavatam (5.25.4, 6.16.34, and 6.16.43).

After giving up the offenses in the chanting of the holy names, if one somehow utters the name of Śrī Anantadeva, the knots of speculation born of nescience, which are the root cause of illusory conceptions, are destroyed. As such, Vaiṣṇavas will never attempt to disrespect Śrī Anantadeva in any way.

TEXT 64

′śeṣa′ ba-i sansârera gati nāhi āra
anantera nāme sarva-jīvaa uddhâra

Lord Anantadeva is known as Śeṣa [the unlimited end] because He alone ends our passage through this material world. By chanting His glories, everyone can be liberated.

One may refer to the purport to verse 46 for the meaning of the word Śeṣa. The word ba-i means “without” or “beyond.” The word gati refers to the means of ending material life. For the meaning of the words sarva-jīvera uddhāra, one may refer to the Fifth Canto of the Śrīmad Bhāgavatam, Chapter 26, the first half of verse 8, quoted in the purports of verses 14, 18, and 21, as well as the translation of Śrīmad Bhāgavatam (6.16.44).

TEXT 65

ananta prthivi giri-samudra-sahite
ye-prabhu dharena śire pālana karite
On His head, Anantadeva sustains the entire universe, with its millions of planets containing enormous oceans and mountains.

TEXT 66

sahasra phañāra eka-phane 'bindu' yena
ananta vikrama, nā jānena, 'āche' hena

He is so large and powerful that this universe rests on one of His hoods just like a mustard seed. Indeed, He does not know where it is.

Verses 65 and 66 are the translation of verse 56. In this regard one may refer to the translations of Śrīmad Bhāgavatam (5.17.21, 5.25.2, and the second half of 6.16.48), which are quoted in the purport of verse 15. The word bindu means “mustard seed.” The meaning of ananta vikrama may be found in the translation of verse 56.

Lord Śrī Ananta Śeṣa has thousands of hoods upon one of which He holds the entire universe, with its many mountains and oceans, like a tiny mustard seed. What to speak of perceiving its weight, the unlimitedly powerful Anantadeva is not even aware of its presence.

TEXT 67

sahasra-vadane krṣṇa-yāśa nirantara
gāte āchena ādi-deva mahi-dhara

While bearing the universe on one of His hoods, Anantadeva chants the glories of Kṛṣṇa with each of His thousands of mouths.

Lord Śrī Ananta Śeṣa, who holds the universe on His hood, constantly chants the glories of Lord Kṛṣṇa with His thousands of mouths. One may refer to the purport of verses 12 and 13 in this regard.

TEXT 68

gāyena ananta, śrī-yaśera nāhi anta
jaya-bhaṅga nāhi kāru, donhe—balavanta

Although He has been chanting the glories of Lord Kṛṣṇa since time immemorial, He has still not come to their end. Both are unconquerable.

The word śrī-yaśera in this verse refers to the glories or qualities of Lord Kṛṣṇa. The word jaya-bhaṅga means “end.” The word donhe means “both Anantadeva and Kṛṣṇa,” who are the crest jewels amongst eloquent speakers.

TEXT 69

adyāpiha 'śeṣa'-deva sahasra-śrī-mukhe
gāyena caitanya-yāśa anta nāhi dekhe

To this very day, Lord Ananta continues to chant the glories of Śrī Caitanya
Mahâprabhu, and still He finds no end to them.

TEXT 70

ki âre, râma-gopâle vâda lâgiyâche
brahmâ, rudra, sura, siddha muniśvara, ânande dekhiyche

How wonderful is the competition between Balarâma and Kṛṣṇa! Brahmâ and Śiva along with the demigods, Siddhas, and Munis watch in great happiness.

In this verse râma-gopâle means “between the svayam-rûpa, Śri Kṛṣṇa, and the svayam-prakâśa, Śri Balarâma, or Anantadeva.” The words vâda lâgiyâche refers to the competition for superiority between the worshipable Lord Kṛṣṇa, whose sweet qualities are constantly increasing, and the worshiper Lord Ananta, who glorifies the qualities of Śri Kṛṣṇa with thousands of mouths in thousands of ways. Siddha in this verse refers to a type of demigod, and muniśvara refers to great sages and the best of munis.

TEXT 71

lâg bali cali' yâya sindhu taribâre
yasera sindhu nà deya kàla, adhika adhika bâde

Although Śrî Ananta tries to reach the shore of the ocean of Kṛṣṇa's qualities, He is unable to do so, for the ocean is continually expanding.

The word lâg means “reach” or “near.” Although the ever-increasing ocean of Kṛṣṇa's glories is unsurpassable, in order to surpass that ocean, Śri Balarâma, or Anantadeva, vigorously chants Kṛṣṇa's glories. In this regard, the word sindhu refers to the ocean of Kṛṣṇa's glories. Śri Anantadeva thinks that He will reach the shore of the ocean of Kṛṣṇa's qualities by chanting with thousands of mouths, but the shoreline of the unsurpassable ocean of Kṛṣṇa's glories remains beyond His reach. That is why Śrî Anantadeva continues to chant the sweet glories of the unlimited qualities of Kṛṣṇa with increased enthusiasm with His thousands of mouths.

TEXT 72

nântaṁ vidâmy aham amî munayo 'gra-jâs te
mâyâ-balasya puruṣasya kuto 'varâ ye
gâyân gunân daśa-satânana âdi-devah
śeṣo 'dhunâpi samavasyati nâsyâ pâram

Neither I nor all the sages born before you know fully the omnipotent Personality of Godhead. So what can others, who are born after us, know about Him? Even the first incarnation of the Lord, namely Śeṣa, has not been able to reach the limit of such knowledge, although He is describing the qualities of the Lord with ten hundred faces.

In this verse from the Śrīmad Bhâgavatam (2.7.41), the Supreme Lord's heroic
activities related with the material and spiritual worlds are described as unlimited. One may refer to Śrila Jiva Gosvāmī's Krama-sandarbha commentary in this regard.

TEXT 73

pālana-nimitta hena-prabhu rasātale
āchena mahā-sakti-dhara nija-kutūhale

The most powerful Lord Ananta Śeṣa happily resides in Rasātala in order to maintain the universe.

This verse is the translation of the second half of verse 57. The word pālana-nimitta means “maintains.” The word rasātale is mentioned in the Śrīmad Bhāgavatam (5.24.7) in the following words: “Beneath this earth are seven other planets, known as Atala, Vitala, Sutala, Talatāla, Mahatāla, Rasatāla and Pātāla.” According to Śrila Śrīdhar Svāmī, the abode of Anantadeva is below the earth, or, according to Śrīmad Bhāgavatam (5.25.1), it is below Pātāla. The meaning of mahā-sakti-dhara is found in the first half of verse 57. Nija-kutūhale means “by His own sweet will.”

TEXT 74

brahmāra sabhāya giyā nārada āpane
ei guna gāyena tumbru-vinā-sane

Śrī Nārada Muni visits the assembly of Lord Brahmā and glorifies the qualities of Lord Ananta accompanied by his vinā.

Tumbru is the stringed instrument that is always found with Śrī Nārada Rṣi. In another opinion it is known as kacchapi. One may refer to the purport of verse 52.

TEXT 75

brahmādi—viḥvala, ei yaśera śravane
ihā gāi’ nārada—pūjita sarva-sthāne

Headed by Lord Brahmā, everyone is overwhelmed while hearing the Lord's glories. Nārada Muni is worshiped everywhere for chanting the Lord's glories.

TEXT 76

kahilān ei kichu ananta prabhāva
hena-prabhu nityānanda kara anurāga

I have thus described a portion of Lord Ananta's glories. Please, therefore, develop attachment for Lord Nityānanda.

In this verse ananta prabhāva refers to the great influence of Śrī Anantadeva. That is why the author, who is a servant of Anantadeva, has addressed Him as Mahāprabhu in verse 16 and as Prabhu in verse 73. In this regard one may refer to Brahmā's statement to King Raivataka in the Viśnu Purāṇa (4.1.26-33). The word anurāga means “constant service with affection.”
Those who wish to cross the ocean of material existence and drown in the ocean of devotional service should worship Lord Nityānanda.

The word samsāra means “like an ocean.” If a living entity drowns in it, he is ruined. But if one crosses this material ocean and drowns in the unfathomable water of the service of the Lord, then one achieves eternal happiness. Therefore one who desires to drown in the ocean of service must take shelter of the eternal lotus feet of the Lord.

My only desire at the feet of the Vaiṣṇavas is that birth after birth I may worship the feet of Lord Balarāma.

The living entities of this material world are busy gratifying their temporary senses. They want to enjoy the objects of the senses through the medium of material knowledge. When one becomes detached from the enjoying mood, he gets the opportunity to approach the Absolute Truth by taking shelter of the spiritual master, who is nondifferent from Lord Nityānanda. Lord Nityānanda is nondifferent from the worshipable Lord Śrī Kṛṣṇa Caitanya. In other words, He is the dearest servant of svayam-rūpa Lord Śrī Gaura-Kṛṣṇa. Pure devotional service is the propensity of pure liberated souls. A true disciple who is engaged in the unmotivated uninterrupted service of Gaura-Kṛṣṇa is eligible to swim in the ocean of the mellow of devotional service. It is explained in the Śvetāsvatara Upaniṣad (6.23):

\[
\begin{align*}
& \text{yasya deve parā bhaktir} \\
& \text{yathā deve tathā guru} \\
& \text{tasyaite kathitā hy arthāh} \\
& \text{prakāśante mahātmānaḥ}
\end{align*}
\]

“Only unto those great souls who have implicit faith in both the Lord and the spiritual master are all the imports of Vedic knowledge automatically revealed.” Śrila Narottama dāsa Thākura, the crest jewel of the paramahamsas has written in his Prārthanā:

\[
\begin{align*}
& \text{nitāi pada-kamala,} \\
& \text{koṭi-candra-suśītalā,} \\
& \text{ye chāyāya jagat judāya.} \\
& \text{hena nitāi vine bhāi,} \\
& \text{rādhā-kṛṣṇa pāite nāī,} \\
& \text{drḍha kari' dhara nitātra pāya.}
\end{align*}
\]

“The lotus feet of Lord Nityānanda are as soothing as the rays of millions of
moons. The entire world can be solaced by the shelter of His lotus feet. Dear brother, without the mercy of Lord Nityānanda no one can attain the lotus feet of Rādhā-Kṛṣṇa. Therefore catch hold of the lotus feet of Nityānanda with firm determination.”

Śrī Nityānanda-Baladeva is the source of all viṣṇu-tattvas and the Lord of the Vaiśnavas, or servants of Viṣṇu. In order to serve that Lord, the author offers prayers at the feet of His eternal servants, the Vaiśnavas. The Vaiśnavas are eternal, liberated, and always worshipable for the living entities. The author shows that submission to the Vaiśnavas is one of the inseparable limbs of pure devotional service. By setting example, he teaches cheaters, wretches, proud persons, and persons bewildered by the influence of false ego that in order to achieve one's desired goal one should pray at the feet of the devotees.

TEXT 79

`dvija`, `vipra`, `brāhmaṇa` yehena nāma-bheda
ei-mata `nityānanda`, `ananta`, `baladeva`

Just as dvija, vipra, and brāhmaṇa are different names of the same person, Nityānanda, Ananta, and Baladeva are similarly different names of the same Lord.

Just as the words dvija, vipra, and brāhmaṇa are of the same category, Ananta, Baladeva, and Nityānanda are different names for the same personality.

TEXT 80

antaryāmī nityānanda balilā kautāke
caitanya-caritra kichu likhite pustake

Lord Nityānanda, who is the Supersoul, joyfully instructed me to write a book on the pastimes of Lord Caitanya.

The author has described himself as the last servant of Lord Nityānanda. In other words, after accepting the author, Lord Nityānanda did not accept any other disciples. Śrī Nityānanda Prabhū appeared in the heart of the author and instructed him to describe the characteristics of Lord Caitanya. By using the word antaryāmī as an adjective of Nityānanda Prabhū, it is indicated that the author received within his heart the instruction to write this book after the disappearance of Lord Nityānanda.

TEXT 81

caitanya-caritra sphure yānhāra kṛpāya
yaśera bhändāra vaise šeṣera jihvāya

By the mercy of Lord Nityānanda the pastimes of Śrī Caitanya will become manifest, because His tongue is the storehouse of Lord Caitanya's glories.

One may refer to verses 13 and 14 in this regard.

TEXT 82
Therefore Śrī Ananta is the embodiment of Lord Caitanya's glories. Thus I have described a fragment of Ananta's glories.

TEXT 83

caitanya-candrera punya-śravana carita
bhakta-prasāde se sphure,—jāniha niscita

Hearing the pastimes of Śrī Caitanyacandra brings all auspiciousness, but know for certain that they are revealed only through the mercy of the devotees.

The meaning of punya-śravana carita is found in the Śrīmad Bhāgavatam (1.2.17), which states: punya-śravana-kīrtanah—“hearing and chanting of the Lord’s names and characteristics is supremely purifying.”

The author has accepted the pastimes of Śrī Caitanya Mahāprabhu that he heard from the mouths of His devotees as the ingredients for the composition of this Śrī Caitanya-bhāgavata. By this example the author shows that one must follow the footsteps of the Vaiṣṇavas and accept the process of hearing in disciplic succession.

TEXT 84

veda-guhyā caitanya-caritra kebā jāne?
tāi likhi, yāhā sūnyāchi bhakta-sthāne

Who can understand the pastimes of Śrī Caitanya? They are confidential even to the Vedas. Therefore I will write only what I have heard from the devotees.

TEXT 85

caitanya-caritra ādi-anta nāhi dekhi
yena-mata dena saḥti, tena-mata likhi

I do not find a beginning or end to the pastimes of Śrī Caitanya. I write whatever He inspires me.

TEXT 86

kāśtera putali yena kuhake nācāya
ei-mata gauracandra more ye bolāya

Whatever I describe is only by the direction of Śrī Gauracandra, just as a puppet dances only by the direction of the puppeteer.

As a puppet cannot dance independently but dances in various ways according to the unseen direction of the puppeteer, the most merciful Supreme Lord, Śrī Gauracandra, has directed me to dance and chant His names and qualities. I am unable to independently dance, in the form of chanting His names and qualities.
Srila Kaviraja Gosvami has stated in the *Caitanya-caritamrita* (Adi 8.39): “Srila Caitanya Mahaprabhu has personally spoken through the writings of Srila Vrndavana dasa Thakura.”

**TEXT 87**

```
sarva vaisnave pake kari namaskara
ithe aparadha kichu nahuka amara
```

Let me offer my respectful obeisances at the feet of the Vaisnavas so that I may not commit any offenses to them.

The Vaisnava author has humbly written this verse in various places of this book.

**TEXT 88**

```
mana diyah suna, bhai, shri caitanya-katha
bhakta-sange ye ye lilaa kailaa yathaa-yathaa
```

My dear brother, please hear with attention the topics of Sri Caitanya concerning the various pastimes that He performed with His devotees.

**TEXT 89**

```
trividha caitanya-lilaa—aanandra dhama
adi-khandaa, madhya-khandaa, sesa-khandaa nama
```

The pastimes of Sri Caitanya are the abode of all happiness. These pastimes are divided into *Adi-khandaa*, *Madhya-khandaa*, and *Antya-khandaa*.

**TEXT 90-91**

```
adi-khandaa—pradhanaatah vidyaa vilasa
madhya-khandaa—caitanyaera kirtana-prakasha
sesa-khandaa—sannyasi-rupa nilacaale sthiti
nityaananda-sthane samariyaa gaua-kaaiti
```

The *Adi-khandaa* mainly describes the Lord's scholastic pastimes. In the *Madhya-khandaa* the Lord's *kirtana* pastimes are described. The *Antya-khandaa* contains descriptions of the Lord's residence in Jagannatha Purii as a *sannyasi* and His entrusting the Bengal preaching to Nityananda Prabhu.

Among the three *khandas*, or sections, of this book, the *Adi-khandaa* describes the Lord's scholastic pastimes, the *Madhya-khandaa* describes the Lord's *kirtana* pastimes, and the *Antya-khandaa* describes the Lord's residence in Jagannatha Purii as a *sannyasi*. In His pastimes as a householder, Lord Gaurasundara instructed the people of Bengal in the process of *kirtana*. In His pastimes as a *sannyasi*, He remained in Jagannatha Purii and nourished His devotees. When the Lord preached devotional service in Bengal, Sri Nityananda Prabhu, Haridasas Thakura, and other pure devotees assisted Him in His preaching. When Srisman Mahaprabhu resided in
Nilacala, He appointed Lord Nityananda as the principal preacher for Bengal. The Gaudiya devotees who resided in Nilacala were under the care of Sri Svarupa Dāmodara Gosvāmi, and the devotees in Bengal constantly worshiped Lord Hari under the care of Nityananda Prabhu. Śrīmān Mahāprabhu was personally in charge of the preachers in Nilacala, and He appointed Nityananda Prabhu to take charge of the preachers in Bengal. Śrī Nityananda Prabhu preached all over Bengal with His twelve prominent devotees. In Vraja-mandala, Śrī Rūpa and Sanātana Gosvāmi were the commander-in-chiefs who accepted the responsibility for preaching in the West.

TEXT 92

*navadvipe âche jagannâtha-mîra-vara*
*vasudeva-prâya tenho—sva-dharma-tatpara*

Jagannātha Miśra was always enthusiastic in following his religious principles while residing in Navadvipa. He was equal to Vasudeva, the father of Lord Kṛṣṇa.

TEXT 93

*tāna patni śacî nāma—mahā-pati-vratā*
*dvitiya-devakî yena sei jagān-mātā*

His most chaste wife, Śacīdevī, was just like Devakī, the universal mother.

TEXT 94

*tāna garbhe avatîra hailâ nārâyana*
*śrī krṣna-caitanya-nāma samsāra-bhūsana*

From the womb of mother Śacī appeared Nārāyaṇa. His name, Śrī Kṛṣṇa Caitanya, is the ornament of this world.

While narrating topics regarding the Absolute Truth, the author has addressed Lord Caitanya's father and mother as Vasudeva and Devakī and Lord Caitanya Mahāprabhu as Nārāyaṇa. Such statements are not incorrect when describing the Absolute Truth or His opulences, for if the sweet features of the Lord are discussed amongst ignorant people they will achieve no benefit. While at home, Śrīmān Mahāprabhu had various names like Nimāi and Viśvambhara. After accepting *sannyāsa*, He was known as Śrī Kṛṣṇa Caitanya. The Lord inspired the people of the world to chant the names of Kṛṣṇa and thus fulfilled the purport of the name “Śrī Kṛṣṇa Caitanya.” Amongst the social orders, the order of *sannyāsa* is the highest. That is why the *sannyāsa* names are ornaments of the world.

TEXT 95

*ādi-khande, phālguna-pūrṇimā subha-dine*
*avatîra hailâ prabhu niśaya grahane*
In the Ādi-khanda the Lord's appearance during an eclipse on the night of the Phālguna Pūrṇimā is described.

Śrīmān Mahāprabhu appeared during a lunar eclipse on the full moon night of the month of Phālguna (February-March) in the year 1486.

TEXT 96

 hari-nāma-maṅgala uthila catur-dige
 janmilā iśvara sankīrtana kari' āge

Preceding the Lord's birth, the auspicious names of Lord Hari were heard from all directions.

People throughout the world considered the occasion of the lunar eclipse as most auspicious, so they engaged in loud chanting of the names of Hari. The Lord appeared as this chanting was going on.

TEXT 97

 ādi-khade, śiśu-rūpe aneka prakāsa
 pitā-mātā-prati dekhaila gupta-vāsa

In the Ādi-khanda the Lord displays various pastimes as a child. He also reveals His own abode to His parents.

In the material world, the Supreme Lord and His abode are unmanifested. The Lord exhibited His unmanifest abode to His parents by awakening their transcendental knowledge.

TEXT 98

 ādi-khade, dvaja-vajra-ākṣa-patākā
 grha-mājhe apūrva dekhilā pitā-mātā

In the Ādi-khanda the Lord's parents are astonished to see footprints marked with the signs of a banner, a thunderbolt, an elephant goad, and a flag.

The symptoms of a great personality like banner, thunderbolt, elephant goad, and flag are mentioned in the Sāmundrika. These marks are eternally manifested on the lotus feet of the Supreme Lord. Wherever the Lord walked within the house, He left impressions of these marks, which were seen by mother Śacī.

TEXT 99

 ādi-khade, prabhure hariyāchila core
 core bhāndāiyā prabhu āilena ghare

In the Ādi-khanda the Lord is kidnapped by thieves, who become bewildered and return the Lord to His home.

TEXT 100
`adi-khande, jagadiśa-hiranyera ghare
daivedya khaḷā prabhu sṛ-hari-vāsare

In the Ādi-khanda the Lord eats grains in the house of Jagadiśa and Hiranya on the day of Ekādaśī.

The appearance day of the Lord, Ekādaśī, and a few Dvādaśis are called Hari-vāsara. On these days the servants of Lord Hari abstain from all kinds of activities and vow to serve Hari while fasting. But since the Lord is the Supreme Personality of Godhead, He did not exhibit pastimes like fasting on Hari-vāsara, which must be observed by His devotees; rather, He accepted various foodstuffs that were offered to Him.

TEXT 101
`adi-khande, sīṣu chale kariyā krandana
bolaḷā sarva-mukhe sṛ-hari-kirtana

In the Ādi-khanda the Lord tricks everyone into chanting the holy names of Hari by crying as a child.

It is the nature of children to cry when they are in pain or in need of something. In order to stop such crying, various methods are employed to distract their attention. Following such behavior, ladies who were on the level of motherly relations with the Lord also chanted the names of Hari in order to divert Gaurahari’s attention. In order to stop His crying in this way, Gaurahari demanded that the ladies chant the holy names, which is the religious principle for this age.

TEXT 102
`adi-khande, loka-varjya hāndira āsane
vasiyā māyere tatva kahilā āpane

In the Ādi-khanda the Lord sits on rejected cooking pots and instructs His mother on the Absolute Truth.

According to ordinary behavior, earthen pots that have been used for sinful purposes are considered impure and thrown away. The place where such earthen pots are thrown is also generally considered impure. In order to exhibit His pastime of equal vision, the Lord rejected considerations of purity and impurity by establishing impure places as pure. When mother Śacī desired to understand the real truth behind this pastime, the Lord instructed her in absolute knowledge. Conceptions of superior and inferior in regard to items of this world are not supported by absolute knowledge. In one’s constitutional position, everything is perceived equally. The Lord imparted this truth to His mother.

TEXT 103
`adi-khande, gaurāṅgera cāpalya apāra
sīṣu-gana-sange yena gokula-vihāra
In the Ādi-khanda Gaurāṅga displays unlimited restlessness and imitates His Gokula pastimes with His friends.

As Krṣna in His Vṛndāvana pastimes played with His cowherd boyfriends in various ways, the Lord in His Navadvīpa pastimes played with His brāhmaṇa boyfriends in various mischievous ways.

TEXT 104

ādi-khande, kailena ārambha padite
alpe adhyāpaka haila sakala-śāstre
e

In the Ādi-khanda the Lord begins His studies, and in a short time He becomes a teacher of the scriptures.

During the course of the Lord's ordinary studies, He quickly became a highly learned professor. This extraordinary display of scholarship was not the result of intense study. The Lord exhibited His proficiency in all forms of knowledge in the course of His ordinary studies.

TEXT 105

ādi-khande, jagannātha-miśra-paraloka
visvarūpa-sannyāsa,—śacīra dui śoka

In the Ādi-khanda Śacīdevī laments for both the disappearance of Jagannātha Miśra and the acceptance of sannyāsa by Viśvarūpa.

Mother Śacī had two reasons for lamenting—the first was the disappearance of the Lord's father and the second was separation from her son, the Lord's elder brother, who took sannyāsa.

TEXT 106

ādi-khande, vidyā-vilāsera mahārmbha
pāsaṇḍi dekhaye yena mūrti-manta dambha

In the Ādi-khanda at the beginning of the Lord's educational pastimes He appears to the atheists as the personification of pride.

Since the Lord ridiculed the foolish people by His exhibition of scholarship, He was regarded by the atheists as the personification of pride. The devotees of the Lord, who accept His qualities as all-auspicious, were overjoyed on seeing His scholastic pastimes. Envious persons shook in fear of Him and accused Him of being proud.

TEXT 107

ādi-khande, sakala paduyā-gana meli'
jāhnāvīra tarange nirbhaya jala-keli

In the Ādi-khanda the Lord along with other students sports fearlessly in the
waters of the Ganges.

The word jala-keli indicates swimming and splashing water.

**TEXT 108**

ādi-khande, gaurāngera sarva-sāstre jaya
tri-bhuvane hena nāhi ye sanmukha haya

In the Ādi-khanda Lord Gaurāṅga masters all the scriptures. No one in the three worlds can compete with Him.

The Lord defeated all scholars by the strength of His great learning. Neither the spiritual master of the demigods who reside in the heavenly planets, nor the scholars of this planet, nor the so-called scholars of the abominable lower planets could stand before the Lord in debate.

**TEXT 109**

ādi-khande, bangā-deśe prabhura gamana
prācyā-bhūmi tīrtha haila pāi śrī-carana

In the Ādi-khanda the Lord travels to East Bengal [modern day Bangladesh], which becomes a holy place by the touch of His lotus feet.

A few places in East Bengal [Bangladesh] that the Pāṇḍavas did not visit are still known as impure, because the pure Bhāgirathi River does not flow there. In His travels to Bangladesh, Śrī Gaurasundara turned those places into tīrthas by the sanctified touch of His lotus feet.

**TEXT 110**

ādi-khande, parva-parigrahera vijaya
śeṣe, rāja-pandītera kanyā parinaya

The Ādi-khanda describes the disappearance of Lakṣmipriyā and the Lord's second marriage with the daughter of the Rāja Pandita.

The Lord's first wife was Lakṣmipriyādevī. The word vijaya in this verse indicates that she gave up her body and returned to her own abode. The Lord then married Śrī Viṣṇupriyādevī, the daughter of Sanātana Miśra, who was the king's priest.

**TEXT 111**

ādi-khande, vāyu-deha-māṇḍya kari' chala
prakāśilā prema-bhakti-vikāra-sakala

In the Ādi-khanda, the Lord displays ecstatic devotional sentiments on the pretension of an imbalance of bodily airs.

The Lord exhibited various transformations of ecstatic love on the pretext of gastric disorder.
TEXT 112

**âdi-khande, sakala bhaktere šakti diyā**
**āpane bhramena mahā-pandita hañā**

In the Ādi-khaṇḍa the Lord empowers the devotees and wanders about as a great scholar.

During His life as a scholar, the Lord would enlighten His students while wandering about Navadvipa.

TEXT 113

**âdi-khande, divya-paridhāna, divya-sukha**
**ānande bhāsena sacī dekhi’ candra-mukha**

In the Ādi-khaṇḍa mother Śacī floats in an ocean of happiness on seeing the moonlike face of the Lord, who dresses enchantingly and enjoys transcendental pleasure.

The word divya-paridhāna refers to exotic clothes. Divya-sukha means “unsurpassable transcendental bliss.” The word candra-mukha means “a bright, cool, shining face.”

TEXT 114

**âdi-khande, gaurāṅgera digvijayi-jaya**
**šeše karilena tānra sarva-bandha-kṣaya**

In the Ādi-khaṇḍa Lord Gaurāṅga defeats the Digvijayī scholar and ultimately delivers him from all bondage.

Lord Gaurāṅga defeated Keśavacārya, a Digvijayī from Kashmir, and thus vanquished his pride. Śrī Gaurāṅga removed Keśava’s adoration for material knowledge by instructing him on the transcendental science of Kṛṣṇa. Keśava could spontaneously compose and recite various types of poems. He composed many original verses in glorification of the Ganges, and the Lord retained them all in His heart. After the recitation, the Lord pointed out various grammatical faults, which left Keśava struck with wonder. Keśava received an opportunity from the Lord to gather the conclusions of the philosophy of simultaneous oneness and difference, in the form of Śrī Rādhā-Govinda’s worship. Later on, this Keśava composed an elaborate commentary on Nimbārka’s Vedānta-kaustubha named Kaustubha-prabhā. Various ślokas and prescriptions in the compilation of Vaiṣṇavas rituals, Śrī Hari-bhakti-vilāsa, are taken from Krama-dipikā, which was composed by this Keśava. By His causeless mercy, Gaurasundara conferred on Keśava the title Ācārya amongst the Vaiṣṇavas. Nowadays many less intelligent pseudo followers of Keśava try to establish him as the vartma-pradarśaka-guru of Śrīmān Mahāprabhu. In order to protect these people from the offense of such useless proud attempts and their reaction, Vṛndāvana dāsa Thākura has herein written: ́šešē karilena tānra sarva-bandha-kṣaya—“[Gaurāṅga] ultimately delivers him from all bondage.”
The Bhakti-ratnākara lists Keśava's predecessors in his disciplic succession. [Śrīla Prabhupāda quotes this list in his purport to Śrī Caitanya-caritāmṛta (Ādi 16.25).]
The name Keśava Kāśmirī may be found in the first chapter of Vaiśnava-mañjusā.

TEXT 115

"ādi-khanda, sakha-bhaktere moha diyā
seikhāne bule prabhu sabâre bhândiyā"

In the Ādi-khanda the Lord bewilders the devotees and lives amongst them as an ordinary person.

In the Lord's childhood pastimes at Navadvipa, the devotees could not understand Him as Lord Kṛṣṇa Himself. He created misconceptions in the minds of all the devotees by personally exhibiting indifference to devotional service. The word seikhāne means “in Navadvipa.” The word bule indicates that the Lord lived amongst the residents as one of them.

TEXT 116

"ādi-khanda, gayā gelā viśvambhara-rāya
īśvara-pūrīre kṛpā karilā yathāya"

In the Ādi-khanda Lord Viśvambhara goes to Gayā and bestows mercy on Śrī Iśvara Puri.

The Lord went to Gayā in order to perform His father's śrāddha ceremony. The abode of Gayā is celebrated by the mark of the lotus feet of Lord Hari. By accepting Śrī Iśvara Puri as His spiritual master, the Lord showered unlimited mercy on the beloved disciple of Śrī Mādhavendra Puri, who belongs to the Madhva-sampradāya.
The son of Advaita Ācārya and follower of Gadādhara Pandita, Śrī Acyutānanda, replied to His father's question as follows, “Lord Caitanya Mahāprabhu is the spiritual master of the fourteen worlds, but You say that someone else is His spiritual master. This is not supported by any revealed scripture.” Under the influence of material knowledge, many foolish persons accept Śrī Gaurasundara as the disciple of Śrī Iśvara Puri, but in order to deliver such deluded people from calamity, Śrī Vṛndāvana dāsa Thākura, the king of Vaiṣṇavas, established Īśvara Puri as the recipient of the Lord's mercy.

TEXT 117

"ādi-khande, āche kata ananta vilāsa
kichu šeṣe varṇībena mahāmuni vyāsa"

In the Ādi-khanda there are innumerable pastimes that will be described in the future by the great sage Vyāsadeva.

The great sage Śrīla Vyāsadeva has described innumerable pastimes of the Lord. Apart from the pastimes of Gaurasundara described in this book, His many other pastimes will be described by followers of Vedavyāsa. Those who follow in the disciplic succession of Vyāsadeva by narrating and compiling the pastimes of Lord
Gaurasundara are also known as Vyāsa and sit on vyāsāsanas. Ordinary munis describe topics other than those of the Lord. But since Śrīla Vyāsadeva does not describe topics other than those of the Lord, he alone is addressed as Mahāmuni, while others are munis only in name. Topics not related with Kṛṣṇa are known simply as the urge of speech. One who controls this urge through the service of Kṛṣṇa is a real muni.

The word varnibena is in the future tense. Seeing this usage, materialistic persons become doubtful about the existence of Vyāsas, who are followers of the original Vedavyāsa.

TEXT 118

bālyā-lilā-ādi kari' yateka prakāśa
gayāra avadhi `ādi-khaṇḍe'ra vilāśa

The Ādi-khaṇḍa begins with the Lord's childhood pastimes and continues through His visit to Gayā.

The Ādi-khaṇḍa of Śrī Caitanya-bhāgavata ends with the Lord's visit to Gayā and return to Navadvipa.

TEXT 119

madhya-khaṇḍe, vidita hailā gaura-simha
cinilena yata saba caranera bhringa

In the Madhya-khaṇḍa the lionlike Lord Gaurāṅga reveals Himself so that the devotees, who are like bees at His lotus feet, are able to recognize Him.

The meaning of the word gaura-simha may be found in the commentary on Pāṇini (2.1.6). In the Caitanya-caritāmṛta (Ādi 3.30) it is also stated: “Thus the lionlike Lord Caitanya has appeared in Navadvipa. He has the shoulders of a lion, the powers of a lion, and the loud voice of a lion.”

The feet of the Supreme Lord are always compared to the lotus flower. The devotees, who are like bees, are attracted to drink the honey from those lotus feet.

TEXT 120

madhya-khaṇḍe, advaitādi śrivāsera ghare
vyakta hailā vasi' viṣṇu-khaṭṭāra upare

In the Madhya-khaṇḍa the Supreme Lord reveals His identity at the houses of Śrīvāsa Pāṇīta and Advaita Prabhu while sitting on Viṣṇu's altar.

The word viṣṇu-khaṭṭā refers to the cot or throne reserved for the worship of Viṣṇu. The word khaṭṭā indicates a four-legged throne made of wood. In ordinary usage it refers to a cot. The words vyakta hailā indicate that Lord Gaurasundara displayed the opulent pastimes of Nārāyana, His naimittika, or occasional, incarnation.

TEXT 121
madhya-khaṇḍe, nityānanda-saṅge daraśana 
eka thāṅi dui bhāi karilā kīrtana

In the Madhya-khaṇḍa the Lord meets Nityānanda Prabhu, and the two brothers perform kīrtaṇa together.

In this verse dui bhāi refers to Gaurā-Nityānanda, or Śrī Kṛṣṇa-Balārāma. These two Lords were not born from the same father—Nityānanda was the son of Hādu Ojā, and Gaurāsundara was the son of Jagannātha. The relationship of brotherhood between the two is spiritual, not seminal. The Lord first met Nityānanda at Śrī Māyāpur after He returned from Gaya. Nityānanda's name as the son of Hādu Ojā is not found. Nityānanda's name, “Svarūpa,” is simply the brahma-cāri title that is given by a Tīrtha sannyāsī.

TEXT 122

madhya-khaṇḍe, `sād-bhuja' dekhilā nityānanda
madhya-khaṇḍe, advaita dekhilā `viśva-rāṅga'

In the Madhya-khaṇḍa Nityānanda Prabhu sees the Lord's six-armed form and Advaita Prabhu sees the Lord's universal form.

The word sād-bhuja refers to the famous six-armed form of Lord Gaurāsundara with the two hands of Śrī Rāmacandra, the two hands of Śrī Kṛṣṇa, and the two hands of Śrī Gaurahari. Another opinion is that sād-bhuja has the two hands of Nṛsiṁha, the two hands of Rāma, and the two hands of Kṛṣṇa. The two hands of Gaurāsundara hold a danda and kamandalu, the two hands of Kṛṣṇa hold a flute, and the two hands of Rāma hold bow and arrows. A painting of this form is found in Jagannātha Puri in one temple [in Sārvabhauma Bhaṭṭācārya's house, or Gāṅgā-mātā Matha].
The word viśva-rāṅga refers to the universal form of the Lord as mentioned in the Eleventh Chapter of the Bhagavad-gītā.

TEXT 123

nityānanda-vaśa-pūjā kahi madhya-khaṇḍe 
ye prabhure nindā kare pāpiṣṭha pāṣande

In the Madhya-khaṇḍa there is a description of the Vyāsa-pūjā performed by Lord Nityānanda, who is criticized by sinners and atheists.

People who are averse to Lord Viṣṇu are known as pāpiṣṭha, or sinners, and people who consider the demigods as equal to Lord Viṣṇu are pāsandīs, or atheists. Sinners and atheists criticize Lord Nityānanda Prabhu without understanding His position. Although Śrī Nityānanda Prabhu is personally the source of all viṣṇu-tattvas, He accepted His own servant, Vyāsadeva, as spiritual master and demonstrated the process of Vyāsa-pūjā. The arrangement for Lord Nityānanda Prabhu's Vyāsa-pūjā was made in order to fulfill the purport of the verses yasya deve paraḥ bhaktir, tad viṣṇānārthaṁ sa gurum evābhigacchet, and sampraddāya-vihinā ye mantrās te nisphalā maṭāḥ.
TEXT 124

madhya-khande, haladhara haila gauracandra
haste hala-musala dilà nityânanda

In the Madhya-khaṇḍa Lord Gauracandra accepts the mood of Balarāma, and Nityānanda Prabhu gives Him a plow and club.

As Śrī Gaurahari is svayam-rūpa, or the Supreme Personality of Godhead, Śrī Baladeva, His manifestation, is certainly included in Him. So it is not improper for the svayam-rūpa to display Baladeva's pastimes and hold His weapons. Nityānanda Prabhu also handed His own weapons like the plow and club to Śrīmān Mahāprabhu for that particular pastime.

TEXT 125

madhya-khande, duī ati pātaki-mocana
‘jagāi-mādhāi’-nāma vikhyāta bhuvana

In the Madhya-khaṇḍa there is a description of the deliverance of the two most sinful persons, known throughout the world as Jagāi and Mādhāi.

Jagāi and Mādhāi, the two brothers named Jagadānanda Bandyopādhyāya and Mādhavānanda Bandyopādhyāya, used to live on the bank of the Ganges near the Māyāpur village of Navadvīpa. Due to their sinful nature they obstructed Nityānanda Prabhu and Haridāsa Thākura, who were preaching under the instructions of Śrīmān Mahāprabhu. Later, when Nityānanda Prabhu excused their offenses, they were delivered and became pure devotees by the mercy of Śrī Gaurasundara.

TEXT 126

madhya-khande, krṣna-rāma—caitanya-nitāi
śyāma-sukla-rūpa dekhilena saci āi

In the Madhya-khaṇḍa mother Śacī sees Lord Caitanya and Nityānanda in Their blackish and whitish forms as Kṛṣṇa and Balarāma.

The color of Kṛṣṇa is blackish, and the color of Balarāma is whitish. Lord Caitanyadeva is Kṛṣṇa, and Śrī Nityānanda is Balarāma. Śacīdevī saw Gaura-Nitāi with the color of Kṛṣṇa-Balarāma.

TEXT 127

madhya-khaṇḍe, caitanyera mahā-parakāṣa
‘sāt-prahāṛtyā bhāva’ aiśvarya-vilāsa

In the Madhya-khaṇḍa the Lord displays His mahā-prakāṣa, His divine opulences, for twenty-one hours.

The word mahā-parakāṣa refers to the Lord’s pastime of displaying His opulence. The Lord manifested His opulences for sāta-prahāra, or twenty-one hours.
TEXT 128

sei dina a-mâyâya kahilena kathâ
ye-ye-sevakera janma haila yathâ yathâ

On that day the Lord spontaneously revealed the past identities of His servants.

The word a-mâyâya indicates that the Lord manifested the Absolute Truth by dissipating illusion, removing the material conceptions of the living entities who are prone to be controlled by mâyâ, cheating the demons through His illusory energy, and manifesting His supreme abode of Vaikuntha, which is beyond the realm of the nondevotees' senses.

TEXT 129

madhya-khanke, nâce vaikutthera nârayana
nagare nagare kailâ âpane kirtana

In the Madhya-khanda Nârâyan, the Lord of Vaikuntha, dances and personally performs kirtana throughout the streets of Navadvipa.

Lord Nârâyan eternally resides in the opulent abode of Vaikuntha, surrounded by His quadruple expansions, headed by Vásudeva. That transcendental Supreme Lord personally danced and chanted His own glories throughout the streets of Navadvipa. He thus allowed the living entities to hear the transcendental sound vibration of the holy names.

TEXT 130

madhya-khanke, kâjira bhângilâ ahankaâra
nija-sakti prakâsiyâ kirtana apâra

In the Madhya-khanda the Lord breaks the Kazi's pride, while manifesting His potency in a tremendous kirtana.

During the Lord's manifest pastimes, a magistrate was appointed to maintain peace in the city of Navadvipa. The name of that post was “Kazi.” At that time, Maulana Sirajuddin, who was known as Chand Kazi, was appointed as the magistrate to maintain peace. Since he was engaged in the task of administration, he forgot his eternal identification and proudly considered himself a government officer. By glorifying the service of the Transcendence, Śrī Gaurasundara delivered the Kazi from his atheistic mentality arising from the three modes of material nature. The Lord converted the mentality of people who were under the clutches of the covering and throwing potencies of the illusory energy and who were trying to either enjoy or renounce the material world. He thus manifested His own internal potency.

TEXT 131

bhakti pâila kâjî prabhu-gaurangera vare
svacchande kīrtana kare nagare nagare

By the benediction of Lord Gaurāṅga, the Kazi attains devotional service. Thus all the devotees are allowed to freely perform kīrtana in the streets of Navadvīpa.

By the Lord's mercy, Kazi Mahāśaya became attached to the service of the supreme worshipable object. Śrīmān Mahāprabhu benefited one and all by getting the process of continuous chanting of the holy names sanctioned throughout Navadvīpa, the jurisdiction of the Kazi.

TEXT 132

madhya-khande, mahāprabhu varāha haiyā
nīja-tattva murārire kahilā garjiyā

In the Madhya-khandā the Lord accepts the form of Varāha and discloses His identity to Murāri Gupta.

Śrīmān Mahāprabhu is the fountainhead of all incarnations and the Supreme Absolute Truth. In the form of Varāha, He roared loudly and instructed Murāri Gupta about His own identity.

TEXT 133

madhya-khande, murārira skande ārohaṇa
catur-bhuja haṇā hailā angane bhramaṇa

In the Madhya-khandā the Lord accepts a four-armed form and rides on Murāri's shoulders throughout his courtyard.

TEXT 134

madhya-khande, śuklāmbara-tandula-bhojana
madhya-khande, nānā chānda hailā nārāyana

In the Madhya-khandā the Lord eats Śuklāmbara Brahmācāri's rice and performs various pastimes as Nārāyana.

The Lord displayed His pastimes of eating ātapa and siddha rice (Ātapa rice is taken directly from the husk of āśu paddy, which is harvested in the rainy season, while siddha rice is haimantika paddy, which is harvested in autumn and boiled before husking and drying.), which are prepared from āśu and haimantika paddy. He took both varieties of rice from the alms received by Śuklāmbara Brahmācāri. The word chānda refers to the display of pastimes through various amazing gestures.

TEXT 135

madhya-khande, rukminīra veṣe nārāyana
nācilena, stana pilā sarva-bhakta-gaṇa
In the Madhya-khanda Gaura-Nārāyaṇa dances in the dress of Rukmīṇī and breast-feeds all the devotees.

Rukmīṇīdevī is Mahālakṣmi herself and Kṛṣṇa's legitimately married queen. She is the mother of the universe. As the Supersoul, the Lord is the maintainer and sustainer of the entire universe, so He also manifests motherly propensities. He thus breast-fed all His subordinates in the mood of parenthood. Kṛṣṇa is the mother, Kṛṣṇa is the father, Kṛṣṇa is the wealth and life of everyone. That is why Kṛṣṇa is the source of all pastimes. But this does not mean that everyone should consider Kṛṣṇa their mother and accept service from Him for their own enjoyment. Lord Kṛṣṇa is the Absolute Truth beyond material sense perception, therefore the base qualities found in the service of a mother in this temporary world cannot touch Him. The followers of Durgā who are bewildered by material knowledge under the influence of desire imagine themselves as children and display the wicked mentality of accepting service from the eternal worshipable Lord. Such mentality should not be directed towards the eternal object of worship.

TEXT 136

madhya-khande, mukundera danda sāṅga-dōse
šēse anugraha kailā parama santoṣe

In the Madhya-khanda the Lord punishes Mukunda for associating with jñānīs and later blesses him with great satisfaction.

The desire for sense enjoyment and the desire for renunciation, which are found in living entities who are afflicted by three types of miseries, are the result of bad association. Mukunda played the role of a jñānī by accepting the philosophy of the Māyāvādis of that time. The Lord relieved Mukunda of the Māyāvādis' bad association by punishing him and later bestowed mercy on him.

TEXT 137

madhya-khande, mahāprabhura niśāya kirtana
vatsareka navadvīpe kailā ānuṣaṇa

In the Madhya-khanda there are descriptions of the all night kirtanas that the Lord performs for one year in Navadvīpa.

During the day people were busy with various activities for the gratification of their senses, and at night they gratified their senses by sleeping. Śrī Gaurasundara benefited the residents of Māyāpur and Navadvīpa who were under the influence of the illusory energy of the Lord by performing congregational chanting of the holy name of the Lord every night for one year. In this way He checked their activities of sense gratification.

TEXT 138

madhya-khande, nityānanda-advaita kautuka
ajña-jane bujhe yena kalaha-svarūpa
In the Madhya-khanda Nityānanda and Advaita exchange jokes, which ignorant people consider as quarreling.

Śrī Nityānanda Prabhu and Śrī Advaita Prabhu are both Viṣṇu and devotees of Gaura. The jokes They exchange in Their conversations are misunderstood by less intelligent, unfortunate people, who conclude that They have different opinions.

TEXT 139

madhya-khānde, janantira lakṣye bhagavān
vaiṣṇavāparādha karāilā sāvadāna

In the Madhya-khanda the Lord warns everyone about offending Vaiṣṇavas, using His mother as an example.

The omniscient Gaurahari instructed His mother Śacidevi to beg pardon from Advaita Prabhu for her offense. By this incident the Lord instructed everyone about the severity of vaiṣṇava-aparādha and the need for becoming free from it.

TEXT 140

madhya-khānde, sakalavaiṣṇava jāne-jāne
sabe vara pāilena kariyā stavane

In the Madhya-khanda all the Vaiṣṇavas receive benedictions after offering prayers.

In this verse jāne-jāne means “each individual.”

TEXT 141

madhya-khānde, prasāda pāilā haridāsa
śrīdharera jala-pāna—kārunya-vilāsa

In the Madhya-khanda Haridāsa Thākura receives the Lord’s mercy, and the Lord mercifully drinks Śrīdharma’s water.

Śrīdharma was a poor brāhmaṇa resident of Navaḍvīpa who met his livelihood by maintaining a banana-tree garden. In the cottage of this poor devotee the Lord drank water from an iron pot with holes and thus displayed His pastime of bhakta-vātsalya, affection for His devotees.

TEXT 142

madhya-khānde, sakalavaiṣṇava kari’ sange
prati-dina jāhnavite jala-keli range

In the Madhya-khanda the Lord daily sports in the waters of the Ganges with the devotees.

TEXT 143
madhya-khande, gauracandra nityānanda-sange
advaita grhe giyāchilā kona range

In the Madhya-khanda Lord Gauracandra and Nityānanda Prabhu go on a mission to Advaita Prabhu's house.

TEXT 144
madhya-khande, advaita kari' bahu danda
šeṣe anugraha kailā parama-pracāṇḍa

In the Madhya-khanda the Lord punishes Advaita Prabhu and then bestows great mercy on Him.

By seeing the behavior of Advaita Prabhu, many people fall into the trap of considering Him a Māyāvādī. In order to check this, the Lord physically punished Advaita; then later the Lord bestowed mercy on Him to glorify His devotee.

TEXT 145
madhya-khande, caitanya-nitāi—krṣna-rāma
jānilā murāri-gupta mahā-bhāgyavān

In the Madhya-khanda the most fortunate Murāri Gupt is able to recognize Lord Caitanya and Nityānanda Prabhu to be Krṣna and Balarāma.

The most fortunate Murāri Gupt certainly knew that Nitāi and Gaura were Rāma and Krṣna.

TEXT 146
madhya-khande, dui prabhu caitanya-nitāi
nācileṇa śrīvāsa-angane eka-thāṇi

In the Madhya-khanda the two Lords, Caitanya and Nityānanda, dance together in the house of Śrīvāsa Thākura.

The house of Śrīvāsa Pandita is famous as Śrīvāsāṅgana.

TEXT 147
madhya-khande, śrīvāsera mṛta-putra-mukhe
jīva-tattva kahāiyā ghucāilā dukkhe

In the Madhya-khanda the Lord induces Śrīvāsa's dead son to speak on the science of the soul, thus destroying everyone's sorrow.

The Lord helped the relatives of Śrīvāsa mitigate their distress of separation by inducing Śrīvāsa's dead son to describe the living entities' transmigration from one body to another.

TEXT 148
caitanyera anugrahe śrīvāsa-pandita
pāsarilā putra-soke,—jagate vidita

By the mercy of Lord Caitanya, Śrīvāsa Thākura gave up lamentation over his son's death. This incident became known to all.

The word pāsarilā means “having forgotten.”

TEXT 149

madhya-khande, gangāya padilā duhkha pāiyā
nityānanda-haridāsa ānila tuliyā

In the Madhya-khanda the Lord, in distress, jumped into the Ganges, and Nityānanda and Haridāsa pulled Him out.

TEXT 150

madhya-khande, caitanyera avasēsa-pātra
brahmāra durlabha nārāyanī pāilā mātra

In the Madhya-khanda Nārāyanī received Lord Caitanya's remnants, which are rarely attained by even Lord Brahmā.

Śrīmān Mahāprabhu is the Supreme Absolute Truth. His remnants are rarely attained by even Lord Brahmā, who is the first created being of this universe. Nārāyanīdevī, the niece of Śrīvāsa, was fortunate to receive those remnants. The son of this Nārāyanīdevī, Vṛndāvana dāsa Thākura, is the author of this book.

TEXT 151

madhya-khande, sarva-jīva uddhāra-kāruṇe
sannyāsa karite prabhu karilā gamane

In the Madhya-khanda the Lord leaves home and accepts sannyāsa in order to deliver the living entities.

There are four social orders in the life of a living entity. Among them, the highest is the order of sannyāsa. People of the other orders naturally take instructions from the sannyāsis, and as a result they achieve freedom from the bondage of material life. Because Śrī Gaurasundara accepted the sannyāsa order of life, all living entities attained liberation from their respective status. As stated in the Caitanya-candrāmṛta (113): “Now that Lord Caitanyacandra has revealed the path of pure devotional service, the materialists have given up talking about their wives, children, and material affairs, the scholars have given up debating the scriptures, the yogis have given up the trouble to control their breath, the ascetics have given up their austerities, and the impersonalists have given up impersonalism. Now there is only the sweetness of pure devotional service.”

TEXT 152
kirtana kariyā ādi, avadhi 'sannyāsa'  
ei haite kahi 'madhya-khande'ra vilāsa

The pastimes of the Madhya-khanda begin with the Lord's kirtana and end with His acceptance of sannyāsa.

TEXT 153

madhya-khande, āche āra kata-koti lilā  
vedavyāsa varṇibena se-sakala khelā

There are millions of other pastimes in the Madhya-khanda that will be described in the future by Śrīla Vyāsadeva.

After hearing from Īśvara Puri, the Lord inaugurates the congregational chanting of the holy names. These pastimes up to His acceptance of sannyāsa and leaving Navadvīpa are described in the Madhya-khanda. The Lord has unlimited pastimes apart from those described in this book. Śrīla Vyāsadeva will describe those pastimes in the future. But if one wants to create imaginary pastimes of the Lord that are mixed with rasabhāsa and opposing śāstric conclusions, that is offensive and must be rejected by the followers of Vyāsadeva.

TEXT 154

śesa-khande, viśvambhara karilā sannyāsa  
`śri-krṣna-caitanya'-nāma tabe parakāśa

In the Antya-khandā after Viśvambhara takes sannyāsa, He becomes known as Śri Krṣna Caitanya.

Sannyāsa means to give up absorption in material enjoyment. Endeavoring for material enjoyment or artificial endeavor for renunciation is known as karma-sannyāsa or jñāna-sannyāsa. Although Śrīmān Mahāprabhu displayed His sannyāsa pastimes like a jñānī, His aim was to perform the activities of a tridandi-sannyāsi, as mentioned in the Twenty-third Chapter, Eleventh Canto of Śrīmad Bhāgavatam. The Lord often chanted the verse etām sa āsthāya spoken by the Avanti mendicant. This is the evidence of the Lord's service to Mukunda in the guise of a sannyāsi. The Lord, who is the supreme teacher of the living entities, did not at all accept the philosophy of aṅgagrahopāsanā, which results in becoming one with the Lord. The sikhā and brahmaṇa thread are seen in the external appearance of a tridandi-sannyāsi. Even today this sikhā is called Caitanya-sīkhā. The sannyāsis who keep a sikhā are more dear devotees to Śrī Caitanyadeva than those who do not keep a sikhā. The devotee sannyāsis give up activities that are unfavorable in the execution of devotional service. They reject phalgu-vairāgya and accept yuktavairāgya as stated in the Bhakti-rasāmṛta-sindhu:

anāsaktasya visayān  
yathārham upayuṇjakataḥ  
nirbandhah krṣna-sambandhe  
yuktam vairāgyam ucyate
“Things should be accepted for the Lord's service and not for one's personal sense gratification. If one accepts something without attachment and accepts it because it is related to Kṛṣṇa, one's renunciation is called yukta-vairāgya.”

prāpančikatayā buddhyā
dhari-sambandhi-vastunah
mumukṣubhiḥ parityāgo
vairāgyaṁ phalgu kathyate

“When persons eager to achieve liberation renounce things which are related to the Supreme Personality of Godhead, though they are material, this is called incomplete renunciation.”

TEXT 155

śeṣa-khaṇḍe, sūni' prabhura sikhāra muṇḍana
vistarā karilā prabhu-advaita krandana

In the Antya-khaṇḍa Advaita Prabhu cries profusely upon hearing that the Lord has shaved His sikhā and hair.

TEXT 156

śeṣa-khaṇḍe, sācī-duḥkha—akathya-kathana
caitanya-prabhāve sabāra rahila jīvana

In the Antya-khaṇḍa, Śacidevi's lamentation is indescribable, and the devotees remained alive only by influence of Śrī Caitanya.

Mother Śacī, Viṣṇupriyādevi, and the devotees were able to tolerate indescribable distress due to separation from Mahāprabhu only by His mercy. Thus they were able to pass their lives in the service of Lord Kṛṣṇa.

TEXT 157

śeṣa-khaṇḍe, nityānanda caitanyera danda
bhāṅgilena, balarāma parama-pracaṇḍa

In the Antya-khaṇḍa the most powerful Śrī Nityānanda Rāma breaks Lord Caitanya's sannyāsa danda.

According to Vedic injunctions, those who accept the fourth social order of life are supposed to carry a danda. In accordance with those injunctions, only the tridanda was accepted in ancient times. Then, later on, the three dāṇḍas were combined together and the system of ekadanda was introduced. This system of ekadanda is accepted as a prescribed activity by the followers of advaita-vāda.

The addition of the jīva-danda with the tridanda is accepted by followers of the philosophies of suddhādvaita (purified oneness), visiṣṭādvaita (specific monism), and dvaitādvaita (simultaneous oneness and difference). Whenever the philosophy of suddhādvaita is converted into that of viddhādvaita, or monism, the acceptance of tridanda is replaced with the acceptance of ekadanda. Among the names of Vedic tridandi-sannyāsī, the ten principle names have been reserved by the monists. Of
those ten names, Śrī Kṛṣṇa Caitanya Mahāprabhu purified the Bhārati branch of the Śaṅkara-sampradāya. Later on, Śrī Nityānanda Prabhu broke Śrīmān Mahāprabhu's ekadanda, which is the symbol of subordination to the Śaṅkara-sampradāya, and threw it in the ocean. By so doing, Nityānanda showed the world that only acceptance of tridanda—not ekadanda—is favorable for devotional service.

TEXT 158

śeṣa-khände, gauracandra giyā nilācale
āpanāre lukāi' rahilā kutāhale

In the Antya-khanda Lord Gauracandra arrives in Nilācala and hides Himself.

Nilācala is also called Śrī Kṣetra or Puruṣottama. Sundarācala Mountain is situated near Nilācala. The word acala means “mountain.”

TEXT 159

sārvabhauma-prati āge kari' parihāsa
śeṣe sārvabhaumere ṣad-bhuja-parakāса

At first the Lord teases Sārvabhauma, but later He displays His six-armed form to him.

Although the Śaṅkraka-bhāṣya, propounded by the mental speculator jñānis, is a subject of laughter, Mahāprabhu nevertheless heard that commentary from Vāsudeva Sārvabhauna, who was a Godbrother of the Lord’s grandfather, Nilāmbara Cakrabartī. The Lord then teased him in the manner of a mischievous child. Later, however, the Lord showed him His six-armed form, endowed with the two hands of Rāma, the two hands of Kṛṣṇa, and the two hands of Gaura, with Their respective articles. Vāsudeva Sārvabhauna was a famous logician and Vedāntist of Navadvipa. In the last stage of his life he went to Puruṣottama with his wife and lived there as a kṣetra-sannyāsa. He was the son of Maheśvara Viśārada and brother-in-law of Gopinātha Bhāṭṭācārya.

TEXT 160

śeṣa-khande, pratāparudrere paritrāna
kāśi-miśra-grhete karilā adhiśṭhāna

In the Antya-khanda the Lord delivers Mahārāja Pratāparudra and resides in the house of Kāśi Miśra.

Mahārāja Pratāparudra was the king of Utkala [Orissa] and belonged to the Gaṅgā dynasty. The Lord freed him from material life and brought him into the kingdom of Kṛṣṇa's worship. The family priest of this emperor was Kāśi Miśra, and it was in his house that the Lord used to live. The house of Kāśi Miśra is situated between the temple of Lord Jagannātha and the ocean.

TEXT 161
In the Antya-khanda the two great authorities, Svarūpa Dāmodara and Paramānanda Puri, reside with the Lord.

Śrī Dāmodara Svarūpa is the brahmačāri name of Śrī Purusottama Bhaṭṭācārya of Nadvīpa. He went to Vārāṇasi prior to the Lord's acceptance of sannyāsa and expressed to one Caitanyānanda his desire to take sannyāsa. Before being formally awarded sannyāsa, he was known as Dāmodara Svarūpa. He did not wait for those formalities, however, but went to Śrī Ksetra and took shelter of the lotus feet of Śrī Gaurasundara. From that time on he was master of the Gauḍīya Vaiṣṇava-sampradāya and one of the Lord's most confidential associates during His eighteen year stay at Nilācāla.

Paramānanda Puri was one of the principle disciples of Śrīla Mādhavendra Puri. He was a recipient of Śrīmān Mahāprabhu's mercy and respect. As Paramānanda Purī and Svarūpa Gosvāmī were both engaged in the service of the Lord, they are both authorities.

TEXT 162

śesā-khanda, prabhu punah āilā gauda-deśe
mathurā dekhiva bali’ ānanda višeṣe

In the Antya-khanda the Lord returns to Bengal while traveling in ecstasy to see Mathurā.

The word gauda-deśa in this verse refers to Śrī Navadvīpa and the places north of Navadvīpa such as Rāmakeli (the site of Dabira Khāsa and Sākara Mallika's office and the capitol of the king of Gauḍa), which is in the present day district of Maldah.

TEXT 163

āśiyā rahilā vidyāvācspati-ghare
tabe ta’ āilā prabhu kuliya-nagare

On the way the Lord happily stays at the house of Vidyā-vācaspati, before going on to Kuliya.

Vidyā-vācaspati is the son of Maheśvara Viśārada and the brother of Vāsudeva Sārvabhauma. It appears that the village of Vidyānagara was named after him. The place known as Kuliya-nagara is now the city of Navadvīpa. Another name for this area is Koladvīpa. It is the fifth of the nine islands of Navadvīpa and is situated on the western side of the Ganges.

TEXT 164

ananta arbuda loka gelā dekhibāre
śesā-khande sarva-jiiva pāilā nistāre
In the Antya-khanda innumerable people go to see the Lord and are thus delivered.

TEXT 165
śeṣa-khānde, madhupuri dekhite calilā
katho dūra giyā prabhu nivrta hailā

In the Antya-khanda the Lord goes to see Mathurā, but He returns after going part way.

In His desire to visit Mathurā, the Lord went up to Kānāi Nāṭaśālā, near the town of Rajmohala, and then returned to Nilācala.

TEXT 166
śeṣa-khānde, punah āilena nilācale
niravadhi bhaktasange krṣṇa-kolāhale

In the Antya-khanda the Lord returns to Nilācala and engages in discussing topics of Krṣṇa with the devotees.

The term krṣṇa-kolāhala indicates a place that is diametrically opposite to a secluded place of material enjoyment. Pure devotees give up gossiping on topics not related with Krṣṇa and become maddened by performing kīrtana in the association of other pure devotees.

TEXT 167
gauda-deṣe nityānanda-svarūpe pāthânā
rahilena nilācale katho jana laño

The Lord sends Nityānanda Svarūpa to Bengal and stays Himself in Nilācala with a few devotees.

The Lord sent Nityānanda Svarūpa to preach in Bengal and personally engaged in preaching at Nilācala with a few devotees. The brahma-carī name “Svarūpa” is awarded by Tirtha and Āśrama sannyāsīs of the ekadāndī Śaṅkara-sampradāya. Some people say that Nityānanda was awarded the title “Svarūpa” by Lakṣmīpati Tirtha.

TEXT 168
śeṣa-khānde, raithera sammukhe bhakta-sange
āpane karilā nṛtya āpanāra range

In the Antya-khanda the Lord enjoys His pastime of dancing with the devotees before Lord Jagannātha’s chariot.

TEXT 169
śesa-khānde, setubandhe gelā gaurā-rāya
jharikhaṇḍa diyā punah gelā mathurāya

In the Antya-khaṇḍa Lord Gaurāṅga goes to Rāmeśvara and later travels again to Mathurā through the Jhārikhaṇḍa forest.

In order to reach Setubandha Rāmeśvara, one should first go to Mandapam Station via Rāmanāḍa Station on the S.I.R. Railway. From there one should cross the long bridge over the Panvam Channel and reach Panvam Station. Rāmeśvaram Station is a couple of stations after this. It is the southernmost tip of the India peninsula and situated on the opposite shore from Śrī Lāṅkā. Rāmeśvaram is situated two stations before Dhanuskoṭi, the last stop on the S.I.R. line, between Panvam and Rāmeśvaram island. One mile from the station there are twenty-four lakes, such as Rāma-tīrtha and Lākṣman-tīrtha. One mile from those lakes is the huge Rāmeśvara-Śiva Temple (the temple of Lord Śiva, who is the greatest devotee and whose worshipable Lord is Rāma), which is made of stone. On the four sides of this temple there are four gopuras, or lion gates. Within these gates is the nāṭasālā and the main temple room, which is constructed of granite. Beyond the temple is Adams Bridge, or the historical Setubandha.

The forest of Jhārikhaṇḍa is situated in the present day states of Orissa, western Bengal, the southwestern districts of Bihar, and the eastern districts of Madhya Pradesh. In the book Ākabār-nāma the forest of Jhārikhaṇḍa is said to extend from Bīrbhūm up to Ratanpurā, Madhya Pradesh, and from Rotoṣgarh, South Bihār, up to the border of Orissa. The towns and cities of Athgarh, Dhenkanal, Angul, Sambalpur, Lahara, Keonjhar, Bamra, Bonai, Gangaipur, Mayurabhuṇja, Simbhuma, Ranchī, Manabhumī, Bankura (Vīṣṇupura), Sanotalaparagana, Hazaribag, Palamau, Jashpur, Raigarh, Udayapuraghar, and Saraguja are situated within the mountains and dense forests of Jhārikhaṇḍa.

TEXT 170

śesa-khānde, rāmānanda-rāyera uddhāra
śesa-khānde, mathurāya aneka vīhāra

In the Antya-khaṇḍa the Lord delivers Rāmānanda Rāya and performs various pastimes in Mathurā.

Rāmānanda Rāya was the governor of Kalinga under the rule of Mahārāja Pratāparudra, the independent king of Orissa. He was the eldest of Bhavānanda Paṭṭanāyaka's five sons. He wrote the drama Jagannātha-vallabhānātāka, and he was a most intimate devotee of the Lord. Throughout South India there was no other unalloyed devotee of Kṛṣṇa in the rāga-mārga comparable with him.

TEXT 171

śesa-khānde, śrī gaurasundara mahāsāya
dabira-khāsere prabhu dīlā paricaya

In the Antya-khaṇḍa Lord Gaurasundara reveals Himself to Dabira Khās.

Dabira Khāsa is the Mohammedan name of Śrīla Rūpa Gosvāmī. He was born in a
Karnāta (Karnataka) brāhmaṇa family. His father was Kūmaṇadeva, his elder brother was Sanātana Gosvāmi, and his younger brother was Śrī Vallabha, or Anupama. The Lord gave him the name “Śrī Rūpa,” by which he became famous in the society of devotees.

TEXT 172

prabhu cini’ dui bhāīra bandha-vimocana
śeṣe nāma thuilenā ‘rūpa’- sanātana’

The two brothers achieve liberation by recognizing the Lord, and they become known as Rūpa and Sanātana.

TEXT 173

śeṣa-khande, gauracandra gelā vārāṇasī
nā pāila dekhā yata nindaka sannyāsī

In the Antya-khaṇḍa the Lord goes to Vārāṇasī, where the blasphemous sannyāsīs cannot recognize Him.

The ancient city of Vārāṇasī is inhabited by highly learned scholars and situated on the banks of the Ganges. It is also inhabited by many Māyāvādī sannyāsīs of the monist school who criticize the devotees and devotional service. Because they criticize the devotees and devotional service, these Māyāvādī sannyāsīs are known as nindaka, or blasphemous, sannyāsīs.

TEXT 174

śeṣa-khaṇḍe, punah nilācale āgamana
ahar-nisa karilena hari-sankīrtana

In the Antya-khaṇḍa the Lord again returns to Nilācala and engages day and night in sankīrtana.

Hari-sankīrtana refers to a group of many devotees offenselessly chanting together the names and glories of the Supreme Lord Hari.

TEXT 175

śeṣa-khaṇḍe, nityānanda katheka divasa
karilena prthivite paryatana-rasa

In the Antya-khaṇḍa Lord Nityānanda travels throughout India as a wandering mendicant.

The word paryatana-rasa refers to the occupational duties of a parivṛājaka, or wandering mendicant.

TEXT 176

ananta caritra keha bujhite nā pāre
carane nūpura, sarva-mathurā vihare

No one can understand Lord Nityānanda’s unlimited characteristics as He wanders about Mathurā with ankle bells on His feet.

TEXT 177
śeṣa-khaṇḍe, nityānanda pāṇihāti-grāme
caitanya-ajñāya bhakti karilenā dāne

In the Antya-khaṇḍa Lord Nityānanda distributes devotional service to everyone in Pāṇihāti on the order of Lord Caitanya.

Pāṇihāti is a village on the bank of the Ganges near Sodapura Station on the E.B.R. line. The houses of Śrī Rāghava Paṇḍita and Śrī Makaradhvaja are situated here.

TEXT 178
śeṣa-khaṇḍe, nityānanda mahā-malla-rāya
vanikādi uddhārīlā para-mkrpāya

In the Antya-khaṇḍa the commander-in-chief of the kīrtana party, Lord Nityānanda, delivers the merchant community.

The term mahā-malla-rāya indicates the commander-in-chief of the kīrtana party.

TEXT 179
śeṣa-khaṇḍe, gauracandra mahā-mahaśvara
nilācāle vāsa aṣṭādaśa-samvatsara

In the Antya-khaṇḍa the Supreme Lord, Śrī Gauracandra, resides in Nilācāla for eighteen years.

Īśvara refers to the worshipable object of the controlled, while maheśvara refers to the controller of the controllers. The chief controller of all maheśvaras is mahā-mahaśvara, from whom all īśvara-tattvas and maheśvara-tattvas are born. In other words, Śrī Gaura-Kṛṣna is the Supreme Personality of Godhead, the Absolute Truth, and the Lord of all lords.

TEXT 180
śeṣa-khaṇḍe, caitanyera ananta vilāsa
vistāriyā varnate āchena veda-vyāsa

The unlimited pastimes of Śrī Caitanya in the Antya-khaṇḍa will be described by Vyāsadeva in the future.

TEXT 181
ye-te mate caitanyera gāite mahimā
nityānanda-prīti bada, tāra nāhi simā

If one somehow or other glorifies Lord Caitanya, then Lord Nityānanda becomes unlimitedly pleased with him.

TEXT 182
dharani-dharendra nityānanda-ra carana
dehā prabhu-gauracandra, āmāre sevana

O Lord Gauracandra, please allow me to serve the feet of Nityānanda Prabhu, who, as Ananta Śeṣa, holds all the universes on His heads.

The word dharani-dharendra refers to the Lord of Śeṣa, who supports the universe. In other words, Śri Balarāma-Nityānanda is the source of all puruṣāvatāras.

TEXT 183
ei ta' kahilun sātra sankṣepa kariyā
tina khande ārambhira ihāi āiyā

In these sūtras I have thus briefly described the contents of this book. Now I will begin to narrate these three divisions of pastimes.

TEXT 184
ādi-khanda-kathā, bhāī, śuna eka-cite
śri-caitanya avatirna haila yena-mate

My dear brothers, please now hear attentively the topics of Ādi-khanda regarding the appearance of Lord Caitanya.

TEXT 185
śri kṛṣṇa-caitanya nityānanda-cānda jāna
vrndāvana dāsa tachu pada-yuge gāṇa

Accepting Śri Caitanya and Nityānanda Prabhu as my life and soul, I, Vṛndāvana dāsa, sing the glories of Their lotus feet.

The word candā means “moon,” and the word jāna is a Pharsee noun that means “life.” Another meaning of jāna is the verb “to know.” The word tachu means “Their.”

Thus ends the English translation of the Gaudīya-bhāṣya of Śrī Caitanya-bhāgavata, Chapter One, entitled “Summary of Lord Gaura's Pastimes.”

Chapter Two
The Lord's Appearance

This chapter describes the appearance of the Lord's elders and eternal associates by the desire of the Lord, the godless atmosphere of Navadvīpa, Śrī Advaita Prabhu's
worship of Kṛṣṇa with water and tulasī leaves, the appearance of Śrī Nityānanda on the thirteenth day of the waxing moon, the prayers offered by the demigods to the Lord in the womb, the appearance of Śrī Gauracandra on the full moon night of the month of Phalgunam amidst the congregational chanting of the holy names, and the joyful celebration of the Lord's appearance.

The science of the Supreme Lord and His various incarnations is difficult to understand. What to speak of ordinary living entities, even Lord Brahmā cannot fathom this science without the mercy of the Lord. The statement of Lord Brahmā in the Śrimad Bhāgavatam is the evidence in this regard. Although the cause of the Supreme Lord's appearance is most confidential, the statements of Bhagavad-gītā reveal that Lord Viṣṇu appears in every millenium in order to protect the pious people, deliver the miscreants, and reestablish the principles of religion. Therefore the author has pointed out that the chanting of the holy names of Kṛṣṇa is the religious principle for the age of Kali. Śrī Gaurahari has appeared along with His abode, Śrī Navadvīpa, to propagate this yuga-dharma. The author also explains that by the will of the Lord, great devotees and eternal associates such as Ananta, Śiva, and Brahmā appeared prior to the Lord in various impious families and impious places where the Ganges does not flow and the holy names are not chanted. In this way such families and places were purified. The author also describes how after the appearance of Śrī Gaurahari, His associates joined Him in Navadvīpa to assist in His sankirtana movement. At the time of the Lord's appearance, Śrī Navadvīpa was most prosperous. Millions of people took bath at each of the bathing ghātās on the Ganges. By the benedictions of Sarasvatī and Lakṣmī, the residents of Navadvīpa were absorbed in scholastic pursuits and material enjoyment, but there was ample evidence of people's aversion to Lord Kṛṣṇa. Although it was the beginning of Kali-yuga, people exhibited the behavior foretold for the future of the age. People considered their religious duty was to worship demigods such as Mangalacandī, Viṣhahari, and Vāsuli. They thought the purpose of having money was to spend it for enjoying the marriage of their sons and daughters or the marriage of idols. Since the so-called brahmanas and scholars maintained the asslike mentality of accepting only the gross meaning of the scriptures without understanding the actual purport, when they tried to teach their students, both teachers and students were bound by the ropes of Yamarāja and led to hell. Even the so-called austere renunciates did not chant the names of Hari. Everyone was maddened with pride on account of their high birth, opulence, knowledge, and beauty. At that time Śrī Advaita Ācārya Prabhu, along with pure devotees like Śrivāsa, loudly chanted the names of Lord Hari. But people who were averse to the Lord continually harassed and teased the nonvenious pure devotees. When the compassionate Śrī Advaita Prabhu saw people's extreme aversion to Kṛṣṇa cause great distress to the devotees, He began to worship Kṛṣṇa with water and tulasī with a vow to bring about the advent of Kṛṣṇa. Before the advent of Lord Gaurahari, Śrī Nityānanda Prabhu—who is nondifferent from Lord Baladeva, the elder brother of Kṛṣṇa—appeared from the womb of Padmāvatī, the wife of Hādāi Pandita, in the village of Ekacaka, in Rādhā-deśa, on the thirteenth day of the waxing moon in the month of Magha. Meanwhile, in Navadvīpa, Śrī Viśvarūpa Prabhu, who is nondifferent from Nityānanda Prabhu, appeared as the son of Sači and Jagannātha, after their many daughters had met early deaths. A few years after the advent of Śrī Viśvarūpa, Śrī Gaurahari, the original Personality of Godhead,
appeared in the hearts of Śrī Śacī and Jagannātha, who are nondifferent from Devakī and Vasudeva. Understanding this, the demigods offered prayers to Lord Śrī Gaura-Kṛṣṇa, the Supreme Absolute Truth and source of all incarnations, who was situated within the womb of Śacī. Śrī Gauracandra, the inaugurator of the sankirtana movement, appeared during an eclipse on the full moon night in the month of Phālguna as everyone engaged in the congregational chanting of the names of Hari. This chapter ends with the jubilant celebration of the Lord's advent accompanied by the chanting of auspicious hymns and the demigods' visit to the house of Śacī in the form of human beings.

TEXT 1

jaya jaya mahāprabhu gaurasundara
jaya jagannātha-putra mahā-maheśvara

All glories to Mahāprabhu Śrī Gaurasundara! All glories to the son of Jagannātha Miśra, the Lord of all lords!

TEXT 2

jaya nityānanda gadāharera jīvana
jaya jaya advaitādi-bhaktera śarāṇa

All glories to the life and soul of Nityānanda and Gadāhara! All glories to the shelter of the devotees headed by Advaita Prabhu!

Śrī Gadāhara Pandita Gosvāmī was the foremost amongst Mahāprabhu's intimate devotees. As he is the origin of the sakti-tattva, he was present in the Lord's pastimes at both Navadvīpa and Nilācala. He lived first in Navadvīpa, and later he lived as a kṣetra-sannyāsī in a subforest near the ocean at Nilācala. The pure devotees who worship the sweet feature of Śrī Śrī Rādhā-Govinda take shelter of Gadāhara and thus become known as intimate devotees of Śrī Gaura. Those who are not enthusiastic to worship the sweet feature of the Lord perform devotional service under the shelter of Nityānanda Prabhu. Some of Gaura's devotees like Śrī Narahari were followers of Śrī Gadāhara Pandita who had taken shelter of Gadāhara under the consideration that Śrī Gaurasundara was his only worshipable Lord. Some people call Śrīmān Mahāprabhu the life and soul of Nityānanda, and some people call Him the life and soul of Gadāhara. Śrī Gaurasundara was also the Lord of both Śrī Advaita Prabhu, the incarnation of Mahā-Visṇu, and Śrīvāsa Pandita, the incarnation of Nārada.
The Paṇḍa-tattva has thus been described in this way. Śrī Gaurasundara is the form of a devotee, Śrī Nityānanda is the expansion of a devotee, Śrī Advaita is the incarnation of a devotee, Śrī Gadāhara is the energy of the Lord, and Śrīvāsa is the pure devotee—Śrī Gaura enjoys pastimes in these five features.

TEXT 3

bhakta-gōṣṭhī sahita gaurāṅga jaya jaya
śunile caitanya-kathā bhakti labhya haya
All glories to Lord Gaurânga along with His associates! By hearing the topics of Śrī Caitanya, one attains devotional service to the Lord.

The word *bhakta-gosṭhi* refers to the worshipable Lord Gaurasundara and His four principle devotees, headed by Śrī Nityānanda, who are under His shelter. These devotees have no business other than the service of Lord Gaurasundara. Simply by hearing the pastimes of Śrīmān Mahāprabhu, one's constitutional position is revived. The activity of one in that constitutional position is the devotional service of Lord Kṛṣṇa. Knowledge of Śrī Caitanya, His manifestations, and His glories is nourishment for the living entity's ears. When the living entity awakens to his constitutional activities, he fully engages in the service of Śrī Gaura-Kṛṣṇa. In other words, he performs pure devotional service with knowledge of his relationship with the Lord.

**TEXT 4**

*punah bhakta-sange prabhu-pade namaskāra*

*sphuruka jihvāya gauracandra avatāra*

I again offer my obeisances at the lotus feet of Śrī Caitanya and His devotees. Let the topics of Śrī Gauracandra become manifest on my tongue.

With a desire to achieve his goal, the author again offers his respectful obeisances to the Lord and His associates and prays for the blessing that the transcendental pastimes of Lord Gaurasundara manifest on his tongue.

**TEXT 5**

*jaya jaya śrī karunā-sindhu gauracandra*

*jaya jaya śrī sevā-vigraha nityānanda*

All glories to Śrī Gauracandra, the ocean of mercy! All glories to Nityānanda Prabhu, the personification of devotional service!

Śrī Gaurahari is an ocean of mercy. Śrī Kṛṣṇadāsa Kavirāja has described Him in the *Caitanya-caritāmrtā* (Ādi 8.15) as follows: “If you are indeed interested in logic and argument, kindly apply it to the mercy of Śrī Caitanya Mahāprabhu. If you do so, you will find it to be strikingly wonderful.” Śrīla Rūpa Gosvāmī Prabhu has also offered his obeisances to the Lord and glorified Him as *mahā-vadānyā*, the most magnanimous, and *krṣna-prema-pradā*, the bestower of love of Kṛṣṇa. Lord Śrī Kṛṣṇa, the personification of *mādhurya-lilā*, or sweet pastimes, has displayed *audārya-lilā*, or magnanimous pastimes, in His Gaura pastimes. Śrī Nityānanda Prabhu is the personification of service. Being a servant of Śrī Gaurasundara, who is the supreme worshipable Lord, Śrī Nityānanda personally worships Gaura and is the worshipable Lord of the pure devotees. Although Śrī Nityānanda Rāma, the Lord of lords, is Viṣṇu Himself, He is the servant and assistant in *svayam-rūpa* Gaura's magnanimous pastimes. Lord Nityānanda serves His Lord in ten forms. Even today the Deity of Nityānanda is seen in Navadvīpa and Jagannātha Purī.
TEXT 6

avijnāta-tattva duḥ bhāi āra bhakta
tathāpi kṛpāya tattva kareṇa suvyakta

Although the truths of the two brothers and Their devotees are incomprehensible, they can be realized by the mercy of Their Lordships.

Both Lords, Gaura and Nitāi, as well as Their pure devotees are beyond the reach of material senses and eternally full of knowledge and bliss. Therefore proud mundane speculators who are simply interested in sense gratification cannot understand Their real forms. They mercifully manifest Their incomprehensible forms only to Their fully surrendered servants who have taken shelter of Them. Śrila Kavirāja Gosvāmī has prayed to Gaura-Nitāi in the Śrī Caitanya-caritāmṛta (Ādi 1.2) as follows: “I offer my respectful obeisances unto Śrī Krṣna Caitanya and Lord Nityānanda, who are like the sun and moon. They have arisen simultaneously on the horizon of Gauda to dissipate the darkness of ignorance and thus wonderfully bestow benediction upon all.” Also in Śrī Caitanya-caritāmṛta (Ādi 1.98) he writes: “But these two brothers [Lord Caitanya and Lord Nityānanda] dissipate the darkness of the inner core of the heart, and thus They help one meet the two kinds of bhāgavatas [persons or things in relationship with the Personality of Godhead].”

The word avijnāta-tattva indicates that the truth of these two brothers is unknown to one with a materialistic enjoying mentality. In other words, They are beyond the jurisdiction of material knowledge or sense perception.

TEXT 7

brahmādira sphūrta haya krṣnera kṛpāya
sarva-sāstre, vede, bhāgavata ei gāya

The knowledge of personalities like Lord Brahmā is enhanced by the mercy of Lord Krṣna. This is confirmed in all the scriptures such as the Vedas and the Śrīmad Bhāgavatam.

TEXT 8

pracoditā yena purā sarasvati
vitanvājasya satīṃ smṛṭim hṛdi

sva-lakṣanā prādurabhūt kilāsyatah
sa me rśinām rśabhah prasīdatām

May the Lord, who in the beginning of the creation amplified the potent knowledge of Brahmā from within his heart and inspired him with full knowledge of creation and of His own Self, and who appeared to be generated from the mouth of Brahmā, be pleased with me.

When Mahārāja Pariksit inquired from Śukadeva Gosvāmī about Lord Hari's pastimes of creation, Śrī Śukadeva Gosvāmī first remembered the Supreme Lord
and then offered his prayers, such as this verse from the *Śrīmad Bhāgavatam* (2.4.22). There are many passages in the *Śrīmad Bhāgavatam* that describe how Lord Brahmā, the original spiritual master in the Brahma-sampradāya, heard *Śrīmad Bhāgavatam*, the ripened fruit of the *Vedas*, from Lord Nārāyaṇa. Some of those passages are as follows: *tene brahma hṛdaya ya ādi-kavaye*—“It is He only who first imparted Vedic knowledge unto the heart of Brahmā, the original living being.” (Bhāg. 1.1.1); *mayādau brahmene proktā dharmo yasyām mad-ātmanah*—“I spoke the Vedic knowledge to Brahmā because I Myself am the religious principles enunciated in the *Vedas.*” (Bhāg. 11.14.3); *idam bhagavatā pūrvaṁ brahmāne nābhi-pankajesaṃprakāśitam*—“It was to Lord Brahmā that the Supreme Personality of Godhead first revealed the *Śrīmad Bhāgavatam* in full.” (Bhāg. 12.13.10); *kasmai yena vībhāṣito ‘yam atuto jñāna-pradīpah purā*—“Who in the beginning personally revealed this incomparable torchlight of knowledge to Brahmā.” (Bhāg. 12.13.19); and *ya idam kṛpayā kasmai vyācacakṣe mumuksāvaye*—“Who mercifully explained this science to Brahmā when he anxiously desired salvation.” (Bhāg. 12.13.20) This fact is also confirmed in the *Śvetāsvatara Upaniṣad* (6.18) as follows:

\[
\begin{align*}
yo brahmānaṁ vidadhāti pūrvam \\
yo vai vedāṁ ca prahinoti tasmai
\end{align*}
\]

*taṁ ha devam ātma-buddhi-prakāśāṁ \\
mumuksur vai saranaṁ aham prapadye*

“Because I desire liberation, let me surrender unto the Supreme Personality of Godhead, who first enlightened Lord Brahmā in Vedic knowledge through Lord Brahmā’s heart. The Lord is the original source of all enlightenment and spiritual advancement.” Also in the *Śvetāsvatara Upaniṣad* (6.18) it is stated: *vedānte paramam guhyam purā kalpe pracoditam*—“The confidential knowledge of the *Vedas* was spoken long ago in a previous kalpa.” And in the *Brhad-āraṇyaka Upaniṣad* (4.5.11) it is stated: *asya mahato bhūtasya niśvasitam etad yad rg-vedo yajur-vedah sāma-vedo ‘tharvāṅgirasa itihāsah purānaṁ vidyā upanisadah ślokāḥ sūtrāṇyānuyādhyānasyai vaiśāti sarvāni niśvasitāni*—“The *Rg Veda*, *Yajur Veda*, *Sāma Veda*, and *Atharva Veda*, the *Itiḥāsas*, or histories, the *Purāṇas*, the *Upaniṣads*, the *ślokas* or *mantras* chanted by the *brāhmanas*, the *sūtras*, or accumulations of Vedic statements, as well as *vidyā*, transcendental knowledge, and the explanations of the *sūtras* and *mantras* are all emanations from the breathing of the great Personality of Godhead.”

**TEXT 9-11**

\[
\begin{align*}
pūrve brahmā jannilena nābhi-padma haiṁe \\
tathāpiṁ saṁti nāṁ kichhī dekhitē
\end{align*}
\]

*tabe yabe sarva-bhāve lailā sarana \\
tabe prabhu kṛpāya dilena daraśana*

*tabe kṛṣṇa-kṛpāya sphurila sarasvatī \\
tabe se jānilā sarva-avatāra-sthiti*

In the beginning of creation Lord Brahmā was born from the lotus sprouted from the navel of Lord Viṣṇu. Still, he had no power to see anything. When
Brahmā took full shelter of the Lord, then out of compassion the Lord appeared before him. Then, by the mercy of Kṛṣṇa, Brahmā received transcendental knowledge so that he could understand the various incarnations of the Supreme Lord.

Seven different lives of Brahmā are described in the Mahābhārata (Sānti 347.40-43). Besides being born from the lotus, Brahmā was also born from the mind, eyes, speech, ears, nose, and egg. When Brahmā was born from the lotus, he opened his eyes and could not see his worshipable Lord. He then took shelter of the Supreme Lord and was able to see Him. Therefore it is stated in the Vedas (Kaṭha Upaniṣad 1.2.23 and Mundaka Upaniṣad 3.2.3):

\[
\text{nāyam ātmā pravacanena labhyo} \\
\text{na medhasā na bahunā śrutena}
\]

\[
\text{yam evaiṣa vrnute tena labhyas} \\
\text{tasaiṣa ātmā vivṛṇute tanum svāṃ}
\]

“The Supreme Lord is not obtained by expert explanations, by vast intelligence, or even by much hearing. He is obtained only by one whom He Himself chooses. To such a person, He manifests His own form.”

The omnipotent Lord Kṛṣṇa manifested His quality of magnificence and thus empowered Lord Brahmā to realize his constitutional position and disseminate transcendental knowledge. Thereafter the words om and atah manifested from the mouth of Brahmā. As a result, Lord Brahmā understood the causelessly merciful advent and wonderful variegated pastimes of the sac-cid-ānanda Supreme Lord through the descending process, rather than the ascending process. This is confirmed in the Śrīmad Bhāgavatam (1.1.1): “It is He only who first imparted Vedic knowledge unto the heart of Brahmā, the original living being.”

Without the powerful glorification of Kṛṣṇa from the mouths of pure devotees, the living entities are unable to get free from the clutches of māyā, in the form of aversion to Kṛṣṇa, by uttering lifeless words born of material enjoyment.

**TEXT 12**

\[
\text{hena kṛṣṇa-candrera durjñeya avatāra} \\
\text{tāna kṛpā vine kā'ra śakti jānibāra?}
\]

Lord Kṛṣṇa's incarnations are very difficult to understand. Who has the power to understand Them without His mercy?

The pastimes of Kṛṣṇa are completely incomprehensible for people who are overwhelmed by the knowledge acquired through their material senses. Material scholars do not accept the Lord of all energies and incarnations of Visnu, Kṛṣṇa, as the source of the omnipotent four-handed Nārāyaṇa; rather, they consider Him a political hero and an ordinary historical descendant of the Yadu dynasty. In other words, rather than understanding Kṛṣṇa as the Absolute Truth and cause of all causes, due to their material conceptions they consider Him an ordinary living entity with a material form and one of various objects of material enjoyment. When the Supreme Personality of Godhead, Kṛṣṇa, appears in this world, all the occasional līlā-avatāras combine in His form. This fact is also extremely
incomprehensible. Without the mercy of Kṛṣṇa, one can never understand the science of Kṛṣṇa by his own endeavor. Only that person to whom Kṛṣṇacandra has mercifully revealed His pastimes has attained the fortune to worship Him. In this regard one may discuss the verse from Śrīmad Bhāgavatam (10.14.3) that begins: jñāne prayāsam udapāsa.

TEXT 13

acintya, agamya kṛṣṇa-avatāra-lilā sei brahmā bhāgavate āpane kahilā

In the Śrīmad Bhāgavatam Lord Brahmā concludes that the pastimes of Kṛṣṇa’s incarnations are inconceivable and inaccessible.

When Mother Yaśodā saw the universe within the mouth of her son, she offered her obeisances to Him as follows: “I offer my respects to the form of the inconceivable and unmanifest, who is without qualities but who is the soul of all qualities, the form holding all the universes, the supreme Brahman.” Lord Brahmā also declares that the Lord’s pastimes are inconceivable and incomprehensible in the Tenth Canto, Fourteenth Chapter, of the Śrīmad Bhāgavatam.

TEXT 14

ko vetti bhūman bhagavan parātman yogesvarotir bhavatas tri-lokyām

kva va katham vā kati vā kadeti vistārayam kṛḍasi yoga-māyām

O supreme great one! O Supreme Personality of Godhead! O Supersoul, master of all mystic power! Your pastimes are taking place continuously in these three worlds, but who can estimate where, how, and when You are employing Your spiritual energy and performing these innumerable pastimes? No one can understand the mystery of how Your spiritual energy acts.

After Lord Kṛṣṇa smashed the pride of Brahmā, who had stolen the calves of Vraja, Brahmā offered prayers to Lord Kṛṣṇa, including the above verse from Śrīmad Bhāgavatam (10.14.21).

This verse was spoken by Brahmā to counteract the following doubts: Why does the supremely independent Lord appear in an lowborn species like Matsya? Why does the Lord exhibit the humble act of begging in His Vāmana incarnation? Why did Kṛṣṇa run away from the battle? By addressing the Lord as bhūman, it is understood that the Lord is incomprehensible. (Śridhara Svāmī)

The word bhūman means “the supreme great one,” the word bhagavān means “full of opulences,” the word parātman means “the Supersoul of all” or “the cause of all causes,” and the word yogesvara means “the eternal master of all mystic potencies.” Since no one knows Your pastimes, You are Yourself the basis of Your unmanifest pastimes; since You are full of all opulences, You are Yourself the source of varieties of pastimes; since You are the Supersoul, You are Yourself the limit of Your pastimes; and since You are ever-existing, You are Yourself the knower of the time of Your pastimes. The word yogamāyā refers to the supreme
internal energy of the Lord. (Jiva Gosvami)
If it is said that You (Krṣṇa) appeared to minimize the burden of the earth, Rāma appeared to kill Rāvana, and various other incarnations appeared to reestablish the principles of religion, is Your destruction of the pride of the demons deluded with material knowledge not known? Yes, it is known. But no one is able to fully understand the cause of the Lord’s advent, for what purpose the Lord’s pastimes are performed, when the Lord will appear, and how long the Lord will stay. This verse was spoken to emphasize this point.
The word bhūman refers to the all-pervading personality with innumerable forms. The word bhagavān indicates that although the Lord has a universal form, He is nevertheless full with six opulences. The word parāman indicates that although the Lord is the Supreme Personality of Godhead, He is also the Supersoul. The word yogesvara indicates that by the influence of His yogamāyā the Lord is full of the greatest opulences, such as His universal form. The word āṭh refers to the Lord’s pastimes beginning with His appearance. Since Your innumerable forms are all-pervading, full with six opulences, not made of material elements, and forms of the Supersoul, how then is it possible that Your innumerable forms are simultaneously performing various pastimes within the three worlds for the pleasure of the devotees? In answer to this it is understood that these innumerable forms of the Lord perform Their pastimes by manifesting Themselves at appropriate times, according to the desire of His devotees, and by the influence of His inconceivable yogamāyā potency. (Śrīmad Viśvanātha Cakravarti Thākura)
Since there is no truth superior to Krṣṇa, no one is able to realize His omnipotency. Although the Lord is the Absolute Truth, He manifests His pastimes within this material world, yet He has not given anyone the ability to fully understand the purposes for which He incarnates.

TEXT 15

kon hetu krṣṇacandra kare avatāra
kāra śakti aćhe tattva jānite tāhāra?

Who has the ability to know why Krṣṇacandra incarnates?

TEXT 16

tathāpi śri bhāgavate, gitāya ye kaya
tāhā likhi, ye-nimitte ‘avatāra’ haya

Still, I am giving whatever reasons are described in the Śrīmad Bhāgavatam and the Bhagavad-gitā.

People who are on the path of ascending knowledge try to find the cause of the activities of this material world. That this material world is the effect of someone’s actions is very difficult to comprehend, yet the author appropriately explains the cause of all causes, as revealed by Lord Krṣṇa to Arjuna in the Bhagavad-gitā and in the Śrīmad Bhāgavatam, the ripened fruit of desire tree of Vedic literature. The author explains the cause of Lord Kṛṣna’s advent by following in the footsteps of the Vedic literature rather than making his own personal endeavor. Śrīla Kaviṛāja Gosvāmi, however, has ascertained these causes as secondary and meant
particularly for devotees following the process of regulative devotional service. Kaviṅāja Gosvāmī says that these incarnations of Viṣṇu are naimittika, or occasional, incarnations.

TEXT 17

\[ yadā yadā hi dharmasya \\
glānir bhavati bhārata \\
abhyutthānam adharmasya \\
tadātmānam sṛjāmy aham \]

Whenever and wherever there is a decline in religious practice, O descendant of Bharata, and a predominant rise of irreligion—at that time I descend Myself.

One should refer to Śrīmad Bhāgavatam (9.24.56), wherein Śrī Śukadeva Gosvāmī says to Mahārāja Parīkṣit: “Whenever the principles of religion deteriorate and the principles of irreligion increase, the supreme controller, the Personality of Godhead Śrī Hari, appears by His own will.” “I advent Myself”—in other words, to bewilder the demons I manifest Myself in this world like a created being under the clutches of the illusory energy. (Viśvanātha Cakravarti’s Saṅgītā-darśini)

The word dharma refers to the dharma that is described in the Vedas. The word glānīḥ means “destroy.” The word adharma refers to that which is contrary to dharma. The word abhyutthan means “arising.” The words “I manifest” do not mean created like a material object, because I was personally present even before creation. Therefore created objects have no lordship over Me. (Baladeva Vidyābhūṣana’s Gītā-bhūṣana commentary)

The word adharma is explained by Nārada Muni to Mahārāja Yudhiṣṭhira in the Śrīmad Bhāgavatam (7.15.12-14) in the following words: “There are five branches of irreligion, appropriately known as irreligion [vidharmā], religious principles for which one is unfit [para-dharma], pretentious religion [abhāṣa], analogical religion [upadharma] and cheating religion [chala-dharma]. One who is aware of real religious life must abandon these five as irreligious. Religious principles that obstruct one from following his own religion are called vidharmā. Religious principles introduced by others are called para-dharma. A new type of religion created by one who is falsely proud and who opposes the principles of the Vedas is called upadharma. And interpretation by one's jugglery of words is called chala-dharma. A pretentious religious system manufactured by one who willfully neglects the prescribed duties of his order of life is called abhāṣa [a dim reflection or false similarity]. But if one performs the prescribed duties for his particular āśrama or varṇa, why are they not sufficient to mitigate all material distresses?”

The only injunction governing My appearance is that I am independent, so I appear whenever I desire. Whenever there is a decline in religious principles and a predominant rise of irreligion, at that time I descend by My own sweet will. The regulations that govern the entire universe are beginningless. But when in due course of time these regulations become defective by some undetermined cause, irreligiosity becomes prominent. No one is able to counteract this situation other than Me. Therefore I appear in this material world along with My internal potencies in order to destroy irreligious principles. It is not that I appear only in
the land of Bhārata-varṣa, but according to the need I also appear amongst the
demigods and lower species. So do not think that I do not appear amongst the
mlecchas and other low-born human beings. I also appear among them as a
sāktyāveśa-avatāra, or empowered incarnation, to protect them and whatever little
religious principles those impure persons follow. Yet I am more anxious to appear
amongst My dependents in India, because varnāśrama-dharma is followed there
without obstruction. Therefore all the pleasing yuga-avatāras and āmśa-avatāras
are found only in the land of Bhārata-varṣa. Activities performed without fruitive
desire (niṣkāma-karma-yoga), philosophical speculation (jñāna-yoga), and the
ultimate process of devotional service (bhakti-yoga) are not properly practiced
where there is no practice of varnāśrama-dharma. But know for certain that the
traces of devotion found amongst the low-born humans are due to the mercy of
the devotees. (Śrīla Bhaktivinoda's Vidvad-rañjana commentary)

TEXT 18

paritrānaya sādhuṇām
vināśaya ca duṣkṛtām
dharma-samsthāpanārthāya
sambhāvāmi yuge yuge

To deliver the pious and to annihilate the miscreants, as well as to reestablish
the principles of religion, I Myself appear, millennium after millennium.

Do not suspect that the Lord is cruel because He annihilates the miscreants. As a
mother's fondling and chastisement of her children are not displays of cruelty but
exhibitions of her affection, it should be understood that the killing of demons and
protection of devotees are similar exhibitions of the mercy of the Supreme Lord
Visnu, who is the maintainer of both pious and sinful persons. (Śrīdharā Svāmī's
Subodhini commentary)

One may argue that the great sages and devotee kings are qualified to counteract
the decline of religious principles and check the increase of irreligious practices, so
what is the need for Your appearance? This is true. But delivering the sadhus,
destroying the miscreants, and reestablishing the principles of religion are
impossible for others to perform, therefore I personally appear. Delivering the
sadhus means to deliver the unalloyed devotees from the misery of their intense
desire to see Me. The word duṣkṛtām refers to demons like Rāvana, Kamsa, and
Keśi, who are invincible to others and who give distress to My devotees. The word
dharma-samsthāpana refers to supreme occupational duties in the form of
meditating on, worshiping, serving, and glorifying Me, which cannot be
propagated by anyone other than Me. The word yuge yuge refers to every
millennium or kalpa. One should not doubt the Lord's impartiality when He kills
the demons, because the demons who are killed by the hand of the Lord are
delivered from hellish material life, which has been awarded to them due to their
sinful activities. This punishment awarded to the demons by the Lord is also His
mercy. (Śrīmad Visvanātha Cakravartī)

Delivering the sadhus means that the Lord delivers His devotees from the distress
of intense eagerness to see the Lord. Because the devotees are constantly engaged
in remembering the Lord's form and qualities, they have a strong desire to see the
Lord, who thus manifests His enchanting form before them. The word *duṣkrtām* refers to demons such as Rāvana and Kamsa, who are averse to the devotees and who cannot be killed except by the Lord. The word *dharma* refers to the pure devotional process of worshiping the Lord and meditating on His form. Although this process of devotional service is performed on the basis of regulative principles, it cannot be propagated by others. The word *samsthāpana* indicates preaching properly. These three purposes are the cause of the Lord’s appearance. No one should doubt the Lord’s impartiality when He kills the demons, because the demons who are killed by the Lord attain liberation. This chastisement of the demons is a display of the Lord’s mercy. (Śrī Baladeva Vidyābhūṣana)

I establish *varnāśrama-dharma* by appearing as an empowered incarnation amongst My devotees, who are sages amongst the *brāhmaṇas* and kings, but actually I appear to deliver My great devotees who are afflicted by the distress born of intense longing to see Me. Thus, in the form of a *yuga-avatāra*, I deliver My devotees from this distress and I deliver demons like Rāvana and Kamsa by killing them. I reestablish the living entities’ eternal religious principles by preaching the devotional processes like hearing and chanting. When I say, “I appear in every millenium,” it is to be accepted that I also appear in the age of Kali. The incarnation for Kali-yuga will distribute the rarely attained benediction of love of God through the process of chanting. Although this incarnation is the best of all, He is hidden to the common person. My great devotees will naturally be attracted by this incarnation. You also (O Arjuna) can see this incarnation when you appear as His assistant. The great mystery of this confidential incarnation for Kali-yuga is that He will destroy only the sinful mentality of the demons, not the demons themselves. (Śrīmad Bhāktyvinoda Thākura)

**TEXT 19-20**

*dharma-parābhava haya yakhane yakhane
adharmera prabalatā bāde dine-dine*

*sādhu-jana-rakṣa, duṣṭa-vināśa-kārane
brahmādi prabhura pā’ya kare vijñāpane*

Whenever there is a decline in religious principles and irreligion becomes more prominent day by day, at that time the demigods headed by Brahmā pray at the feet of the Lord to protect the sadhus and destroy the miscreants.

When the living entities who are averse to the Lord remain in the midst of temporary sense enjoyment, their material conceptions gradually increase. From Satya to Tretā to Dvāpara-yuga, religious principles gradually diminish and the propensity for material enjoyment gradually increases. At the same time, due to a lack of religious activities, irreligious activities become more prominent. The ascending process is a form of irreligion, because in this process there is no service attitude towards Śrī Adhokṣaja. The pure devotees of the Lord who are engaged in the service of Adhokṣaja are always disturbed by the conditioned living entities’ irreligious endeavors. The mental speculators consider themselves rich and powerful by five opulences: (1) gambling, (2) drinking, (3) illicit sex, (4) animal slaughter, and (5) gold. They thus attempt to attack the Absolute Truth, who descends for the eternal benefit of the living entities. In order to check such
endeavors of the mental speculators and make them slip from their path, the
unlimitedly powerful destroyer of nescience and bewilderer of the demons, the
Supreme Absolute Truth, Lord Visnu, incarnates. In this way Lord Brahmā offers
prayers at the lotus feet of the Lord in every millenium.

**TEXT 21**

tabe prabhu yuga-dharma sthâpana karite
sângopâne avatirna hana prthivite

The Lord then appears in this material world with His associates and
paraphernalia in order to reestablish the principles of religion.

When Lord Brahmā, the creator and regulator of the universe, prays for the Lord's
incarnation for the benefit of the entire universe, the Absolute Personality of
Godhead descends along with His associates from His own abode in Vaikuntha
into this material world. The pure devotees know that reestablishing religious
principles appropriate for the particular time is one of the purposes for the Lord's
advent. The function of the naimittika-lilā-avatāras is to reestablish the principles
of religion, or yuga-dharma.

**TEXT 22**

kali-yuge `dharma' haya `hari-sankirtana'
etad arthe avatirna śri-sacī-nandana

The religious principle for the age of Kali is the congregational chanting of the
holy names of the Lord. Śrī Śacinandana incarnates to establish this principle.

The living entities are delivered by the process of meditation in Satya-yuga, fire
sacrifice in Tretā-yuga, worship of the Lord in Dvāpara-yuga, and congregational
chanting of Lord Hari's names in Kali-yuga. Lord Śrī Śacinandana appeared in this
world to propagate this congregational chanting.

**TEXT 23**

ei kahe bhāgavata sarva-tattva-sāra
`kirtana'-nimitta `gauracandra-avatāra'

It is stated in the Śrīmad Bhāgavatam that the Supreme Absolute Truth, Lord
Gauracandra, incarnates to propagate the chanting of the holy names.

The people of this age of Kali are engaged in arguments that result in various
quarrels. In order to benefit these people, Śrī Gaurasundara propagated the
congregational chanting of the Lord's holy name, which is the Supreme Absolute
Truth, the destroyer of all illusion, and the form of eternity, knowledge, and bliss.
In the Śrīmad Bhāgavatam it is also confirmed that Śrī Gaurasundara is the essence
of all truths, the Supreme Absolute Truth, and the personification of sankīrtana.

**TEXT 24**

iti dvāpara uv-īsa
O King, in this way people in Dvāpara-yuga glorified the Lord of the universe. In Kali-yuga also people worship the Supreme Personality of Godhead by following various regulations of the revealed scriptures. Now kindly hear of this from me.

This and the following verse from the Śrīmad Bhāgavatam (11.5.31-32) were spoken by the great devotee Śrī Karabhājana Muni, one of the nine Yogendras, while describing the incarnation and process of worship for the age of Kali. They are part of his reply to Nimi, the king of Videha, who inquired about the colors, features, names, times of advent, and processes for worshiping Lord Hari's incarnations.

TEXT 25

krṣṇa-varṇaṁ tvīṣākrṣṇam
sāṅgopāṅgāstra-pārśadam
yajñaiḥ sankirtana-prāyair
yajanti hi su-medhasah

In the age of Kali, intelligent persons perform congregational chanting to worship the incarnation of Godhead who constantly sings the names of Krṣṇa. Although His complexion is not blackish, He is Krṣṇa Himself. He is accompanied by His associates, servants, weapons, and confidential companions.

The word tvīṣā refers to He whose color is not blackish; in other words, He whose luster is golden. Intelligent persons worship this Lord. “Your son Krṣṇa appears as an incarnation in every millennium. In the past, He assumed three different colors—white, red and yellow—and now He has appeared in a blackish color.” In these words spoken by Gargamuni to Nanda Mahārāja in the Śrīmad Bhāgavatam (10.8.13) it is proved that apart from white, red, and black, the Lord also appears with a yellow or golden complexion. The word idānim, or “now,” in this verse indicates that the Lord has accepted a blackish color in His present incarnation. It is understood from this statement that the Lord appeared in Dvāpara-yuga in a blackish complexion and that He had previously appeared in the Satya-yuga and Tretā-yuga with white and red complexions. The word pita, or golden, is used in the past tense to confirm that the Lord had appeared with a golden complexion in previous Kali-yugas.

Lord Śrī Krṣṇa will be fully glorified in this book (Śrīmad Bhāgavatam), so in order to confirm that all incarnations are included in Krṣṇa, He was also known as the yuga-avatāra. Whenever Lord Krṣṇa appears in Dvāpara-yuga, Lord Gaurasundara appears in the immediately following Kali-yuga. From this statement it is concluded that Śrī Gaurasundara is Himself Lord Krṣṇa, because there has never been an exception. The fact that Śrī Gaurasundara is Himself Lord Krṣṇa is being disclosed by the author by his use of the following adjectives. The word krṣṇa-varṇa indicates one who possesses the two syllables kr and śna. In
other words, He whose name, Śrī Kṛṣṇa Caitanya-deva, includes these two syllables, 
kṛ and sna (the Supreme Personality of Godhead). In his commentary on Śrīmad 
Bhāgavatam (3.3.3), Śrīdharā Śvāmī has explained that of the words śriyāh 
savarnena, śriyāh means “of Śrī or of Rukmini,” and savarnena refers to one who 
possesses the two equal syllables ru and kmi. Such dual meanings are found in 
various places within the Śrīmad Bhāgavatam.
Alternatively, the word krṣṇa-varṇa means “one who describes Kṛṣṇa.” In other 
words, He personally chants the holy names while remembering His own ecstatic 
spiritual pastimes, and He mercifully instructs everyone about His holy names. 
Alternatively, although He is personally a-krṣṇa, or golden, He is nevertheless 
tvisā, or lustrous. In other words, He distributes the holy names of Kṛṣṇa to 
everyone by His sweet beauty; or in other words, everyone becomes Kṛṣṇa 
consciousness by seeing Him.
Alternatively, although Śrī Kṛṣṇa appears as Gaura, in the eyes of His devotees He 
is tvisā, or of lustrous blackish complexion. In other words, He is seen by His 
devotees as Śrī Śyāmasundara. Therefore Śrī Gaurasundara is Śrī Kṛṣṇa Himself, or, 
in other words, Śrī Kṛṣṇa has personally appeared as Śrī Gaurasundara. Therefore 
the conclusion is that Śrī Gaurasundara is Śrī Kṛṣṇa Himself.
The supremacy of Śrī Gaurasundara is established by the words sāngopāṅgāstra- 
pārsadām. In other words, the Lord appears with His anga, upānga, astra, and 
pārsadā—His limbs, decorations, weapons, and associates. (This term has been 
used in karma-dhāraya, an appositional compound. According to Śrīla 
Vyāsadeva the angas of the Lord are also called upāngas, astras, and pārsadas.) 
Since the limbs of the Supreme Lord are most enchanting, they are known as decorations; since 
the limbs of the Supreme Lord are most powerful, they are known as weapons; and 
since the limbs of the Supreme Lord always remain with the Lord, they are called 
associates of the Lord. Many great personalities have seen this form of the Lord.
This is a well-known fact among the residents of West Bengal, Orissa, and 
Bangladesh. Another meaning of this phrase is that the Lord has appeared along 
with His most powerful devoted companions, like Śrīmad Advaita Acārya, who are 
counted as angas, upāngas, and astras of the Lord.
By which processes do the devotees worship Śrī Gaurasundara? In answer to this, 
it is explained that people worship Him by sacrifice. The evidence of this fact is the 
statement of the demigods in the Śrīmad Bhāgavatam (5.19.24): na yatra yajñesa- 
makhā mahotsavāḥ—“where there are no festivals of sankirtana-yajñā to satisfy the 
Lord.” The use of the adjective sankirtana-prāyair is a confirmation of accepting 
this sacrifice as the means of attaining perfection. The word sankirtana refers to a 
large gathering of people chanting the holy names of Kṛṣṇa. The process of 
sankirtana-yajñā, or congregational glorification of Lord Kṛṣṇa, which is 
prominently displayed by devotees of the Lord, is thus concluded to be the process 
of attaining perfection.
In the Viṣṇu-sahasra-nāma of the Mahābhārata (Dāna-dharma 149.92, 75) the 
following characteristics of the Lord (Śrī Gaura) are described: suvarna-varnah— 
He whose body is the color of gold; hema-angah—He whose body is like molten 
gold; sutham—He whose body is most beautiful; candana-balai-yukta—He whose 
body was smeared with sandalwood; sannyāsa-līlā-avinaya-kari—He who practices 
the renounced order of life; sama-guna-yukta—He who is equipoised; and sāntah— 
He who is peaceful. Śrī Sārvabhauma Bhaṭṭācārya, the crest jewel amongst learned
scholars, also described this subject matter (the appearance of Gaura) in the following verse: “Let my consciousness, which is like a honeybee, take shelter of the lotus feet of the Supreme Personality of Godhead, who has just now appeared as Śrī Kṛṣṇa Caitanya Mahāprabhu to teach the ancient system of devotional service to Himself. This system had almost been lost due to the influence of time.” (Jiva Gosvāmi’s Krama-sandarbhā and Sarva-samvādīnī)

TEXT 26

kali-yuge sarva-dharma—‘hari-sankirtana’
saba prakāśilena caitanya-nārāyaṇa

Lord Caitanya inaugurated the congregational chanting of the holy names as the essence of all religious principles for the age of Kali.

In his commentary on the Mundaka Upaniṣad, the senior Vaiśnava Śrī Madhva Muni has quoted the following verse from Śrī Nārāyaṇa-saṁhitā:

dvāparāyair janair viṣṇuh
pañcarātraṁ tu kevalaiḥ
talau tu nāma-mātrena
pūjyate bhagavān hariḥ

“In the Dvāpara-yuga people should worship Lord Viṣṇu only by the regulative principles of the Nārada-pancarātra and other such authorized books. In the age of Kali, however, people should simply chant the holy names of the Supreme Personality of Godhead.”

Whenever there is a disagreement about the process of spiritual advancement, the process itself is generally criticized. But only the chanting of hari-nāma is undisputedly situated above all other processes of sādhana. In the first verse of His Śrī Śikṣāṣṭaka, Śrī Caitanya Nārāyaṇa has stated:

ceto-darpāna-mārjanam bhava-mahā-dāvāgni-nirvāṇam
śreyah-kairava-candrika-vitaranam vidyā-vadhu-jivanan

ānandāmubhuti-vardhanaṁ prati-padam pārñāmrāśvādanaṁ
sarvātma-snapanam param vijayate sri-kṛṣṇa-sankirtanam

“Glory to the Śrī Kṛṣṇa sankīrtana, which cleanses the heart of all the dust accumulated for years and extinguishes the fire of conditional life, of repeated birth and death. This sankīrtana movement is the prime benediction for humanity at large because it spreads the rays of the benediction moon. It is the life of all transcendental knowledge. It increases the ocean of transcendental bliss, and it enables us to fully taste the nectar for which we are always anxious.” The second and third verses of Śrī Śikṣāṣṭaka also explain the process of chanting Kṛṣṇa’s names, the fourth verse explains the process of anartha-nivṛtti, cleansing the heart of all unwanted things, the fifth verse explains the living entity’s constitutional position, the sixth verse explains the state of a living entity who chants the holy name, the seventh verse explains the result of that state, and the eighth verse explains the symptoms of perfection. In his Bhakti-sandarbha (273) and in his Krama-sandarbha commentary on Śrīmad Bhāgavatam (7.5.23-24) Śrī Jiva Gosvāmī Prabhu has given the following process regarding the chanting of the holy names
as instructed by Śrī Gaurasundara: yadyapy anyā bhaktih kalau kartavyā, tada tat (kīrtanākhya-bhakti) saṁyogenaiva—“Although other processes of devotional service should be performed in Kali-yuga, they must all be accompanied by the chanting of the holy names.”

TEXT 27

kali-yuge sankīrtana-dharma pālibāre
avatarṇa hailā prabhu sarva-parikare

In Kali-yuga the Lord incarnates with His associates in order to maintain the religious principle of sankīrtana.

The word sankīrtana refers to loud congregational chanting of tāraka-brahma, the holy names that deliver one. The tāraka-brahma names contain knowledge of one's eternal relationship with the Supreme Lord. The Lord's holy names are compared with the bud of a flower; from the holy names, the Lord's form, qualities, associates, and pastimes gradually unfold. That is why Namācārya Śrī Thākura Haridāsa always chanted the tāraka-brahma mahā-mantra for everyone's benefit. Those who have recorded the transcendental activities of Śrī Gaurasundara have specifically refrained from describing His pastimes of giving formal initiation to anyone so that no one would glorify Him only as a “guru” who gave initiation into the mahā-mantra. The devotees of Śrī Caitanya are initiated into the chanting of this mahā-mantra and always chant loudly as well as softly in a secluded place.

The word sarva-parikare indicates that the five types of Kṛṣṇa devotees neither considered the incarnation of vipralambha, Śrī Gaurasundara, as the object of madhura-rasa nor did they assist Him in conjugal affairs in the course of His magnanimous pastimes; rather, they nourished His feelings of separation from Kṛṣṇa by helping Him cultivate those mellow. Those who want to contradict the Gaura pastimes of the supreme shelter, Kṛṣṇa, by putting a flute or cowherd stick in Gaurasundara's hands, imposing the mood of a paramour on Him, or considering Him the charioteer of Arjuna can never be counted amongst Gaura's associates or servants.

Many damsels from the sweet pastimes of Kṛṣṇa have displayed their service to Gaura by accepting male bodies in Gaura's pastimes; therefore external appearance and activities are irrelevant in their service to the Supreme Lord.

TEXT 28

prabhura ājñāya āge sarva-parikara
janma labhileṇa sabe māṇuṣa-bhitara

On the order of the Lord, all of His associates took birth in human society.

The associates of the Lord appeared on His order in the human society of this world in order to assist in Śrī Gaura's pastimes. They are not ordinary human beings, prone to suffer the results of their past karma and subject to Yamarāja's punishment.

TEXT 29
ki ananta, ki śiva, vīrīṇci, rṣi-gana
yata avatārera pārśada āpta-gāna

Ananta, Śiva, Brahmā, various sages, and the associates of all the Lord's previous incarnations—all took birth as great devotees.

Various demigods and sages who had expertly offered prayers to the Lord in His various incarnations appeared in this material world as associates in Gaura's eternal pastimes.

TEXT 30

'bhāgavata' rūpe janma haila sabāra
krṣna se jānena,—yānra anśe janma yānra

Only Gaura-Kṛṣṇa knew which associate took birth as which devotee.

The associates who had assisted in the pastimes of Kṛṣṇa now displayed their respective services to Śrī Gaurasundara as Vaiṣṇavas of this world. The original Personality of Godhead, Śrī Gaura-Kṛṣṇa, personally knew where each of His devotees appeared.

TEXT 31

kāro janma navadvīpe, kāro cātigrāme
keha rādhya, oḍhra-deṣe, srihaṭṭe, paścime

Some took birth in Navadvīpa, some in Cattagrāma, some in Rādha-deśa, some in Orissa, some in Śrīhaṭṭa, and some in the West.

Many devotees of the Lord such as Śrila Gadādhara Pandita Gosvāmi, Śrī Jagadānanda Pandita Gosvāmī, Paṇḍita Sadāśiva, Gangādāsa, Śuklāmbara, Śrīdhara, Purusottama, Sañjaya, Hiranya, and Jagadiśa appeared in Navadvīpa. Śrīla Pundarika Vidyānīdhi (Ācāryanidhi or Premanidhi), Śrī Vasudeva Datta Thākura, and his brother Mukunda Datta appeared in the village of Cātigrāma (presently known as Cattagrāma).

Rādha-deśa refers to places on the western side of the Ganges. Śrī Nityānanda Prabhu appeared in the village of Ekačaka, or Vircandrapura, in the district of Bīrbhum. Śrī Satyarāja Khan and Śrī Rāmānanda Vasu appeared in the village of Kullna, in the district of Vardhamana (Burdwan). Śrī Mukunda, Śrī Narahari, Śrī Raghunanda, Ciraṅjiva, and Sulocana appeared at Śrīkhanda. Many devotees like Śrī Govinda, Śrī Mādhava, Śrī Vasudeva Ghosh, Dvija Haridāsa, and Dvija Vānīnātha Brahmacārī appeared at Agradvīpa.

The word oḍhra in this verse refers to Utkala, the state of Orissa, which is described in statements like: “Oḍhra-kṣetra [Orissa] is very famous as the abode of Purusottama (Lord Jagannātha),” and “These four [sampradāyas] will appear in Kali-yuga at Utkala, from the Supreme Lord Puruṣottama.” Śrī Bhavānanda Rāya and his sons, headed by Śrīla Rāmānanda Rāya, Śrī Vānīnātha, and Gopinātha, as well as Śrī Śikhi Māhīti, Śrī Mādhavīdevī, Murāri Māhīti, Paramānanda Mahāpātra, Orissa Śivānanda, Pratāparudra, Kāśi Miśra, Pradyumna Miśra, and many other devotees appeared there. (See Caitanya-bhāgavata, Antya-khanda, Chapter 5.)
Srihaṭṭa is presently situated in the state of Assam, which is adjacent to Bengal. Many great devotees like Śrīvāsa Pandita, Śrīrāma Pāṇḍita, Śrī Candrasekharā Ācārya, Śrī Jagannātha Miśra, and Śrī Advaita Prabhū appeared in this district. The word paścime indicates the place presently known as Tīrhubhūti. Śrīpāda Paramānanda Purī and Śrī Raghupati Upādhyāya appeared at this place. They were both disciples of Śrīla Mādhavendra Purīpāda and very intimate associates of Śrīmān Mahāprabhu.

TEXT 32

nānā-sthāne 'avatīrṇa' hailā bhakta-gana
navadvipe āśi' haila sabāra milana

Although the devotees appeared in different places, they all gathered in Navadvipa.

The words sabāra milana indicate that the associates of Śrī Gaurasundara appeared in various impure places in order to illuminate and increase the glories of these places, and later they came to the lotus feet of Śrī Caitanya in Śrī Navadvipa and joined His sankirtana movement.

TEXT 33

sarva-vaiṣnavera janma navadvipa dhāme
kona mahā-priya dásera janma anya-sthāne

Most of the Vaiṣṇavas took birth in Navadvipa, and some beloved associates appeared elsewhere.

Most of the Vaiṣṇavas appeared in the various villages of Navadvipa, but some of the followers of Śrī Gaura, headed by Śrī Nityānanda, appeared elsewhere.

TEXT 34

śrīvāsa-pandita, āra śrīrāma-pandita
śrī candraśekhara-deva—trailokya-pūjita

Śrīvāsa Pandita, Śrīrāma Pāṇḍita, and Śrī Candrasekharā are worshiped throughout the three worlds.

Śrīvāsa and Śrīrāma are described in Śrī Kavi-karpūra’s Gaura-ganoddeśa-dipikā (90) as follows: “The most intelligent Śrīvāsa Pandita is nondifferent from Śrī Nārada Muni. Śrī Parvata Muni, who was very dear to Nārada Muni, has now appeared as Śrīrāma Pandita, the younger brother of Śrīvāsa Pandita.” After the Lord took sannyāsa, Śrīvāsa and Śrīrāma left Navadvipa and resided at Kumārahaṭṭa. (See Antya-khanda, Chapter 5.) Śrīmān Candrasekharā Deva was the Lord’s devotee uncle (husband of Śacī’s sister). According to the Gaura-ganoddeśa-dipikā, he was one of the nine Nidhis or Candras. Śrīmān Mahāprabhu danced and sang in his house in the mood of Devī for the first time in Bengal. The place where Candrasekharā’s house was situated is now known as Vrajapattana. The huge octagonal temple known as Śrī Caitanya Matha is situated at this place. It is the center of nourishment for the world-
famous Viśva-vaiṣṇava Rāja-sabhā. Deities of the four Vaiṣṇava-sampradāya ācāryas are established on the four sides of this temple. Śrī Guru-Gaurāṅga and Gāndharvīkā-Giridhārī are being worshiped in the middle of the temple. Nityānanda Prabhu gave prior information to Śrī Candraśekhara of the Lord's plan to take sannyāsa. (See Madhya-khanda, Chapter 26.) Śrī Candraśekhara was present with Śrī Nityānanda and Mukunda Datta at Katwa when the Lord took sannyāsa. He duly performed the prescribed sannyāsa rituals and then returned to Navadvīpa to inform everyone of the Lord's acceptance of sannyāsa. A description of the Lord's kīrtana in the house of Candraśekhara Ācārya prior to His acceptance of sannyāsa is found in the Madhya-khanda, Chapter 8. The presence of Candraśekhara Ācārya during the huge sankīrtana procession to subdue the Kazi and when the Lord bestowed His mercy on Śrīdhara is described in the Caitanya-caritāmṛta, Madhya-līlā, Chapter 23. He would accompany the devotees of Bengal to visit the Lord in Nilācalā every year.

TEXT 35

bhava-roga-vaidya śrī murāri-nāma yānra
`śrīhāṭṭa' e-saṇa vaiṣnave ra `avatāra'

They, along with Śrī Murāri Gupta, who cures the living entities of their material disease, all took birth in Śrīhāṭṭa.

The word bhava-roga refers to the disease of material life. In other words, bhava refers to the material miseries born of attachment to one's home. In this connection one should refer to Jiva Gosvāmi's Laghu-tosani commentary on the Śrimad Bhāgavatam (10.51.53).

Śrīla Vṛndāvana dāsa Thākura has referred to Murāri Gupta as a vaidya, or doctor. By doing so, he indicated that Murāri exhibited great compassion on the living entities who have been averse to the Lord since time immemorial by destroying the seed of nescience and thus curing their disease of rebelliousness. Śrī Vṛndāvana dāsa Thākura has never referred to Murāri Gupta as a doctor of simply the material body. The incarnation of Vyāsadeva and prime example of one recording the activities of the Lord and His devotees has thus confirmed that it is totally prohibited, hellish, and inauspicious to consider Lord Viṣṇu and the Vaiṣṇavas as belonging to a particular caste and mode of nature. They are in fact transcendent spiritual beings.

The words vaidya śrī murāri refer to Śrī Murāri Gupta, the writer of the celebrated book Śrī Caitanya-carita. He appeared in a doctor's family in Śrīhāṭṭa and later became a resident of Śrī Navadvīpa. He was elder to Śrīmān Mahāprabhu. In his house the Lord exhibited His form of Varāha (Madhya-khanda, Chapter 3), and during the Lord's mahā-prakāśa pastimes the Lord revealed to him His form as Rāma (Madhya-khanda, Chapter 10). Once in the house of Śrīvāsa, when Murāri Gupta saw both Nityānanda and Gaurasundara, he offered his obeisances first to Mahāprabhu and then to Nityānanda Prabhu. Seeing this, Mahāprabhu told him, “You have violated proper etiquette by offering obeisances first to Me.” Later that night the Lord appeared to him in a dream and glorified the position of Nityānanda. Early the next day Murāri offered obeisances first to Nityānanda and then Mahāprabhu. This pleased Mahāprabhu, who then gave him His chewed betel
nut remnants. One day Murāri offered fried rice to Mahāprabhu, and the next day the Lord displayed His pastime of having indigestion from eating that indigestible rice. The Lord therefore came to Murāri Gupta for treatment and drank water from his waterpot, saying, “This is the only remedy.” Another day, when Śrīmān Mahāprabhu accepted a four-armed form in the house of Śrīvāsa, Murāri manifested the mood of Garuda. The Lord then sat on his shoulders and exhibited His opulent pastimes.

Once Murāri considered that when the Lord disappeared, separation from Him would be unbearable, so he decided to give up his body while the Lord was still present in this world. The Lord, who is the Supersoul, forbade him from this act (Madhya-khāṇḍa, Chapter 20). On another occasion, Murāri offered prayers to the Lord when He accepted the form of Varāha in Murāri's house (Antya-khanda, Chapter 4). His humble entreaties are found in Caitanya-caritāmṛta, Madhya-lilā, Chapter 11, verses 152 to 158. His attachment to Lord Rāmacandra is mentioned in the Caitanya-caritāmṛta, Madhya-lilā, Chapter Fifteen, verses 137 to 157.

The words vaiṣṇāvera ‘avatāra’ indicate that the Vaiṣṇavas belong to Goloka. They do not possess gross or subtle designations. These residents of Goloka appear in this material world for the benefit of the living entities. The Vaiṣṇavas accept gross and subtle bodies to bewilder the demons and accomplish some task; those bodies are not their constitutional forms. If fruitive workers consider a Vaiṣṇava low-class because of his external appearance, this improper vision makes them offenders. Everyone within eight hundred thousand miles from where a Vaiṣṇava appears or incarnates in this world is freed from all material conceptions. They then become relieved from the misunderstandings of considering the Vaiṣṇavas as born in a particular caste, as belonging to a particular creed or āśrama, as being simply ordinary scholars, or as being objects of mundane enjoyment. The real sadhus who worship Śrī Hari and give proper respect to the demigods and brāhmaṇas never fall under the clutches of demonic vehement karmis by disrespecting the Vaiṣṇavas and thereby cleansing and widening their path to hell.

TEXT 36-37

pundarika-vidyānidhi—vaiṣṇava-pradhāna
caitanya-vallabha datta-vāsudeva nāma

‘cātigrāme' haila inhā-sabāra parakāsa
‘budhane' hailā avatīrṇa haridāsa

Puṇḍarika Vidyānidhi, the topmost Vaiṣṇava, Caitanya Vallabha, and Vasudeva Datta all appeared in Cāttāgrāma. Haridāsa Thākura appeared in the village of Budhāna.

Puṇḍarika Vidyānidhi is also known as Premanidhi and Ācāryanidhi. He is described in Śrī Kavi-karnapūtra's Śrī Gaura-ganoddeśa-dīpikā (54) as follows: “King Vrsabhānu of Vraja-maṇḍala has now appeared as Śrī Puṇḍarika Vidyānidhi.”

Puṇḍarika Vidyānidhi was the disciple of Śrī Mādhavendra Puri and the spiritual master of Śrī Gadādhara Pandita Gosvāmī. His wife's name was Ratnāvatī, his father's name was Bāṇesvara (or, in other's opinion, Śuklāmbara) Brahmaśāri, and his mother's name was Gāṅgādevī. His ancestral house is situated in the village
of Mekhalā, which is two miles east of the Hāta-hājāri police station, which is twelve miles north of Cattagrāma. One can approach Mekhalā-grāma from Cattagrāma either on horseback, by bullock cart, or by steamer. The steamer station is known as Annapūrṇā-ghāta. The birthplace of Pundarika Vidyānīdhi is about two miles southwest of Annapūrṇā-ghāta. Although the father of Vidyānīdhi belonged to the Varendra class of brāhmaṇas, when he shifted to the village of Bāghiya, in the district of Dacca, the brāhmaṇa community of Rādhā-deśa did not accept him. For this reason his descendants who followed Sākta-dharma [worship of Durgā] were isolated from the community and became the priests for the members of the isolated community. One of the members of this family is living in Vṛndāvana and is named Sarojānanda Gosvāmī. One special characteristic of this family is that each of its members had only one son or no son at all, and therefore the family was not very expansive.
Srīmān Mahāprabhu used to address Pundarika as bāpa, or “father,” and He gave him the title Premanidhi to indicate that he was the servant of the Supreme Lord. In Madhya-līlā, Chapter Seven, it is described that Pundarika Vidyānīdhi was the spiritual master of Śrī Gadādhara Paṇḍita Gosvāmī. The description of Śrī Jagannāthadeva slapping the cheeks of Pundarika Vidyānīdhi and his disclosing this fact to his dear friend Śrī Dāmodara Svarūpa are found in the Antya-līlā, Chapter Ten.

The bhajana-kutira of Pundarika Vidyānīdhi is now very old and dilapidated. Without repair, it may soon crumble. There are two verses inscribed on the wall of that temple, but they are so old that one cannot read or understand them. There is another temple, however, about two hundred yards southeast of this one, and the inscriptions on the wall of that temple are also illegible. One can infer from the pile of broken bricks ten yards from this temple that there used to be another temple there. Descendants there say that Mukunda Datta often came there to perform his bhajana. There are two living descendants of the family of Śrīla Vidyānīdhi named Śrī Harakumāra Smṛtitirtha and Śrī Kṛṣnakīkara Vidyālaṅkāra. For further information one should refer to the dictionary known as Vaiṣṇava-maṇiṣuṣā.

There was a devotee named Caitanya-vallabha in the line of Gadādhara Paṇḍita (see Cc. Ādi 12.87). There is a difference in opinion whether or not this is the Caitanya-vallabha mentioned in this verse, otherwise the word caitanya-vallabha may be accepted as meaning “one who is very dear to Śrī Caitanya” (an adjective for Śrī Vasudeva Datta Thākura).
Śrī Vasudeva Datta Thākura was born in the village Chanharā, near the Paṭiyā police station in the district of Cattagrāma. This village is situated twenty miles from Mekhalā, the birthplace of Śrī Pundarika Vidyānīdhi. It is stated in the Gaura-ganoddeśa-dipikā (140): “In Vraja there were two very nice singers named Madhukanta and Madhuvrata. They appeared in caitanya-līlā as Mukunda and Vāsudeva Datta, who were singers in the society of Lord Caitanya Mahāprabhu.” He was the dear well-wisher of Śrīvāsa Paṇḍita and Śrī Śivānanda Sena. There is a railway station named Pūrvasthali on the E.I.R. Howra-Katwa line, and about one mile away, in a village known as Māmagāchi, which is the birthplace of Vṛndāvana dāsa Thākura, there is an old temple of Madana-gopāla that was established by Vāsudeva Datta. He later on shifted to Kumārahaṭṭa, or Kāñcanapalli, and lived with Śrīvāsa and Śivānanda. Seeing his liberal nature, Śrīmān Mahāprabhu ordered
Sivānanda to act as his manager and reduce his excessive expenditure (see Cc. Madhya 15.93-96). His heart-rending prayers to Śrīmān Mahāprabhu on behalf of the miserable, misguided living entities who are averse to Lord Hari are found in the Caitanya-caritāmṛta (Madhya 15.159-180). It is also explained in the Caitanya-caritāmṛta (Ādi 10.41-42): “Vāsudeva Datta, the nineteenth branch of the Śrī Caitanya tree, was a great personality and a most confidential devotee of the Lord. One could not describe his qualities even with thousands of mouths. Śrīla Vāsudeva Datta Thākura wanted to suffer for the sinful activities of all the people of the world so that Lord Caitanya Mahāprabhu might deliver them.” His disciple was Śrī Yadunandana Ācārya, who was the initiating spiritual master of Śrīla Raghunātha dāsa Gosvāmī (see Cc. Antya 6.161). Śrī Mukunda Datta was his brother.

It is not definitely certain whether Śrī Haridāsa Thākura appeared in the village named Buḍhana that is in the district of Khulnā. Formerly this village was within a district of twenty-four pargaṇās within the Sātakṣīrā division.

TEXT 38

rādhā-mājhe 'ekacākā'-nāme āche grāma
yanhi avatirṇa nityānanda bhagavān

The Supreme Lord, Nityānanda Prabhu, appeared in the village of Ekacakra, in Rādhā-deśa.

The village previously known Ekacākā, or Ekacakra, is presently known as Vircandrapura and Garbhavāsa. It is situated 8 miles from the Mallārapura station, which is on the E.I.R loopline.

In his commentary on Bhagavad-gītā (2.72) Madhvācārya quotes the Padma Purāṇa as follows: “By His own sweet will He exhibits various forms through His own internal potency. He does not appear from Vasudeva in the womb of Devakī. He is not born of Daśaratha, nor from Jamadagni. Rather, He eternally enjoys ecstasy in pure pastimes that are free from duality.”

TEXT 39

hādāi-pandita-nāma sūdha-vipra-rāja
mule sarva-pitā tāne kare pitā-vyāja

The exalted Hādāi Pandita was the king of the brāhmaṇas. He was accepted as the father of Lord Nityānanda, who is the original father of all.

Hādāi Pāndita, or Hāḍo Ojhā, was born in a Maithila brāhmaṇa family. His wife’s name was Padmāvatī. Although Lord Śrī Nityānanda Prabhu is the father of all universes, the Vaikunthas, the living entities, and the viṣṇu-tattvas, He nevertheless appeared as the son of Hādāi Pandita. Some time back a false rumor was spread that Śrī Nityānanda Prabhu was born in a non-brāhmaṇa family. This is totally baseless and born from the duplicitous smārtas’ envy and hatred of Lord Viṣṇu.

TEXT 40

kṛpā-sindhu, bhakti-dātā, śrī vaiṣṇava-dhāma
rādhe avatārṇa hailā nityānanda-rāma

The ocean of mercy, the giver of devotional service, and the shelter of all Vaiṣṇavas, Śrī Nityānanda Rāma, appeared in Rādha-deśa.

TEXT 41

mahā-jaya-jaya-dhvani puspa-varīṇa
samburga devatā-gane kailena takhana

At the time of Nityānanda's appearance, all the demigods secretly showered flowers and chanted, “Jaya! Jaya!”

When Śrī Nityānanda Prabhu appeared, all the demigods chanted His glories in ecstasy and showered flowers on Him. This incident was beyond the realm of those who believe only in direct perception.

TEXT 42

sei dina haite rādha-mandala sakala
punah punah bādite làgila sumangala

From that day on, the land of Rādha began to prosper and signs of auspiciousness became visible.

After the appearance of Lord Nityānanda Prabhu, the barren areas of Gauda-deśa began to prosper. Gradually the entire Rādha-deśa became a center of advanced learning and culture.

TEXT 43

trihute paramānanda-purira prakāśa
-nilācāle yānrā sange ekatra vilāsa

Paramānanda Purī, who enjoyed pastimes with the Lord in Nilācala, appeared at Trihuta.

Trihuta consists of the districts presently known as Muzaffarpur, Darbhanga, and Chhapra. In his previous āśrama, Śrī Paramānanda Purī lived in Trihuta. He was the dear disciple of Śrī Madhavendra Purīpa. In the last portion of this book, various topics related to Paramānanda Purī in Nilācala, such as his well, are described.

TEXT 44-45

gangā-tīra punya-sthāna-sakala thākte
‘vaiṣṇava’ janmaya kene śocya-desete?

āpane hailā avatārṇa gangā-tīre
sangera pāršade kene janmayena dūre?

The banks of the Ganges are most sanctified. Why then would a Vaiṣṇava take
birth at an impious place? The Lord appeared on the bank of the Ganges, so why did His associates appear in distant places?

The term śocya-deśa, or impious places, is described in the Śrīmad Bhāgavatam (11.21.8) as follows: “Among places, those bereft of the spotted antelope, those devoid of devotion to the brāhmaṇas, those possessing spotted antelopes but bereft of respectable men, provinces like Kikata and places where cleanliness and purificatory rites are neglected, where meat-eaters are prominent or where the earth is barren, are all considered to be contaminated lands.” In Manu-saṁhitā (2.23) it is stated: “Places devoid of sacrificial performances and naturally grazing spotted antelopes are known as Mleccha-deśas, or impious lands.”

The Ganges, which emanates from the lotus feet of Viṣṇu and which is the best of the seven sacred rivers, is glorified by the Purāṇas as possessing the topmost potency for purification. That is why she has a special position amongst the devotees. The Ganges, also known as Bhāgirathi, flows through Navadvīpa of Gauda-deśa. Since many of Śrī Caitanya's associates appeared outside of Gauda-deśa, many questions may arise in the hearts of materialistic people. If Vaiṣṇavas appear in a place that is so contaminated that the visitor requires atonement, a place that hinders one's purification, then people will consider these pure Vaiṣṇavas as materially contaminated and forced to enjoy the fruits of pious and impious activities. Therefore the following question arises: Why did the pious Vaiṣṇavas take birth in places not visited by the Pāṇḍavas or touched by the Ganges instead of appearing on the banks of the Ganges? One may also question why Śrī Caitanyadeva personally appeared in the highest brāhmaṇa family of Navadvīpa, which is situated on the banks of the supremely pure Ganges, yet He had His associates appear in places far from the Ganges in families other than brāhmaṇas. In answer to these questions it may be said that pure Vaiṣṇavas appeared in such places and in such families in order to purify those places and families. This will be explained by the author in verses 46 to 52.

**TEXT 46-47**

ye-yeye-deśa—gāṅgā-hari-nāma-vivarjita  
ye-deśe pāṇḍava nāhi gela kadācit

se-saba jīvere kṛṣṇa vatsala haiyā  
mahā-bhakta saba janmāyena ājñā diyā

Out of compassion, Lord Kṛṣṇa ordered His great devotees to appear in places where the Ganges does not flow, where the holy names are not chanted, and where the Pāṇḍavas did not visit.

For an elaboration on the meaning of this verse one can refer to the following verses from the Śrīmad Bhāgavatam (7.10.18-19 and 1.1.15): “The Supreme Personality of Godhead said: My dear Prahlāda, O most pure, O great saintly person, your father has been purified, along with twenty-one forefathers in your family. Because you were born in this family, the entire dynasty has been purified. Whenever and wherever there are peaceful, poised devotees who are well behaved and decorated with all good qualities, that place and the dynasties there, even if condemned, are purified.” And, “O Sūta, those great sages who have
completely taken shelter of the lotus feet of the Lord can at once sanctify those who come in touch with them, whereas the waters of the Ganges can sanctify only after prolonged use.”

One requires atonement after visiting those places where Kṛṣṇa's friends, the Pāṇḍavas, did not visit, as such places are not frequented by devotees. The Pāṇḍavas are as good as Kṛṣṇa, therefore the people of countries beyond the jurisdiction of their rule were fallen, devoid of devotional service, and absorbed in material sense gratification. In Dvāpara-yuga Lord Kṛṣṇa sent the Pāṇḍavas to various provinces and thus established His bhakta-vātsalya, affection for His devotees. Similarly, in Kali-yuga the magnanimous personality Śrī Gaurasundara displayed His extraordinary munificence by sending His own associates to places where even Kṛṣṇa had not sent the Pāṇḍavas.

TEXT 48

samsāra tārīte sīrī- Caitanya-avatāra
āpane sīrī-mukhe kariyāchenā angikāra

Śrī Caitanya descended to deliver the entire universe. He has confirmed this with His own words.

TEXT 49

śocya-deṣe, śocya-kule āpana-samāna
janmāīyā vaiśnave, sabāre kare trāna

The Lord had His devotees, who are equal to Him, appear at impious places and in impious families in order to deliver everyone.

The term śocya-kule is explained as follows: Pious people are not affected by low-birth, because they are born in pure brāhmaṇa families. Ksatriyas, vaiyās, śādraphas, and antyajanas are progressively more impious. Fruitive workers are born in impious families due to their sinful activities, but Vaiśnavas, who are engaged in the service of Lord Viṣṇu, are as good as Viṣṇu. They are able to purify all sorts of impious countries and families. In the sāstras it is also stated:

kulaṁ pavitraṁ janani kṛtārthā
vasundhārā và vasatiś ca dhanyā
nṛtyanti svarge pitaro 'pi teṣāṁ
yeśāṁ kule vaiśnava-nāmadheyam

“In whatever family a Vaiśnava appears, his family, mother, birthplace, and residence become purified and his forefathers dance in the heavens.”

The words āpana-samāna indicate that Vaiśnavas are the spiritual masters of the entire world and inconceivably one with and different from Lord Kṛṣṇa. They represent the lotus feet of Lord Viṣṇu, the Supreme Absolute Truth, and they personify the syllable omkāra. Through the Vaiśnavas, Śrī Kṛṣṇa delivers the conditioned souls, whose aversion to Hari is born from accepting materialistic varṇāśrama and caste consciousness. That is why the Vaiśnava sāstras (Hari-bhakti-vilāsa 4.366) loudly declare:
avaisnavopadistena
mantrena nirayam vrajat
punaś ca vidhinā samyag
gṛḥayed vaisnavād guroh

“One who receives a mantra from a guru who is a nondevotee or who is addicted
to sense enjoyment is doomed to a life in hell. Such a person must immediately
approach a genuine Vaiṣṇava guru and again accept the mantra from him.” Other
than pure Vaiṣṇavas, no one can properly act as an ācārya. Anyone other than a
pure Vaiṣṇava is a conditioned soul who suffers the results of his karma. But
Vaiṣṇavas are transcendental worshipers of Viṣṇu and have conquered the illusory
energy, therefore they are as good as Lord Viṣṇu. They are liberated souls, situated
in pure goodness, beyond the three modes of material nature. They are eternal
associates of Lord Viṣṇu and capable of protecting the conditioned souls from the
covering and throwing potencies of Māyā by their instructions on sādhanā-bhakti.
People other than Vaiṣṇavas reject the service of Viṣṇu and serve Māyā, thus
accepting temporary material objects as the controller. Eventually they accept the
doctrine of impersonalism and fall in the path of atheism or godlessness. In this
way they lose all inclination for serving Kṛṣṇa.

TEXT 50
yei dese yai kule vaisṇava ‘avatara’
tāṁhāra prabhāve lakṣa-yojana nistare

In whatever place or family a Vaiṣṇava appears, people for hundreds of
thousands of miles around are all delivered.

One may refer to the commentary on verse 35 for an explanation of the words
vaisṇava avatara.

TEXT 51
ye-sthāne vaisṇava-gana kareṇa vijaya
sei-sthāna haya aṭi-punya-tīrtha-maya

Wherever the Vaiṣṇavas go that place becomes a sanctified place of pilgrimage.

Out of humility the great devotees, or swanlike Vaiṣṇavas, consider themselves
impure. They play the role of visiting holy places to purify themselves just to
deceive the materialists, while in fact they purify even the holy places. Ordinary
places become sanctified by the presence of Vaiṣṇavas. In this regard, Mahārāja
Yudhiṣṭhira said to Vidura in the Śrimad Bhāgavatam (1.13.10):

bhavād-vidhā bhāgavatās
tīrtha-bhūtāḥ svayam vibho
tīrthi-kurvanti tīrthāṁ
svāntah-sthena gadābhṛtā

“My Lord, devotees like your good self are verily holy places personified. Because
you carry the Personality of Godhead within your heart, you turn all places into
places of pilgrimage.” When the materialistic enjoying mentality is absent in a
conditioned soul, he becomes a sadhu. Places inhabited by Vaiṣṇavas are better than ordinary holy places.

TEXT 52

ataeva sarva-deśe nija-bhakta-gana
avatirṇa kaila śrī-caitanya-nārāyaṇa

Therefore Śrī Caitanya had His devotees appear in all different countries.

TEXT 53

nānā-sthāne avatirṇa hailā bhakta-gana
navadvīpe āśi' sabāra haila milana

Although the devotees appeared in various places, they all met together in Navadvīpa.

Please refer to the commentary on verse 32.

TEXT 54

navadvīpe haila prabhura avatāra
ataeva navadvīpe milana sabāra

Because the Lord would appear in Navadvīpa, the devotees all gathered together there.

Śrī Navadvīpa is considered the most glorious abode in the entire universe, for on one hand, Śrī Navadvīpa is the birthplace of Śrī Gaurasundara, the personification of love of God, and on the other hand, innumerable associates of the Lord, who are able to purify the entire world, were also present there. Since the wonderful, sweet prema of Vrndāvana was hidden, the six Gosvāmīs and their followers lived in Śrī Vrndāvana and broadcast Lord Kṛṣṇa's eternal pastimes on the order of Śrī Gaurasundara. Similarly, during the time of Śrī Gaurasundara, many devotees came from various places to Śrī Navadvīpa and assisted the Lord in His kirtana pastimes.

TEXT 55

`navadvīpa'-hena grāma tri-bhuvane nāi
yanhi avatirṇa haila caitanya-gosāṇi

There is no place in the three worlds like Navadvīpa, where Lord Śrī Caitanya appeared.

There are fourteen worlds in the material universe. Among them, Bhūr, Bhuvar, and Svar are mainly inhabited by materialistic persons. Among these three worlds, Jambūdvipa of this earth planet is the best; in Jambūdvipa, Bhārata-varṣa is the best; in the land of Bhārata-varṣa, Gauḍa-mandala, which is nondo̱fferent from Śrī Vraja-mandala, is the best; and in Gauḍa-mandala, the most pious nine islands of Śrī Navadvīpa are the best. There is no place superior to Navadvīpa in the three
worlds, because Śrī Gaurahari, the all-auspicious ocean of mercy, imparted love of God, which is rarely attained even by the demigods, to anyone and everyone without considering whether they were qualified recipients or not. Therefore the glories of Śrī Navadvipa are factually incomparable and matchless.

TEXT 56

`avataribena prabhu jāniyā vidhātā
sakala sampūrna kari' thuilenā tathā`

Knowing that the Lord would appear, providence arranged all prosperity and opulence in advance.

TEXT 57

navadvipa-sampatti ke varnibāre pāre?
eko gangā-ghāte lakṣa loka snāna kare

Who can describe the opulences of Navadvipa? One hundred thousand people would take bath at one bathing ghāta.

No one is able to describe with words the opulences and prosperity of Navadvipa at that time. Śrī Navadvipa-dhāma was decorated with all the good fortune of the seven holy cities of India that award liberation—Ayodhyā, Mathurā, Haridvāra, Kāśi (Benares), Kāśī, Avantī (Ujjain), and Dvārakā—and thus qualified to bear Śrī Caitanyadeva's transcendental lotus feet, which purify the world. At that time Śrī Māyāpur-dhāma was so thickly populated that innumerable residents and visitors would bathe at each ghāta on the Ganges.

TEXT 58

trividha-vayase eka-jāti lakṣa-lakṣa
saravatī-prasāde sabei mahā-dakṣa

By the merciful glance of Sarasvati, the goddess of learning, hundreds of thousands of children, youths, and old people were expert in the scriptures.

The words trividha-vayase indicate children, youths, and old people. By the mercy of Sarasvati, they were all expert in the scriptures.

TEXT 59

sabe mahā-adhyāpaka kari' garva dhare
bālākeo bhaṭṭācārya-sane kāsa kare

They were all proud of being great scholars. Even a young boy would challenge his teacher.

The cultivation of knowledge was so mature that people all considered themselves matchless scholars. By the power of their learning, even young students who were still studying competed with elder mature teachers with hopes of winning. The word kāsa in this verse means “competition” or “debate on the scriptures.”
TEXT 60

nānā-deśa haite loka navadvipe yāya
navadvipe padile se ‘vidyā-rasa’ pāya

Many people came from various provinces to study in Navadvīpa, because by studying there one achieved a taste for education.

Students interested in studying logic came from Maithila to Navadvīpa. Many sannyāsīs and qualified professors from Vārānasī in North India came to study Vedānta in Navadvīpa. Many students from Kānci in South India also came to study in Navadvīpa. Therefore student communities from various provinces came to Navadvīpa and got the opportunity to become expert scholars of various scriptures.

TEXT 61

ataeva paduyāra nāhi samuccaya
lakṣa-koti adhyāpaka,—nāhika niścaya

Therefore no one could count the innumerable students and millions of teachers gathered there.

Due to the facility for studying various scriptures, there were innumerable teachers and students in Navadvīpa. The word samuccaya means “collection” or “assembly.”

TEXT 62

ramā-drṣṭi-pāte sarva-loka sukhe vase
vyarthā kāla yāya mātra vyavahāra-rase

By the merciful glance of Ramā, the goddess of fortune, everyone lived happily there, but they wasted their time in mundane activities.

Although by the mercy of Lakṣmi-devī, Navadvīpa was full of opulences and the abode of happiness, people who were maddened by material happiness were simply interested to increase their material knowledge in order to gratify their senses. Thus they uselessly spent their time in ordinary worldly dealings. In his book, Śrī Caitanya-candrāmṛta (113), Tridandi Svāmī Śrī Prabodhānanda Sarasvatipāda has described the mentality of the materialists and tapasvīs, who at the time of Śrīmān Mahāprabhu were proud of their mundane godless knowledge.

TEXT 63

krṣṇa-rāma-bhakti-śūnya sakala sansāra
prathama-kalite haila bhaviṣya-ācāra

The whole universe was devoid of devotion to Kṛṣṇa and Balarāma, and future symptoms of the age of Kali became manifest in the beginning of the age.

At that time, various types of misbehavior, in the form of aversion to the Lord,
which was expected to appear at the end of Kali-yuga, began to manifest throughout the universe. People forgot that serving Balarâma and Krâna was their only occupational duty.

**TEXT 64**

dharma karma loka sabe ei mātra jāne
mangalacandira gīte kare jāgarane

People's religion consisted of fruitive activities, and they would stay awake through the night chanting prayers to Mangalacandi, goddess Durgâ.

Material knowledge was so predominant at that time that people mistook speculation devoid of devotional service to Hari as scholarship. Ordinary people believed that the supreme goal of following religious principles was to increase their material happiness and prosperity by hearing and chanting songs about Mangalacandi. They actually mistook unnatural nondevotional endeavors for religion and thus increased the covering of desire for sense gratification, fruitive work, and speculative knowledge. They did not consider that worshiping the lotus feet of the Lord's devotees was the living entities' only goal.

**TEXT 65**

dambha kari' viṣahari pūje kona jana
puttali karaye keho diyā bahu-dhana

Some people proudly worshiped Viṣahari, the goddess of snakes, and others spent great wealth on idol worship.

Ordinary people, particularly the rich mercantile community, lavishly spent money for the worship of Manasādevī [another name of Viṣahari]. They purchased the entire brähmana and pandita communities and kept them under their control. They had various idols and deities of demigods and goddesses made, and they donated large sums of money in charity. Even today the practice of making various kinds of idols is current at the time of rāsa-yâtra. Instead of serving the Deity of the Supreme Lord on the spiritual platform, they followed the system of idol worship and spent huge amounts of money on festivals. Later, they immersed those idols in the water and proved the flickering nature of their worship and their object of worship. Because they spent large amounts of money on useless purposes, the worship of Deities such as Śrī Jagannāthadeva was rarely found in Bengal.

Another reading of the second line is puttali vibhā dite deya bahu-dhana, which indicates that people who were maddened with material enjoyment uselessly and proudly spent money in marriage ceremonies between male and female monkeys, cats, and dolls. In this way they increased their aversion to the Lord.

**TEXT 66**
dhana naṣṭa kare putra kanyāra vibhâya
ei-mata jagatera vyarthā kāla yāya
People squandered money on the marriages of their sons and daughters. In this way they wasted their human lives.

Some people considered family life as the goal of life, and they thus spent large sums on the marriages of their sons and daughters. In this way they increased the happiness of those who were averse to Lord Hari. They concluded that getting their daughters and sons married is far better than worshiping the Supreme Lord, and in this way they simply wasted their time in mundane affairs.

**TEXT 67**

*yebā bhaṭṭācārya, cakravarti, miśra saba
tāhārāo nā jāne saba grantha-anubhava*

Even the so-called scholars—the Bhaṭṭācāryas, Cakravartis, and Miśras—did not know the real purport of the scriptures.

The words *grantha-anubhava* mean “summary” or “purport.” It is stated in the Śrīmad Bhāgavatam (1.2.28-29): “In the revealed scriptures, the ultimate object of knowledge is Śrī Kṛṣna, the Personality of Godhead. The purpose of performing sacrifice is to please Him. Yoga is for realizing Him. All fruitive activities are ultimately rewarded by Him only. He is supreme knowledge, and all severe austerities are performed to know Him. Religion [dharma] is rendering loving service unto Him. He is the supreme goal of life.” In his commentary on Bhagavad-gītā (2.45), Śrī Madhvacārya quotes the following verses: “In the Vedic literature, including the Rāmāyana, Purāṇas, and Mahābhārata, from the very beginning (ādau) to the end (ante ca), as well as within the middle (madhye ca), only Hari, the Supreme Personality of Godhead, is explained,” and “All Vedic knowledge is searching after the Supreme Personality of Godhead.” (Katha Upaniṣad 1.2.15) “The source of dharma, or religious principles, is the Vedas, the smṛtis, their commentaries, the conduct of sadhus, and the satisfaction of the soul.” (Manu-saṁhitā 2.6) “That which is prescribed in the Vedas constitutes dharma, the religious principles, and the opposite of that is irreligion.” (Bhāg. 6.1.40) Thus the Vedas are primarily concerned with declaring the supremacy of Viṣṇu. In his commentary on Mahābhārata (32-34), Śrī Madhvacārya states: “The Vaiṣṇava Purāṇas are all factual evidence, being the same as the Pañcarātra. All the original smṛtis are also evidence, being supportive. In all of these works, only the supremacy of Viṣṇu is proclaimed, nothing else. This alone is the final analysis. Other scriptures have been written on the order of Lord Hari for the purpose of bewildering the demons. The statements of these scriptures should not be accepted, as they are meant for the asuras and lead one to the darkness of ignorance.” In his commentary on the Vedānta-sūtras (1.2.26) Śrī Madhvacārya quotes the following verse from the Padma Purāṇa: “Just as the Puruṣa-sūkta continually glorifies Viṣṇu, my mind continually glorifies Viṣṇu.” In his commentary on the Bhagavad-gītā, Śrī Madhvacārya quotes from the Nārādiya Purāṇa as follows: “It is proclaimed that the Vaiṣṇava scriptures consist of the Pañcarātra, the Mahābhārata, the original Rāmāyana, the Purāṇas and the Bhāgavatam. The Purāṇas glorifying Lord Śiva should be adjusted so their statements do not conflict with the Vaiṣṇava literatures. Those who dishonor the
Vedas by taking shelter of philosophies like Gautama's Nyāya, Kanāda's Vaiśeṣika, [the atheist] Kapila's Sāṅkhya, Patañjali's Yoga, and that found in Śaivite Purāṇas are of low intelligence.”

The Bhaṭṭācāryas, who were expert in teaching, the Cakravartinī, who were expert in fruitful rituals, and the Miśras, who were learned scholars, were simply engaged in scriptural debate, therefore they were unable to understand the purport of the śāstras and essence of the Vedas. They were simply engaged in the path of useless fruitful activities and mental speculation. They could not understand that the only purpose of all activities of the living entities and the only goal of all scriptures is devotional service for the pleasure of Lord Hari.

TEXT 68

śāstra padāiyā sabe ei karma kare
śrotāra sahite yama-pāse dubī' mare

And even after teaching the scriptures, the teachers still engaged in such activities. As a result, both the teachers and the students were punished by Yamarāja.

The teachers by teaching and the students by learning both became entangled in the laws of karma, and due to these temporary endeavors they ultimately became punishable by Yamarāja. In the Śrīmad Bhāgavatam (6.3.28-29) Śrī Yamarāja spoke the following words to his servants in connection with Ajāmila: “Paramahamsas are exalted persons who have no taste for material enjoyment and who drink the honey of the Lord's lotus feet. My dear servants, bring to me for punishment only persons who are averse to the taste of that honey, who do not associate with paramahamsas and who are attached to family life and worldly enjoyment, which form the path to hell. My dear servants, please bring to me only those sinful persons who do not use their tongues to chant the holy name and qualities of Kṛṣṇa, whose hearts do not remember the lotus feet of Kṛṣṇa even once, and whose heads do not bow down even once before Lord Kṛṣṇa. Send me those who do not perform their duties toward Viśnū, which are the only duties in human life. Please bring me all such fools and rascals.”

TEXT 69

nā vākhāne `yuga-dharma' kṛṣnera kirtana
doṣa vinā guṇa kāro nā kare kathana

They never explained the religious principle for the age—chanting the holy names of the Lord. They only found faults with others; they never glorified anyone.

Other than the pure devotees who chant the names of Kṛṣṇa, the selfish conditioned souls who are averse to Kṛṣṇa are crushed by the stringent laws of karma, and instead of self-realization, they identify themselves with matter and always criticize the people of this world. Therefore Śrīla Prabhodhānanda Sarasvatīpāda has stated in the Śrī Caitanya-candrāmṛta (5) as follows: “For those who have attained the merciful sidelong glance of Lord Gaura, the world is the abode of happiness and the position of Brahmā, Indra, and other demigods is
considered no better than that of tiny insects.”
Regarding yuga-dharma, the Śrīmad Bhāgavatam (12.3.52) states: “Whatever result was obtained in Satya-yuga by meditating on Viṣṇu, in Tretā-yuga by performing sacrifices, and in Dvāpara-yuga by serving the Lord's lotus feet can be obtained in Kali-yuga simply by chanting the Hare Kṛṣṇa mahā-mantra.”
The following verse from the Śrī Nārāyaṇa-samhitā is quoted by Śrī Madhvācārya in his commentary on the Mundaka Upaniṣad: “In the Dvāpara-yuga people should worship Lord Viṣṇu only by the regulative principles of the Nārada-pancarātra and other such authorized books. In the age of Kali, however, people should simply chant the holy names of the Supreme Personality of Godhead.” Instead of glorifying śṛi-kṛṣṇa-kīrtana as the yuga-dharma, the argumentative and quarrelsome people of that time were busy talking about each other's temporary faults. As soon as one gives up the glorification of the Lord's qualities and transgresses the injunctions of the scriptures, one immediately acquires the quality of pride and is swallowed by envy, in the form of fault-finding. In the Śrīmad Bhāgavatam (11.28.1-2) Lord Kṛṣṇa speaks to Uddhava as follows: “One should neither praise nor criticize the conditioned nature and activities of other persons. Rather, one should see this world as simply the combination of material nature and the enjoying souls, all based on the one Absolute Truth. Whoever indulges in praising or criticizing the qualities and behavior of others will quickly become deviated from his own best interest by his entanglement in illusory dualities.”
When the living entities engage in hearing and chanting about the Absolute Truth, Śrī Vrajendra-nandana, they find relief from the quarrelsome nature of Kali-yuga and thus remain fixed in the path of hearing from authorities. Then they no longer discuss topics not related with Lord Kṛṣṇa.

TEXT 70
yebā saba—virakta-tapasvī-abhimāṇī
tān-sabāra mukheha nāhika hari-dvāni

All the so-called renunciates and ascetics never chanted the names of Hari.

The word virakta is explained as follows: The mixed feelings born from form, taste, smell, sound, and touch create obstacles in the living entities' sense gratification from time to time. One who desires and tries to isolate and free oneself from such feelings is called virakta.
The word tapasvī refers to a living entity who tries to gain strength to deliver himself from the danger of being afflicted by the threefold miseries.
Although renunciation and austerity are employed as means of getting relief from the miseries of this world, if they are not engaged in the service of Adhokṣaja, they fail to produce the desired results. All kinds of renunciation and austerity are subsidiary eternal assets of devotees who chant the names of the Supreme Lord.
The endeavors of those who give up chanting the holy names and separately engage in renunciation and austerity are all useless. The communities of renunciates and ascetics aim for material enjoyment and are thus deprived of the wealth of devotional service to the lotus feet of Śrī Hari. Such people cannot expect any success from their laborious practices. Before the advent of Mahāprabhu, the renunciates and ascetics were bereft of devotional service to Hari. It is stated in the
Nārada-pañcarātra:

ārādhito yadi haris tapasā tataḥ kim
nārādhito yadi haris tapasā tataḥ kim

antar bahir yadi haris tapasā tataḥ kim
nāntar bahir yadi haris tapasā tataḥ kim

“If one is worshiping Lord Hari, what is the use of severe penances? And if one is not worshiping Lord Hari, what is the use of severe penances? If one can understand that Lord Hari is all-pervading, what is the use of severe penances? And if one cannot understand that Lord Hari is all-pervading, what is the use of severe penances?” In the Śrīmad Bhāgavatam (11.20.8 and 31) Lord Kṛṣna tells Uddhava: “Being neither very disgusted with nor attached to material life, one should achieve perfection through the path of loving devotion to Me.” And, “The cultivation of knowledge and renunciation is generally not the means of achieving the highest perfection within this world.”

TEXT 71

ati-vada sukrīt se snānera samaya
`govinda` `pundarikākṣa`-nāma uccāraya

Only the most pious people would recite the names of Pundarikākṣa and Govinda at the time of taking bath.

Before the Lord inaugurated the sankirtana movement, so-called pious and religious persons chanted the names of Govinda and Pundarikākṣa only at the time of taking bath in order to cleanse their sins with water. They considered this a traditional social custom. Otherwise these people never chanted the names of Viṣṇu even by mistake. Rather, they believed that chanting the names of Govinda and Pundarikākṣa by everyone at all times is prohibited. They thought that the names of Govinda and Pundarikākṣa should not be chanted by unqualified persons or at improper times. This is how unfortunate and averse to Lord Hari the communities of so-called followers of the Vedas were. Ultimately this consideration was checked by the nāmnām akārī Śikṣāśṭaka verse of the most magnanimous friend of the living entities, Śrī Caitanyaadeva.

TEXT 72

gitā bhāgavata ye-ye-janete padāya
bhaktīra vyākhyāna nāhi tāhāra jihvāya

Even when someone explained the Bhagavad-gitā or Śrīmad Bhāgavatam, they would not mention anything about devotional service to the Lord.

In his commentary on the Bhagavad-gitā, Śrī Madhvācārya quotes the following verse from the Mahā-kūrma Purāṇa:

bhāratam sarva-sāstreṣu
bhārate gītikā varā
viṣṇoḥ sahasra-nāmāpi
geyam pāthyaṁ ca tad dvayam

“Mahābhārata is the best of all scriptures, and Bhagavad-gītā and Viṣṇu-sahasra-nāma are the best parts of the Mahābhārata. They should always be studied and recited.”

Lord Śrī Kṛṣṇa is the speaker of the Bhagavad-gītā, and Arjuna is the listener. Śrīmad Bhagavatam consists of 700 slokas in eighteen chapters and is found in the Bhīṣma-parva of the Mahābhārata. It is the first book to be read by persons on the spiritual path.

Śrīmad Bhāgavatam consists of 18,000 verses and is one of the eighteen Purāṇas composed by Śrī Vyāsa. It is the crest jewel of the Sātvata-purāṇas. This spotless Purāṇa is also called Sātvata-samhitā or Paramahamsi, that which is meant for swanlike persons. It is stated in the Garuda Purāṇa:

artho 'yam brahma-sūtrānām
bhāratārthā vinirnayah
gāyatrir-bhāṣya-rūpo 'sau
vedārtha-parībrhātah

“The meaning of the Vedānta-sūtras, the full purport of the Mahābhārata, the commentary on Brahma-gāyatṛī, and the fully expanded knowledge of the Vedas are all present in the Śrīmad Bhāgavatam.” From this statement it is understood that this emperor of all literatures, or spotless pramāṇa, is also a sruti like the Upaniṣads (see Śrīmad Bhāgavatam 1.4.7 spoken by Śaunaka Rśi to his spiritual master, Śrī Svāmī Gosvāmi); it is also nyāya like the Brahma-sūtras (see Śrīmad Bhāgavatam 12.13.15); and it is also smṛti like the Mahābhārata and the Purāṇas. Regarding the glories of Śrīmad Bhāgavatam, one may refer to the Caitanya-bhāgavatam, Madhya-khaṇḍa, Chapter Twenty-one, and Antya-khaṇḍa, Chapter Three; Caitanya-caritāmṛta, Ādi-līlā, Chapter One, Madhya-līlā, Chapters Twenty, Twenty-four, and Twenty-five, Antya-līlā, Chapters Five, Seven, and Thirteen; and Śrīla Jīva Gosvāmī Prabhupāda’s considerations in the Tattva-sandarbha (18-28). This literature is always discussed among liberated swanlike Vaiṣṇavas.

At that time those who studied pure devotional literatures like Bhagavad-gītā and Śrīmad Bhāgavatam never explained that worshiping the Supreme Lord is the only duty of the living entities. Their recitation and teaching of Bhagavad-gītā and Śrīmad Bhāgavatam was meant for achieving immediate sense gratification, and they thus twisted the meanings of these two books to make them appear like the ordinary book Saptāṣṭiti-candī, which is meant for satisfying one's senses. And the nondevotee communities presently recite Gītā and Bhāgavata in this way. Such recitation of Gītā and Bhāgavata by conditioned souls who are simply interested in sensual happiness is an obstacle for one's advancement and simply leads one to hell, because that is never recitation of Gītā and Bhāgavata. Rather, such recitation is a collection of ordinary mundane words for gratifying the senses. Śrī Bhagavad-gītā and Śrīmad Bhāgavatam are the crest jewels of all scriptures, they are as great and as worthy of taking shelter of as Kṛṣṇa, and they are the transcendental manifestations of Śrī-kṛṣṇa-kīrtana. They are neither mundane philosophical books nor ordinary poetry that are accessible to the mundane ears and tongues of materialistic people. This class of speakers and listeners who are interested in sensual happiness are ever bereft of the merciful glance of magnanimous Mahāprabhu.
TEXT 73

ei-mata viṣṇu-māyā-mohita saṁśāra
dekhi’ bhakta-saba duḥkha bhāvena apāra

Seeing the entire world illusioned by the Lord’s external energy in this way, all the devotees felt unlimited distress.

The devotees of the Lord became extremely unhappy seeing the activities of so-called scholars and persons maddened with the materialistic way of life. On seeing persons who under the influence of Viṣṇu’s illusory energy proudly considered themselves great, the devotees exhibited distress for the benefit of such persons. If proud scholars are openly checked from sinful endeavors, then on the strength of their misguided intelligence, they may attack the devotees who are bestowing their mercy. Such attacks may then hinder their endeavors for spiritual advancement. With this thought in mind, the pure devotees, who are para-duḥkha-duḥkhi, unhappy for other’s unhappiness, had no alternative other than to display distress on seeing the living entities aversion to Lord Hari. They knew that those foolish living entities under the influence of false ego are bewildered by the covering and throwing potencies of the illusory energy of Viṣṇu. Such people are travelers on the path of death and in great danger.

TEXT 74

‘kemane ei jiva-saba pāibe uddhāra!
viṣaya-sukhete saba majila sansāra

[They thought:] “How will these people be delivered? The whole world is simply absorbed in material enjoyment.

How will these people facing danger be eternally benefited? The hearts of those devotees were filled with compassion. They understood that living entities who were averse to the Lord were simply absorbed in sensual happiness. In other words, people considered material sense gratification as their immediate self-interest and source of enjoyment. They thus completely forgot pure devotional service to the Lord.

TEXT 75

balileo keha nāhi laya krṣṇa-nāma!
niravadhi vidyā-kula kareṇa vyākhyāṇa

“People will not chant the names of Kṛṣṇa even if they are instructed! Rather, they constantly glorify their education and good birth.”

When one of the pure devotees chanted the name of Kṛṣṇa, the nondevotees would disregard the devotional process of the pure devotees, or paramahamsa Viṣṇavas, by proclaiming their own noble birth and exhibiting their prowess in mundane knowledge. Regarding such people, Thākura Śrī Narottama has sung as follows:

nitāi nā balila mukhe,
majila sansāra-sukhe,  
vidyā-kule ki karibe tā'ra,  
se sambandha nāhi yā'ra,  
vrīthā janma gelo tā'ra,  
sei pāsu bada durācāra

“One who does not chant the names of Nityānanda becomes absorbed in material happiness. Of what benefit is such a person's vidyā, or so-called academic education, and kula, birth in high family or great nation? Anyone who has no relationship with Nityānanda, is simply spoiling his human form of life. Such a person is like an untamed animal.”

TEXT 76

sva-kārya karena saba bhāgavata-gana  
krṣṇa-pūjā, gāṅgā-snāna, krṣnera kathana

The great devotees, however, followed their prescribed duties like worshiping Krṣṇa, bathing in the Ganges, and discussing topics of Krṣṇa.

The devotees gave up the association of those who were averse to Krṣṇa and continued to chant the names of Krṣṇa, discuss the topics of Krṣṇa, drink the caranāmṛta of Krṣṇa, serve Krṣṇa, and take bath in the Ganges. The devotees continually engaged is such activities in order to remain aloof from the service of Māyā.

TEXT 77

sabe mel' jagatere kare aśīrvāda  
śīghra, krṣṇa-candra, kara sabāre prasāda'

They all bestowed their blessings on the people of the world and prayed, “O Krṣṇacandra, please quickly bestow mercy on these people.”

Whenever the devotees failed to change the extremely materialistic pāsandīs' mentality by their cultivation of Krṣṇa consciousness, they would pray for Krṣṇa to bestow His mercy on them.

TEXT 78

sei navadvipe vaise vaisnavāgraganyā  
'advaita ācārya' nāma, sarva-loke dhanyā

Residing in Navadvipa at that time was Advaita Ācārya, the topmost Vaiṣṇava, who is glorified throughout the world.

Even in that society of such materialistic persons, Śrī Advaita Ācārya was glorified and worshiped by everyone and accepted as the spokesman for the Vaiṣṇavas.

TEXT 79

jñāna-bhakti-vairāgyera guru mukhyatara
Śrī Advaita Ācārya was the most respected teacher. He was as expert as Lord Śiva in explaining the devotional service of Lord Kṛṣṇa with knowledge and renunciation.

As the greatest teacher of the science of Kṛṣṇa, devotional service to Kṛṣṇa, and renunciation of everything unrelated to Kṛṣṇa, Śrī Advaita Ācārya preached the glories of pure devotional service to the Lord. He manifested pastimes like those of Śrī Rudra, who is the principle acārya for broadcasting devotional service and the inaugurator of the Viṣṇusvāmi-sampradāya. Just as Śrī Śankarācārya, the incarnation of Śankara, scattered and covered the devotional service of the Lord through his philosophy, arguments, and scholarship in order to bewilder the demoniac people, Śrī Advaita Prabhu exhibited the true identity of pure knowledge, devotional service, and renunciation in the course of explaining the devotional service of Kṛṣṇa by His uncommon endeavors and activities. The acāryas of the Śrī Rudra-sampradāya are known as Viṣṇusvāmi, because they preach pure devotional service. A few disciples of the Rudra-sampradāya gave up subordination to their spiritual master, or the process of accepting knowledge through aural reception, and practiced adulterated devotional service. They then created a new sampradāya known as the Śivasvāmi-sampradāya. Śrī Śankarācārya appeared in this Śivasvāmi-sampradāya and vigorously preached adulterated devotional service in this world. Since less intelligent people considered both pure and adulterated devotional service as the same, they were cheated from achieving eternal benefit.

TEXT 80

tribhuvane âche yata sâstrera pracâra
sarvatra vâkhâne,—'kṛṣṇa-pada-bhakti sâra'

He explained all the scriptures that are found in the three worlds and concluded that devotional service to the lotus feet of Kṛṣṇa is the essence of all teachings.

In the Mahābhārata-tātparya (1.53) it is stated:

\[
\begin{align*}
\text{paramo viṣṇur evaikas} \\
\text{taj jñānam mukti-sādhana} \\
\text{śaṅrānām nirnayas tv esa} \\
\text{tad anyan mohanāya hi}
\end{align*}
\]

“Viṣṇu is the one Supreme Lord. Knowledge of Him is the means of liberation. He alone is the object of the scriptures. To conclude anything else is a cause of delusion.”

Śrī Advaita Ācārya always preached that one should eternally take shelter of the service of Kṛṣṇa’s lotus feet, as this is the essence and goal of all scriptures within the three worlds. Śrī Advaita Prabhu preached that devotional service to Kṛṣṇa is the essence of all scriptures and the only objective of Śrīmad Bhāgavatam, which is Śrī Vyāsadeva’s natural commentary on the Brahma-sūtras, the fountainhead of all scriptures. By preaching Śrīmad Bhāgavatam, He checked all kinds of false
speculation and conclusions that are opposed to pure devotional service. He thus
endeavored to establish the attitude of service to the Supreme Lord in the hearts of
His audience.

TEXT 81

_tulasi-mañjari-sahita gangā-jale_
_niravadhi seve krṣne mahā-kutūhale_

Śrī Advaita Ācārya would enthusiastically worship Krṣṇa with _tulasi-mañjari_
and Ganges water.

The _Gautamiya-tantra_ is quoted in the _Hari-bhakti-vilāsa_ (11.110) as follows:

_tulasi-dala-mātrena_
_jalasya culukena vā_
_vikrīṇite svam ātmānam_
_bhaktebhoyo bhakta-vatsalah_

“Śrī Krṣṇa, who is very affectionate toward His devotees, sells Himself to a devotee
who offers merely a _tulasi_ leaf and a palmful of water.”

_Tulasi-mañjari_ is a _mahā-bhāgavata_ and _tadiya-vastu_, that which is related to the
Supreme Lord. _Gangā-jala_ refers to the nectar emanating from the lotus feet of
Lord Krṣṇa or the ingredient used in worshiping Krṣṇa. Various foodstuffs are
offered to Krṣṇa with _tulasi-mañjaris_, which are dear to Krṣṇa, and Ganges water,
which purifies the world. Śrī Advaita Prabhu began to continuously worship Krṣṇa
with such ingredients in order to amend the polluted form of Dvāpara-yuga
worship practiced at the time. His intention was that living entities would give up
sense gratification and become devotees by seeing the behavior of pure _mahājanas_.

TEXT 82

_huṅkāra karaye krṣṇa-āvesera teje_
_ye dhvani brahmāndā bhedi' vaikuṇṭhete bāje_

He loudly called for Krṣṇa in great spiritual ecstasy. That sound vibration
pierced the covering of the universe and was heard in the Vaikuṇṭha planets.

Śrī Advaita Ācārya Prabhu was a plenary incarnation of Lord Viṣṇu, therefore by
His great endeavor and influence His chanting of Krṣṇa's names crossed beyond
the enjoying realm and sensual perception of the material world and echoed in the
supreme abode of Viṣṇu, the transcendental Vaikuṇṭhalokas, which are composed of
pure goodness. Within this universe there are fourteen planetary systems,
among which Maharloka, Janaloka, Tapaloka, and Satyaloka are situated at the top
of the three worlds. Śrī Advaita Ācārya Prabhu engaged in Lord Hari's service by
chanting the names of Krṣṇa, which crossed beyond these planets born of the
material modes of nature and entered into the transcendental realm of Vaikuṇṭha,
which is free of all anxiety.

TEXT 83

_ye-premera huṅkāra śuniṇā krṣṇa nātha_
bhakti-vaše āpane ye haila sākṣāt

On hearing Advaita Prabhu's cries of love, Lord Kṛṣṇa personally appeared, for He is controlled by the love of His devotees.

The Lord of Śrī Advaita Prabhu, Śrī Kṛṣṇa, heard Advaita's loud cries of love, and to fulfil His prayer and accept His pure service the Lord appeared for the benefit of Advaita Prabhu's followers.

TEXT 84

ataeva advaita—vaishnava-agraganya
nikhila-brahmāṇḍe yānra bhakti-yoga dhanya

Therefore Advaita Ācārya is the best of all Vaishnavas. There is no comparison to His devotional service in the entire universe.

For all these reasons Śrī Advaita Prabhu is the first and foremost of the Vaishnavas. He is famous as the topmost devotee in the entire universe. In this world there is no devotee engaged in the service of Hari like Him. He is personally viṣṇu-tattva, and as an ācārya, He is an incarnation of a devotee and as good as Hari.

TEXT 85

ei-mata advaita vaisena nadiyāya
bhakti-yoga-sūnya loka dekhi' duḥkha pāya

In this way Advaita Ācārya resided in Nadia in great distress due to people's lack of devotion.

In order to benefit materialistic persons, Śrī Advaita Prabhu displayed the pastime of worshiping Kṛṣṇa while residing in Māyāpur. The pathetic condition of those who were averse to Hari caused excessive pain to His heart.

TEXT 86

sakala samāra matta vyavahāra-rase
kṛṣṇa-pūjā, kṛṣṇa-bhakti kāro nāhi váse

Everyone in the entire world was engaged in materialistic activities; no one was engaged in worshiping or serving Kṛṣṇa.

Whether scholar, fool, child, elder, or woman—everyone in Navadvīpa at that time was absorbed in the five types of sense gratification. None of them had any taste for constantly serving the worshipable Lord Kṛṣṇa with their senses. People's tastes were so perverted that they were simply interested in worldly activities with no inclination for the worship of Lord Hari.

TEXT 87

vāsuli pūjaye keha nānā upahāre
madya māmsa diyā keha yakṣa-pūjā kare
Some people worshiped Vāsūli (Candi or Durgā) with various ingredients, and some people worshiped the Yakṣas with meat and wine.

Every item of this world is an ingredient for the service of Lord Kṛṣṇa. People who were averse to and desiring to cheat Lord Kṛṣṇa did not accept material ingredients as suitable for Kṛṣṇa's enjoyment or satisfaction, rather they considered these ingredients as meant for their own sense enjoyment. They therefore offered those ingredients to Vāsulidevi, who awards boons according to her worshipers' desires, and various imaginary demigoddesses, who were simply instruments for fulfilling their sense gratification. They even considered abominable items like wine and meat as suitable offerings. Some of them concluded that the highest activity in life was to earn money for sense gratification.

The word yakṣa-pūjā is explained as follows: Miserly persons devoid of knowledge of their relationship with the infallible Lord worship Yakṣas, who protect material wealth. Those fruitless workers who consider the mantra of Ṛgveda (18): agne naya supathā raśe—“O my Lord, please lead me on the right path to reach You,” as an instrument for their sense gratification engage in the worship of Yakṣas. It is stated in the Brhad-āraṇyaka Upaniṣad: yo v ātad aksaram gārgy aviditvāsvāṁ lokā praiti sa kṛpanah—“He is a miserly man who does not solve the problems of life as a human and who thus quits this world like the cats and dogs, without understanding the science of self-realization.” One may refer to the story of the astrologer and the Yakṣa in the Śrī Caitanya-caritāmṛta, Madhyā-Līlā, Chapter 20. The word vāsuli is an abbreviation for the name Viśālākṣi, or Canḍi.

The word madya refers to an intoxicating liquor, the drinking of which robs one of the power of discrimination. Wine is a liquid form of intoxication, and ganja, opium, and tobacco are smoked forms of intoxication. Both of these forms of intoxication are used for sense gratification and make one maddened.

The word māṁsa refers to a lump of flesh produced from blood, one of the seven fluids of the body. It is one of the ingredients of the gross body, which is born of semen and blood, and it is the food of demoniac people. Although it is true that the flesh of a living entity is not impure so long as the living entity is alive, the flesh taken from a dead body for the purpose of eating is certainly abominable. No one with a sense of discrimination will accept such a disgusting thing; rather, it should be rejected and condemned like urine and stool. Living entities who are interested in eating stool, urine, semen, and blood accept such prohibited foodstuffs for their sense enjoyment. Such items can never be accepted by the demigods, who bestow happiness superior to that of the senses. In particular, the most immoral propensity of envy is attached to the eating of flesh. This is confirmed in the Śrimad Bhāgavatam (11.5.11, 14) as follows: “In this material world the conditioned soul is always inclined to sex, meat-eating, and intoxication. Therefore religious scriptures never actually encourage such activities. Although the scriptural injunctions provide for sex through sacred marriage, for meat-eating through sacrificial offerings, and for intoxication through the acceptance of ritual cups of wine, such ceremonies are meant for the ultimate purpose of renunciation. Those sinful persons who are ignorant of actual religious principles, yet consider themselves to be completely pious, without compunction commit violence against innocent animals who are fully trusting in them. In their next lives, such sinful persons will be eaten by the same creatures they have killed in this world.” It is
also stated in the Manu-samhitā (5.56): “There is no fault in eating meat, drinking liquor, or sexual intercourse, for that is the natural tendency of the living entities, but abstinence yields great benefit.”

The word yakṣa refers to an apadeva, or semipious spirit, follower of Kuvera.

TEXT 88

*niravadhi nṛtya, gīta, vādyā-kolāhalā
nā sune kṛṣnera nāma parama mangala*

People would constantly dance, sing, and play musical instruments in a great commotion, but they never heard the supremely auspicious names of Krṣṇa.

Dancing, singing, and playing musical instruments are forms of intoxication technically called tauryātrīka. Persons who aspire for auspiciousness should never come under the influence of such activities. Such activities induce one to forget Krṣṇa, but dancing, singing, and playing instruments for the service of Krṣṇa are forms of cultivating Krṣṇa consciousness. By such processes, the living entity is supremely benefited. Those who give up the intention of serving Krṣṇa while engaging in dancing, singing, and playing musical instruments out of greed for their own material sense enjoyment are unable to chant Krṣṇa's names, which bestow supreme benefit. Material sound vibrations never allow one to cultivate Krṣṇa consciousness, rather they attract one to remain busy in sense gratification and thus spoil everything.

TEXT 89

*krṣṇa-śūnya mangale devera nāhi sukha
viśeṣa advaita mane pāya bada duḥkha*

The devotees headed by Advaita Ācārya were distressed on seeing the people engaged in so-called auspicious activities that were not related to Krṣṇa.

The demigods are never pleased by so-called prayers for auspiciousness that are unrelated to Krṣṇa. The demigods are devotees of Lord Viṣṇu, and persons devoid of unalloyed service to Viṣṇu are known as demons. Ideals of perishable temporary auspiciousness not related to Krṣna are appropriate for the demons' selfish mentality, but such ideals may be profitable only temporarily, not permanently. Seeing the nondevotees' endeavors for temporary concocted auspiciousness, the pure devotees of Navadvīpa, particularly Śrī Advaita Prabhu, were distressed rather than pleased.

TEXT 90

*sva-bhāve advaita—bada kārunya-hṛdaya
jīvera uddhāra cinte hāiyā sadaya*

By nature the heart of Advaita Ācārya was full of compassion, so He mercifully contemplated how to deliver the living entities.

Advaita Prabhu was by nature full of compassion. The examples of compassion found in this material world are most insignificant compared to His compassion.
Lord Viṣṇu and the Vaiṣṇavas have no need for insignificant fruitless compassion like the temporary compassion of displaying mercy on the material body or supplying fuel to the fire of material enjoyment. The kind-hearted Lord Viṣṇu and the Vaiṣṇava Thākuras actually free the living entities from material bondage for their eternal benefit. It is not possible to deliver the living entities from their enjoying propensity by the examples of cheating compassion that we see in this world of enjoyment. In order to deliver the conditioned souls who are averse to Viṣṇu from their propensity for imaginary happiness and comfort, one should awaken them to their constitutional position. In other words, one should help such people develop the qualification for receiving the direct mercy of the Supreme Lord.

TEXT 91

`mora prabhu āśi` yadi kare avatāra
tabe haya e sakala jīvera uddhāra

“If My Lord descends, then all these fallen souls would be delivered.

The Absolute Truth is fully cognizant, fully independent, and fully self-satisfied. Therefore, if that compassionate Lord appears before the foolish living entities, they will awaken to their constitutional position and attain liberation from material entanglement. This is how Advaita Prabhu felt.

TEXT 92

`tabe ta` `advaita simha` āmāra badāi
vaikuṇṭha-vallabha yadi dekhāṇa hethāi

“My name, `Advaita Simha` will be justified when I cause the descent of the beloved Lord of Vaikuṇṭha.

Śrī Advaita Prabhu, the ocean of mercy, began to speak in the following way, “If I can make the Lord of Vaikuṇṭha appear in this material world and distribute His mercy to the people, then even though I am nondifferent from Viṣṇu, My supreme title as Vaiṣṇava Ācārya will be justified and My happiness will expand.”

TEXT 93

āniyā vaikuṇṭha-nātha sāksāt kariyā
nāciba, gāiba sarva-jīva uddhāriyā

“I will make the Lord of Vaikuṇṭha appear in this world, and we will dance, chant, and thus deliver the fallen living entities.”

“If I can make the Lord of Vaikuṇṭha appear in this material world in order to deliver the living entities from their enjoying propensity through dancing and chanting the holy name of Krṣṇa, then I will truly be happy.”

TEXT 94

niravadhi ei-mata sānkalpa kariyā
sevena śrī-krṣṇa-pada eka-citta haiyā

With this determination, Advaita Ācārya constantly served the lotus feet of Śrī Kṛṣṇacandra with fixed mind.

TEXT 95

‘advaitera kāraṇe caitanya avatāra’
sei prabhu kahiyačena bāra-bāra

Lord Caitanya repeatedly confirmed that He incarnated due to the desire of Śrī Advaita Prabhu.

It is due only to Śrī Advaita Prabhu's internal endeavor that Śrī Caitanyadeva awakened pure intelligence, in the form of devotional service, in the hearts of the living entities who were absorbed in material sense gratification. In this way everyone was benefited. This was repeatedly stated by Śrī Gaurāṅga Mahāprabhu Himself.

TEXT 96

sei navadvipe vaise pandita śrīvāsa
yāhāra mandire haila caitanya-vilāsa

Śrīvāsa Pandita resided in Navadvīpa. Lord Caitanya enjoyed many pastimes in his house.

Śrī Caitanyadeva performed His pastimes of chanting the holy names of Kṛṣṇa in Śrīvāsa Pandita's courtyard, which is nondifferent from Śrī Vṛndāvana.

TEXT 97

sarva-kāla cāri bhāi gāya krṣṇa-nāma
tri-kāla karaye krṣṇa-pūjā, gangā-snāna

Śrīvāsa Pandita and his three brothers continually chanted the names of Kṛṣṇa. They would take three baths daily in the Ganges and then worship Lord Kṛṣṇa.

The words cāri bhāi refer to Śrīvāsa, Śrīrāma, Śrīpāti, and Śrīnīdhi. The words krṣṇa-nāma gāya refer to the chanting of the Hare Kṛṣṇa mahā-mantra. The word tri-kāla means “morning, noon, and evening.” The word gangā-snāna refers to taking bath in the Ganges, the nectar emanating from the lotus feet of Śrī Kṛṣṇa, in order to cleanse the dirt accumulated in the heart of the conditioned soul or to give up the propensity of accumulating piety and impiety.

TEXT 98-99

nigūdhe aneka āra vaise nadiyāya
pūrve sabe janmilena iva-ra-ājñāya

śrī candraśekhara, jagadīśa, gopinātha
srīmān, murāri, srī garuda, gangādāsa

Many other devotees lived incognito in Nadia. By the will of the Lord, Śrī Candrasēkha, Jagadīśa, Gopinātha, Srīmān Pandita, Murāri Guptā, Śrī Garuḍa Pandita, and Gangādāsa all took birth before the Lord.

The word nigādhe means “most secretly” or “incognito.” Śrī Jagadīśa is described in the Gaura-ganoddeśa-dipikā (192) as follows: “Śrī Jagadīśa and Hiranāya previously appeared as the wives of the yajñīc brāhmanas of Vṛaja. The Lord asked for the grains they offered to Viṣṇu on the day of Ekādaṣī.” The Gaura-ganoddeśa-dipikā (143) also says: “Candrahaśa, the expert dancer and knower of the mellows of Vṛaja, has now appeared as Śrī Jagadīśa Pandita.” A description of Srīmān Mahāprabhu’s eating the grains offered to Viṣṇu on Ekādaṣī at the house of Hiranāya and Jagadīśa is found in the Caitanya-bhāgavata, Aḍi-khanda, Chapter Four, and Caitanya-caritāmṛta (Aḍī 11.30 and Aḍī 14.39). It is also stated in the Antya-khanda (5.736): “Śrī Nityānanda Prabhu with His associates are the life and wealth of the most effulgent Śrī Jagadīśa Pandita.” Śrī Gopinātha Ācārya was a brāhmaṇa companion of the Lord at Navadvīpa. He was the brother-in-law (sister’s husband) of Sārvabhauma Bhaṭṭācārya. It is stated in the Gaura-ganoddeśa-dipikā (178): The prāṇa-sakhī gopi Ratnāvalī of Vṛaja has now appeared as the most pure Gopinātha Ācārya.” According to the opinion of others, he was an incarnation of Brahmā. The Gaura-ganoddeśa-dipikā (75) states: “Lord Brahmā, the Lord of the universe and one of the nava-vyūhas, has appeared as Śrī Gopinātha Ācārya.” It is also stated in the Caitanya-caritāmṛta (Aḍī 10.130): “There was Sārvabhauma Bhaṭṭācārya, one of the biggest branches of the tree of the Lord, and his sister’s husband, Śrī Gopinātha Ācārya.” In this verse srīmān refers to Srīmān Pandita, a resident of Navadvīpa and participant in the Lord’s inauguration of kīrtana. At the time of the Lord’s dancing in the mood of Deī, he held a torch. It is stated in the Caitanya-bhāgavata, Madhya-khanda, Chapter Eighteen: “All the beelike devotees happily watched as the lionlike Lord Gaura danced in the mood of Durgā. Srīmān Pandita held a torch in front of the Lord.” In the Caitanya-caritāmṛta (Aḍī 10.37) it is stated: “The fifteenth branch was Srīmān Pandita, who was a constant servitor of Lord Caitanya Mahāprabhu. He used to carry a torch while the Lord danced.” Śrī Garuḍa Pandita was a resident of Navadvīpa and an associate of the Lord. It is stated in the Caitanya-bhāgavata (Antya 8.34): “As Śrī Garuḍa Pandita traveled in ecstasy, the poison of a snake had no effect on him due to the strength of his chanting the holy name.” It is stated in the Gaura-ganoddeśa-dipikā (117): “He who previously appeared as Garuḍa has now appeared as Śrī Garuḍa Pandita.” In the Caitanya-caritāmṛta (Aḍī 10.75) it is stated: “Garuḍa Pandita, the thirty-seventh branch of the tree, always engaged in chanting the auspicious name of the Lord. Because of the strength of this chanting, even the effects of poison could not touch him.”

Nimāi studied Kalāpa grammar from Gangādāsa Pandita. His residence was at Gangānagara near the Lord’s house. It is stated in the Gaura-ganoddeśa-dipikā (53): “Vaśiṣṭha Muni, who was the spiritual master of Lord Rāmacandra, has appeared as Gangādāsa and Sudarṣana.” The Gaura-ganoddeśa-dipikā (111) also says: “Gangādāsa, who is very dear to the Lord was formerly the gopīs’ esteemed Durvāsā of Nidhuvana.” It is stated in the Caitanya-caritāmṛta (Aḍī 10.29):
“Pandita Gangâdâsa was the eighth dear branch of the tree of Śrī Caitanya Mahâprabhu. One who remembers his activities attains freedom from all bondage.”

TEXT 100

eke eke balite haya pustaka-vistāra
kathāra prastāve nāma laiba, jāni yānra

If I listed the names of all the devotees this book would increase in size, so I will mention those names that I know at the appropriate time.

“If I narrate descriptions of each devotee, then the book will become voluminous. Therefore I will describe only what is known to me at the proper place.”

TEXT 101

sabei sva-dharma-para, sabei udāra
krṣṇa-bhakti bai keha nā jānaye āra

All these devotees were engaged in their prescribed duties, they were all magnanimous, and they knew nothing other than the devotional service of Lord Kṛṣṇa.

The associates of Śrī Caitanyadeva were as good and as magnanimous as the Lord Himself. They had no interest in the living entities other than engaging them in the service of Kṛṣṇa.

TEXT 102

sabe kare sabâre bândhava-vyavahâra
keha kâro nā jānena nija-avatâra

They all had friendly relationships with each other, although they were unaware of each other’s identity.

Relatives and friends cooperated with the devotees in the service of Lord. Those relatives and friends of the devotees forgot themselves as they developed friendship with the devotees according to their own tastes.

TEXT 103

viṣṇu-bhakti-śunya dekhi’ sakala samsâra
antare dahaye bada citta sabâkâra

The hearts of these devotees burned on seeing the people of the world devoid of devotion to Lord Viṣṇu.

The devotees' hearts burned as they observed the godless mentality of the living entities who were forced to enjoy the fruits of their karma.

TEXT 104

krṣṇa-kâthâ śunibeka hena nāhi jana
āpanā-āpani sabe kareṇa kirtana

Because they could not find anyone interested in hearing topics of Lord Kṛṣṇa, they would engage in kirtana by themselves.

Since the devotees of Gaura did not find anyone interested in hearing the topics of Lord Hari, they happily engaged in congregational chanting of the names of Hari by themselves.

**TEXT 105**

dui cāri danda thāki advaita-sabhāya
kṛṣṇa-kathā-prasāṅge sakala duḥkha yāya

They would remain together for a couple hours in the house of Advaita Prabhu and mitigate their distress with topics of Kṛṣṇa.

The devotees remained one or two hours in the association of Advaita Prabhu and got relief from their distress by discussing topics of Kṛṣṇa.

**TEXT 106**
dagdha dekhe sakala sansāra bhakta-gana
alāpera sthāna nāhi, kareṇa krandaṇa

The devotees felt that the entire world was burning, and they felt sorry because they could not find anyone to speak with.

The devotees found that discussion of topics not related to Kṛṣṇa was very prominent, so they considered the people of this world who were averse to Kṛṣṇa as unworthy of speaking to. The devotees understood that the ultimate goal of such people was inauspicious, so they felt pity on them and cried.

**TEXT 107**
sakala vaisnava meli āpani advaita
prāṇi-mātra kāre keha nāre bujhāite

Śrī Advaita Ācārya along with the other Vaiśṇavas tried to preach to the people, but they could not understand anything.

Śrī Advaita Prabhu and the Vaiśṇavas tried to explain the science of self-realization to the people of this world, but no one could understand them.

**TEXT 108**
duḥkha bhāvi' advaita kareṇa upāvāsa
sakala vaisnava-gaṇe chāde dirgha śvāsa

In distress, Advaita Ācārya began to fast and the Vaiśṇavas sighed deeply.

Because the people of this world could not understand the importance of hearing topics of Hari, Śrī Advaita Prabhu became afflicted with distress and began to fast.
Other devotees were also disappointed and sighed deeply.

TEXT 109

‘kena và kṛṣṇera nṛtya, kena và kīrtana?
kāre và vaisnava bāli’, kibā sankīrtana?’

People did not know why the devotees danced for Kṛṣṇa or chanted His names. They could not understand who was a Vaiṣṇava or what the purpose of sankīrtana was.

Ordinary people could not enter into the mysteries of why Śrī Advaita Prabhu danced and chanted, who was a Vaiṣṇava, and what was the purpose of sankīrtana. Similarly, ordinary people and fruitive workers are unable to understand the chanting of Kṛṣṇa's names that is currently practiced by the servants of the Śrī Viśva-vaiṣṇava Rāja-sabhā.

TEXT 110

kichu nāhi jāne loka dhana-putra-āse sakala pāśandī meli’ vaisnavere hāse

People could not understand any of these things because their hearts were filled with desires for wealth and children. All the atheists would laugh at the Vaiṣṇavas.

Since materialists consider wealth and children the only purpose of life, they can neither recognize pure Vaiṣṇavas nor understand the purpose of sankīrtana. They are struck with wonder on seeing the activities of the Vaiṣṇavas, but they are unable to understand the actual purpose behind those activities and simply taunt and laugh at them.

TEXT 111

cāri bhāi śrīvāsa miliyā nīja-ghare
niśā haile hari-nāma gāya uccaih-svare

Every evening Śrīvāsa Pāṇḍita and his three brothers would loudly chant the names of Hari in their house.

At night, the four brothers headed by Śrīvāsa loudly chanted the māhā-mantra in Śrīvāsa's courtyard.

TEXT 112

śuniyā pāṣanḍā bole, —’haila pramāda
e brāhmaṇa karibeka grāmera utsāda

On hearing this chanting, the atheists would remark, “What madness! This brāhmaṇa, Śrīvāsa, will ruin this village.

Those envious of the Vaiṣṇavas became bewildered on seeing Śrīvāsa's activities. They feared that by chanting the names of Hari, which deliver one from material
life, all the living entities would be delivered. Therefore all the opulences and beauty of the village would be destroyed by such chanting. The word *e brāhmaṇa* refers to Śrīvāsa Thākura.

**TEXT 113**

*mahā-tīvra narapati yavana ihāra
e ākhyāṇa sunile pramāda nadiyāra’*

“The Mohammedan King is very cruel by nature. If he hears about this *kīrtana*, the whole district will suffer.”

The word *mahā-tīvra* means “very violent” or “formidable.” The phrase *yavana narapati* refers to the Lodi and Sayed dynasty kings and their subordinates, who were the administrators of Bengal. If such administrators, who were envious of devotional service, heard about the strong introduction and preaching of day and night *kīrtana* in Navadvipa, the capitol of Bengal, they would oppress and torture the citizens.

**TEXT 114**

*keha bole,— ’e brāhmane ei grāma haite
ghara bhāngi’ ghucāiyā phelāimu srote*

Someone else said, “I'll drive this *brāhmaṇa* out of town, break his house, and throw it in the Ganges.

Some people considered, “In order to drive Śrīvāsa Pandita out of this village, we will break his house and throw it in the Ganges.”

**TEXT 115**

*e vāmune ghucāile grāmera māngala
anyathā yavane grāma karibe karala'*

“If we get rid of this *brāhmaṇa*, then it will be good for the village. Otherwise the Yavanas will take over the town.”

“If we can drive Śrīvāsa out of the capitol, then the town will prosper. If Śrīvāsa remains here, the Mohammedan King will destroy the villagers' peace and happiness.”

**TEXT 116**

*ei-mata bole yata paśandira gana
suni’ krṣṇa bali’ hānde bhāgavata-gaṇa*

Hearing the atheists speak in this way, the devotees began to cry and chant Kṛṣṇa's name.

**TEXT 117**
śuniyā advaita krodhe agni-hena jvale
digambara hai' sarva-vaiṣṇavere bole

When Advaita Ācārya heard these things, He became as angry as fire. Neglecting whether He was dressed properly, He spoke to all the Vaisnavas.

Śrī Advaita Prabhu became angry like fire on hearing the words of those who were envious of the Vaiṣṇavas. Neglecting His dress, He spoke to the Vaiṣṇavas.

**TEXT 118-119**

`suna, śrīnivāsa, gangādāsa, śuklāmbara
karāiba krṣṇe sarva-nayana-gocara

sabā uddhāribe krṣṇa āpane āsiyā
bujhāibe krṣṇa-bhakti toṁā-sabā laiye

“Listen, Śrīvāsa, Gaṅgādāsa, and Śuklāmbara! I will make Kṛṣṇa descend for all to see. He will personally come and deliver one and all by preaching devotional service with your help.

Śrī Advaita Prabhu said, “O Śuklāmbara! O Gaṅgādāsa! O Śrīvāsa! Please listen. The people of this world are misguided due to a lack of Kṛṣṇa consciousness. I will bring Śrī Kṛṣṇa and show everyone. Śrī Kṛṣṇa will personally appear and deliver everyone. Along with devotees like yourselves, He will deliver everyone by teaching them the necessity of devotional service.

**TEXT 120**

`yabe nāhi pāroṇ, tabe ei deha haite
prakāśiyā cāri-bhuja, cakra laimu hāte

“If I fail to do this, then I will manifest four arms and take up My disc.

**TEXT 121**

`pāsanātre kātiyā karimu skandha nāsa
tabe krṣṇa—prabhu mora, muñi—tānra dāsa'

“I will sever the heads of the atheists, and then it will be confirmed that Kṛṣṇa is My Lord and I am His servant.”

“If I am unable to bring the Supreme Lord to preach the process of worshiping Kṛṣṇa, then I will manifest four arms from this body and sever the heads of the atheists with My conchshell, disc, club, and lotus flower. If I can do this, then I will know that Śrī Kṛṣṇa is My Lord and I am His worthy servant.”

**TEXT 122**

`ei-mata advaita balena anuksana
sankalpa kariyā pūje krṣnera carāṇa

“...”
In this way Śrī Advaita Ācārya constantly worshiped the lotus feet of Kṛṣṇa with great determination.

The words sankalpa kariyā mean “with a determined and unwavering heart.”

TEXT 123

bhakta-saba niravadhi eka-citta haiyā
pūje kṛṣṇa-pāda-padma krandana kariyā

The other devotees also shed tears as they all constantly worshiped Kṛṣṇa with fixed determination.

TEXT 124

sarva-navadvipe bhrame bhagavata-gana
kothāo nā śune bhakti-yogera kathana

As the devotees wandered through Navadvipa, they never heard any topics concerning devotional service.

TEXT 125

keha duhkhe cāhe nija-śarīra edite
keha ‘kṛṣṇa’ bali’ svāsa chādaye kāndite

Seeing the people's pathetic condition, some of the devotees wanted to give up their bodies, while other devotees sighed deeply as they called out the name of Kṛṣṇa and cried.

The devotees desired to give up their bodies out of distress for the living entities of that time who had no inclination for serving the Lord. They displayed compassion for the living entities by crying, sighing heavily, and fasting. Seeing the behavior of people who were averse to Kṛṣṇa, the devotees' hearts were afflicted with distress.

TEXT 126

anna bhāla-mate kāro nā rucaye mukhe
jagatera vyavahāra dekhi’ pāya duhkhe

The devotees became so unhappy by seeing people's behavior that they lost their desire to eat.

TEXT 127

chādilena bhakta-gana sarva upabhoga
avataribāre prabhu karilā udyoga

As the devotees gave up all material comforts, the Supreme Lord prepared to advent.
As the devotees anticipated the Lord's appearance, they refrained from all forms of material happiness and enjoyment. The Supreme Lord prepared to advent as His heart melted with compassion for the devotees' distress.

TEXT 128

īśvara-ājñāya āge śrī-ananta-dhāma
rādhe avatirṇa hailā nityānanda-rāma

By the order of the Lord, Śrī Nityānanda Rāma, who is nondifferent from Ananta, first appeared in Rādhā-deśa.

By the order of the Supreme Personality of Godhead, Śrī Kṛṣṇacandra, Śrī Baladeva, who is nondifferent from Ananta, appeared as Nityānanda Svarūpa in the village of Ekacakra, of Rādha-deśa.

TEXT 129-130

māgha-māse śuklā-trayodāśi subha-dine
padmavatī-garbhe ekacākhā-nāma grāme

hādāi-pāṇḍita nāme suḍḍha-vipra-rāja
mūle sarva-pitā tāne kare pitā-vyāja

He appeared from the womb of Padmavati in the village of Ekacakra on the auspicious thirteenth day of the waxing moon in the month of Magha. The Lord, who is the original father of everyone, accepted Hādāi Pandita, the king of the brāhmaṇas, as His father.

Śrī Nityānanda Svarūpa appeared as the son of Hādāi Pandita, the personification of pure goodness, from the womb of Padmāvatī, the personification of pure goodness, on the thirteenth day of the waxing moon in the month of Magha.

TEXT 131

kṛpā-sindhu, bhakti-dātā, prabhu balarāma
avitirṇā hailā dhari' nityānanda-nāma

Lord Balarāma is an ocean of mercy and the bestower of devotional service. He appeared as Śrī Nityānanda Prabhu.

TEXT 132

mahā-jaya-jaya-dhāvani, puṣpa-varīṣana
sangōpe devatā-gana karilā takhana

Invisible to humans, the demigods loudly chanted, “Jaya! Jaya!” and showered flowers.

TEXT 133
sei-dina haite râdha-mandala sakala
bâdite lâgila punâh punâh sumangala

From that day on, the district of Râdha-deśa became filled with prosperity.
By the appearance of Śrī Nityânanda, the whole of Râdha-deśa gradually became filled with auspiciousness.

TEXT 134

ye prabhu patita-jane nistâra karite
avadhûta-veṣa dhari' bhramilâ jagate

In order to deliver the fallen souls, Nityânanda Prabhu accepted the dress of a mendicant and traveled throughout the world.

In order to deliver the fallen souls, Śrî Nityânanda Prabhu accepted the dress of a paramahamsa avadhûta and wandered like a mendicant.
The words avadhûta-veṣa indicate accepting the appearance of a sannyâsî rather than dressing like a materialist, who is under the control of material sense perception.

TEXT 135

anantera prakâra hailâ hena-mate
ebe śuna,—kršna avatarilâ yena-mate

This is the description of Lord Ananta's appearance. Now please hear how Kršna made His appearance.

TEXT 136

navadvîpe âche jagannâtha miśra-vara
vasudeva-prâya tenho sva-dharme tatpara

Śrî Jagannâtha Miśra lived in Navadvipa. He was just like Vasudeva, and he was expert in following his prescribed duties.

TEXT 137

udâra-caritra tenho brahmanyera simâ
hena nâhi, yâhâ diyâ kariba upamâ

He was greatly magnanimous and the best of the brâhmanas. Indeed, I can find no comparison to him.

There is no comparison with Śrî Jagannâtha Miśra's magnanimous characteristics in this world.
ki kaśyapa, daśaratha, vasudeva, nanda
sarva-maya-tattva jagannātha-miśra-candra

All the good qualities of Kaśyapa, Daśaratha, Vasudeva, and Nanda Mahārāja were found in the person of Jagannātha Miśra.

All personifications of pure goodness like Kaśyapa Muni, the father of Upendra; Daśaratha, the father of Rāmacandra; Vasudeva, the father of Vāsudeva; and Nanda Mahārāja, the father of Vrajendra-nandana, were all simultaneously manifested in the person of Jagannātha Miśra.

TEXT 139

tāṇṇa patnī śacī-nāma mahā-pati-vratā
mūrti-mati viṣṇu-bhakti sei jagan-mātā

His wife was the most chaste Śacīdevī, the universal mother and personification of devotional service to the Supreme Lord.

TEXT 140

bahutara kanyāra haila tirobhāva
sabe eka putra viśvarūpa mahābhāga

After all her daughters expired, the most fortunate Viśvarūpa appeared as her son.

Before the Lord's advent, mother Śacī gave birth to eight daughters, who all expired. Only Śrī Viśvarūpa was present at the time of the Lord's birth.

TEXT 141

viśvarūpa-mūrti—yena abhinna-madana
dekhi' haraśita duī brāhmanī-brāhmaṇa

Śrī Viśvarūpa was as attractive as Cupid personified. His mother and father were jubilant on seeing Him.

Seeing that Śrī Viśvarūpa was as handsome as Cupid, His father and mother were greatly pleased.

TEXT 142

janna haite viśvarūpera haila virakti
śaiśabei sakala-sāstrete haila sphūrti

Viśvarūpa was detached from the time of His birth, and He realized the purport of the scriptures in His very childhood.

From the time of His birth, Śrī Viśvarūpa was detached from material enjoyment, which is unrelated with Krṣna. In His childhood He became expert in all scriptures.
TEXT 143

viṣṇu-bhakti-śūnya haila sakala saṁsāra
prathama-kalite haila bhaviṣya-ācāra

As the entire world became devoid of devotion to Lord Viṣṇu, the future symptoms of Kali began to manifest in the beginning of the age.

The sinful activities predicted for the age of Kali became prominent in the beginning of the age, and the whole world became devoid of the worship of Lord Viṣṇu.

TEXT 144-145

dharma-tirobhāva haile prabhu avatāre
`bhakta-sabā duhkha pāya' jāniyā antare
tabe mahāprabhu gauracandra bhagavān
śacī-jagannātha-dehe hailā adhiśṭhāna

Whenever there is a decline in the practice of religious principles, the Lord incarnates. Knowing that the devotees were in distress, Lord Gauracandra Mahāprabhu appeared in the bodies of Jagannātha Miśra and Śacidevi.

Whenever there is a decline in religious principles, the merciful Lord and His devotees incarnate in order to reestablish those principles. When Lord Gauracandra saw the miserable condition of His devotees, He appeared in the bodies of Śacī and Jagannātha.

TEXT 146

jaya-jaya-dhvani haila ananta-vadane
svapna-prāya jagannātha-miśra śacī sune

As Śrī Ananta loudly chanted, “Jaya! Jaya!” Jagannātha Miśra and Śacidevi heard this sound vibration as if it were a dream.

Śrī Anantadeva, the servant of the Supreme Lord, began to glorify the Lord with His innumerable mouths. Śrī Jagannātha and Śacī heard His chanting as if it were a dream.

TEXT 147

mahā-tejo-mūrtimanta haila dui-jane
tathāpiha lakhite nā pāre anya-jane

Both husband and wife manifested brilliant spiritual effulgence, which common people could not perceive.

TEXT 148
Knowing that the Supreme Lord would appear, personalities like Lord Brahmā and Lord Śiva came to offer prayers.

In the Śrīmad Bhāgavatam (11.5.33-34) Karabhājana Muni, one of the nine Yogendras, narrated to Nimi Mahārāja as follows: “My dear Lord, You are the Mahā-puruṣa, the Supreme Personality of Godhead, and I worship Your lotus feet, which are the only eternal object of meditation. Those feet destroy the embarrassing conditions of material life and freely award the greatest desire of the soul, the attainment of pure love of Godhead. My dear Lord, Your lotus feet are the shelter of all holy places and of all saintly authorities in the line of devotional service and are honored by powerful demigods like Lord Śiva and Lord Brahmā.

My Lord, You are so kind that You willingly protect all those who simply bow down to You with respect, and thus You mercifully relieve all the distress of Your servants. In conclusion, my Lord, Your lotus feet are actually the suitable boat for crossing over the ocean of birth and death, and therefore even Lord Brahmā and Lord Śiva seek shelter at Your lotus feet.

“O Mahā-puruṣa, I worship Your lotus feet. You gave up the association of the goddess of fortune and all her opulence, which is most difficult to renounce and is hankered after by even the great demigods. Being the most faithful follower of the path of religion, You thus left for the forest in obedience to a brāhmaṇa’s curse. Out of sheer mercifulness You chased after the fallen conditioned souls, who are always in pursuit of the false enjoyment of illusion, and at the same time engaged in searching out Your own desired object, Lord Śyāmasundara.”

TEXT 149

ati-mahā-veda-gopya e-sakala kathā
ihāte sandeha kichu nāhika sarvathā

All these topics are unknown through the Vedas. Of this there is no doubt.

TEXT 150

bhakti kari' brahmādi-devera śuna stuti
ye gopya-sravane haya krṣṇe rati-mati

Now please hear with devotion the prayers offered by the demigods headed by Brahmā. By hearing these prayers, one’s mind becomes attached to Krṣṇa.

If one hears the most confidential prayers offered to Śrī Gaurasundara by the demigods, headed by Lord Brahmā, one’s attachment for Krṣṇa will certainly increase.

TEXT 151

jaya jaya mahāprabhu janaka sabāra
jaya jaya sāṅkīrtana-hetu āvatāra
“All glories to Śrīmān Mahāprabhu, the father of all living entities. All glories to the Supreme Lord, who has incarnated to inaugurate the sankirtana movement.

The word mahāprabhu refers to He who is directly Kṛṣṇacandra and therefore the cause of all causes. He appeared along with His associates in order to deliver the conditioned souls and perform sankirtana with them.

TEXT 152

jaya jaya veda-dharma-sādhu-vipra-pāla
jaya jaya abhakta-damana-mahākāla

“All glories to the protector of Vedic principles, saintly persons, and brāhmaṇas. All glories to the personification of time, which destroys the nondevotees.

In his commentary on Śrīmad Bhāgavatam (1.3.16), Śrī Madhvācārya quotes the following verse from the srutis: “He is the Lord, the maintainer, controller, and protector of all universes. He is Lord Viṣṇu.”

After Kṛṣṇa completed His pastimes in this world, the Vedic religious principles, saintly persons, and brāhmaṇas were bereft of shelter and fell down. Śrī Gaurasundara destroyed the non-Vedic philosophies of Buddhism, Jainism, and the logicians' path of argument and thus protected the prestige of Vedic religious principles, saintly persons, and brāhmaṇas. Śrī Gaurasundara is like the personification of death, Yamarāja, for the nondevotees, such as persons with material desires, fruitive workers, and speculators.

TEXT 153

jaya jaya sarva-satya-maya-kalevara
jaya jaya icchā-maya mahā-maheśvara

“All glories to the Supreme Lord, who possesses a pure spiritual body. All glories to the fully independent Supreme Personality of Godhead.

The body of Śrī Gaurasundara is sac-cid-ānanda. All glories to that fully independent personality who is the Lord of lords.

TEXT 154

ye tumī—ananta-koti-brahmāndera vāsa
se tumī śrī-sacī-garbhe karilā prakāsa

“You are the shelter of innumerable universes, yet You have entered the womb of mother Śacīdevī.

TEXT 155

tomāra ye icchā, ke bujhite tāra pātra?
srṣṭī, sthīti, pralaya—tomāra lilā-mātra
“Who can understand Your supreme will? Creation, maintenance, and annihilation are simply part of Your pastimes.

TEXT 156

sakala saṁsāra yānra icchāya samhāre
se ki kamsa-rāvana vadhitē vākye nāre?

“For one who destroys the entire creation simply by His desire, can He not kill Rāvana or Kamsa simply by giving an order?

TEXT 157

tathāpiha daśaratha-vasudeva-ghare
avatirna haiyā vadhilā tā-sabāre

“Still, He appeared in the house of Daśaratha and Vasudeva in order to kill them.

While offering prayers to the Lord in the womb, the demigods also prayed, “O moonlike personality. You have appeared in the oceanlike womb of Śacī, yet You are the shelter of innumerable universes.”

The Lord is fully independent and able to destroy the entire universe, so simply by His will demons like Kamsa and Rāvana who are averse to Lord Viṣṇu can be killed by a gesture. Nevertheless, as part of His pastimes, He appeared in the home of Daśaratha and sporting killed Rāvana, and He appeared in the home of Vasudeva and sporting killed Kamsa.

TEXT 158

eteke ke bujhe, prabhu, tomāra kārana?
āpani se jāna tumi āpanāra mana

“Therefore, my Lord, who can understand the cause of Your appearance other than You Yourself?

The Śvetāsvatara Upaniṣad (3.19) states: sa vetti vedyam na ca tasya vettā—“He knows everyone, yet no one knows Him.” Without understanding the purport of this verse, persons whose hearts are attached to false arguments cannot understand the fact that the Lord incarnates according to His own sweet will. In order to bewilder such persons by Your illusory energy, You remain fully independent and beyond the purview of their mental speculation.

TEXT 159

tomāra ājñāya eka eka sevake tomāra
ananta brahmānda pāre karite uddhāra

“By Your order, each one of Your servants can deliver innumerable universes.

[The Vaiṣṇava poet Śrī Devakinanda Dāsa has sung:] brahmānda tārite sakti dhare
“Each and every one of the devotees of Lord Śrī Caitanya Mahāprabhu can deliver the entire universe.”

TEXT 160

tathāpiha tumi se āpane avatari' sarva-dharma bujhao prthivi dhanya hari'

“Still You incarnate Yourself to teach religious principles to all and thus make the earth glorious.

TEXT 161

satya-yuge tumi, prabhu, śubhra varna dhari' tapo-dharma bujhao āpane tapa hari'

“O my Lord, in Satya-yuga You have appeared with a white complexion to preach the principles of austerity by Your personal example.
The word śubhra indicates the white color accepted by the incarnations for Satya-yuga.

TEXT 162

krṣnājina, danda, kamandalu, jatā dhari' dharma sthāpa' brahmacāri-rūpe avatari'

“You wear a deerskin and carry a danda and waterpot, and You wear matted locks of hair. In this way You incarnate as a brahmacāri to reestablish the principles of religion.
The word krṣnājina refers to the skin of the spotted deer, worn by brahmacāris at the time of sacrificial performances. The word danda indicates either ekadanda or tridanda, which are made from the sticks of the palāśa, khadira, or bamboo trees. In other words, vajra-danda, indra-danda, brahma-danda, and jiva-danda are combined together and known as tridanda. The word kamandalu refers to a waterpot made from wood or a gourd. The word jatā refers to a bunch of hair that has matted due to not shaving.
The brahmacāris do not always get an opportunity to shave like the pleasure-seeking grhaṇtas. Therefore they often keep their hair and nails uncut. For those who live at home in comfort, keeping hair and nails uncut is the symptom of an uncultured person, but brahmacāris have some concession in this regard. Those not in the brahmacāri āśrama have no right in this matter.

TEXT 163

tretā-yuge haiyā sundara-rakta-varna hai' yajña-puruṣa bujhao yajña-dharma

“You appear in Tretā-yuga with a beautiful red complexion. Although You are the Lord of sacrifice, You set the example by engaging in the performance of
sacrifice.

TEXT 164

\[ \text{sruk-sruva-haste yajña, āpane kariyā} \\
\text{sabāre laῡyāo yajña, yājnika haiyā} \]

“You carry a sacrificial ladle and spoon in Your hands and encourage everyone to perform sacrifice.

The word \text{sruk} refers to a ladle made from the wood of the \text{vikāṅkata} (\text{bāṅca}) tree and used to offer ghee to the sacrificial fire. It is the length of one's forearm, and it has a handle on one end and a bowl with a spout shaped like the mouth of a swan on the other end.

The word \text{sruva} refers to a spoon made of \text{khadira} wood. One end is rounded like the tip of one's thumb, and the other end has two semi-circular indentations. It is part of the paraphernalia for performing fire sacrifices.

TEXT 165

\[ \text{divya-megha-śyāma-varṇa haiyā dvāpare} \\
\text{pūjā-dharma bujhāo āpane ghare-ghare} \]

“In 

\text{Dvāpara-yuga} You appear with a transcendental blackish complexion that resembles a monsoon cloud. You preach the process of Deity worship from house to house.

TEXT 166

\[ \text{pīta-vāsa, śrīvatsādi niį-cihna dhari'} \\
\text{pūjā kara, mahārāja-rūpe avatari'} \]

“You wear yellow cloth, and You are decorated with the mark of Śrīvatsa. As a great king, You personally demonstrate the process of Deity worship.

The term \text{mahārāja-rūpe} indicates one who is adorned with items like an umbrella and \text{cāmara}. In this regard one may refer to Śrīdhara Svāmi's \text{Bhāvārtha-dipikā} commentary on \text{Śrīmad Bhāgavatam} (11.5.28).

TEXT 167

\[ \text{kali-yuge vipra-rūpe dhari'} pīta-varṇa \\
\text{bujhābāre vedā-gopya sāṅkirtana-dharma} \]

“You appear in Kali-yuga as a \text{brāhmaṇa} with a golden complexion to inaugurate the congregational chanting of the holy names, which is unknown through \text{the Vedas}.

Vedic literature composed on the basis of material knowledge, gathered through \text{pratyakṣa}, direct understanding, and \text{anumāṇa}, hypothetical understanding, is suitable for material enjoyment alone. Although one's constitutional duties, in the
form of chanting the glories of the Supreme Lord, are not directly propagated by the Vedas, they are nevertheless exhibited in this world in the form of devotional service unto the Lord, who is adhokṣajā (beyond material perception), sad-dharma-praneta (the director of religious codes), bhāgavata-dharmājña (the knower of Vaiṣṇava religious principles), and veda-gopā (the protector of the Vedas). In other words, chanting the holy names of the Lord is a spiritual substance that is nondifferent from Lord Viṣṇu. The term kali-yuga-avatāra refers to Śrī Caitanya, whose complexion is golden, who is the spiritual master for the world, and who is the brāhmaṇa inaugurator of the sankīrtana movement. The prescribed service of the holy names and forms of the Lord is temple worship in Dwāpara-yuga, sacrificial performance in Tretā-yuga, and meditation in Satya-yuga. As a teacher, the Lord propagated the religious principles of all four yugas and thus acted as an spiritual master, or ācārya. The Lord also revealed that in Satya-yuga one should remain a brahmacāri, in Tretā-yuga one should remain a grhaṭha, in Dwāpara-yuga one should remain a ṛṇapraṣṭha, and in Kali-yuga one should remain a sannyāsi.

TEXT 168

dakeka vā tamaṁ ananta avatāra
kāra sakti ācē ihā sankhyā karibāra?

“Therefore You are the source of innumerable incarnations. Who has the ability to enumerate all of them?

In the Śrīmad Bhāgavatam (11.5.20-27 and 32) it is stated: “In each of the four yugas, or ages—Kṛta, Tretā, Dwāpara and Kali—Lord Keśava appears with various complexions, names, and forms and is thus worshiped by various processes.

“In Satya-yuga the Lord is white and four-armed, has matted locks and wears a garment of tree bark. He carries a black deerskin, a sacred thread, prayer beads, and the rod and waterpot of a brahmacāri.

“People in Satya-yuga are peaceful, nonenvious, friendly to every creature, and steady in all situations. They worship the Supreme Personality by austere meditation and by internal and external sense control.

“In Satya-yuga the Lord is glorified by the names Hamsa, Suparna, Vaikuṇṭha, Dharma, Yogeśvara, Amala, Īśvara, Puruṣa, Avyakta, and Paramātmā.

“In Tretā-yuga the Lord appears with a red complexion. He has four arms, golden hair, and wears a triple belt representing initiation into each of the three Vedas. Embodying the knowledge of worship by sacrificial performance, which is contained in the Rg, Sāma, and Yajur Vedas, His symbols are the ladle, spoon, and other implements of sacrifice.

“In Tretā-yuga, those members of human society who are fixed in religiosity and are sincerely interested in achieving the Absolute Truth worship Lord Hari, who contains within Himself all the demigods. The Lord is worshiped by the rituals of sacrifice taught in the three Vedas.

“In Tretā-yuga the Lord is glorified by the names Viṣṇu, Yajña, Prśnigarbha, Sarvadeva, Urukrama, Vṛṣākapi, Jayanta, and Urugāya.

“In Dwāpara-yuga the Supreme Personality of Godhead appears with a dark blue complexion, wearing yellow garments. The Lord’s transcendental body is marked in this incarnation with Śrīvatsa and other distinctive ornaments, and He manifests
His personal weapons.
“In the age of Kali, intelligent persons perform congregational chanting to worship
the incarnation of Godhead who constantly sings the names of Kṛṣṇa. Although
His complexion is not blackish, He is Kṛṣṇa Himself. He is accompanied by His
associates, servants, weapons and confidential companions.”
Elsewhere in the Śrīmad Bhāgavatam (1.3.26) it is said: “O brāhmaṇas, the
incarnations of the Lord are innumerable, like rivulets flowing from inexhaustible
sources of water.”

TEXT 169

matsya-rūpe tumi jale pralaye vihāra
kūrma-rūpe tumi sarva-jīvera ādīhāra

“In the form of Matsya, You enjoy in the waters of annihilation. In the form of
Kūrma, You are the shelter of all living entities.

As stated in the Śrīmad Bhāgavatam (1.3.15-16): “When there was a complete
inundation after the period of the Cākṣuṣa Manu and the whole world was deep
within water, the Lord accepted the form of a fish and protected Vaivāsvata Manu,
keeping him up on a boat. The eleventh incarnation of the Lord took the form of a
tortoise whose shell served as a pivot for the Mandarācala Hill, which was being
used as a churning rod by the theists and atheists of the universe.”

TEXT 170

hayagriva-rūpe kara vedera uddhāra
ādi-dāitya duī madhu-kāṭabhe samhāra

“In the form of Hayagriva, You saved the Vedas by killing the original demons,
Madhu and Kaitabha.

The Laghu-bhāgavatāṁṛta (Pūrva 50) says: “Lord Hayagriva appeared from the fire
sacrifice performed by Brahmā. After killing the demons Madhu and Kaitabha, He
returned the Vedas.”

TEXT 171

śrī-varāha-rūpe kara prthivi uddhāra
narasimha-rūpe kara hiranya-vidāra

“In the form of Varāha, You delivered the earth, and in the form of Nṛsimha,
You tore apart the demon Hiranyakāśipu.

As stated in the Śrīmad Bhāgavatam (1.3.7): “The supreme enjoyer of all sacrifices
accepted the incarnation of a boar [the second incarnation], and for the welfare of
the earth He lifted the earth from the nether regions of the universe.” The
description of Nṛsimhadeva’s incarnation is found in the Śrīmad Bhāgavatam
(1.3.18) as follows: “In the fourteenth incarnation, the Lord appeared as Nṛsimha
and bifurcated the strong body of the atheist Hiranyakāśipu with His nails, just as
a carpenter pierces cane.”
The phrase kara hiranya-vidāra indicate that Lord Nṛsimhadeva tore apart
Hiranyakasipu.

TEXT 172

\textit{balire chala' apūrva vāmana-rūpa hai'}
\textit{paraśurāma-rūpe kara niḥkṣatriyā mahī}

“In the wonderful form of Vāmana, You deceived Bali Mahārāja, and in the form of Paraśurāma, You hid the earth of kṣatriyas.

As stated in the \textit{Śrīmad Bhāgavatam} (1.3.19-20): “In the fifteenth incarnation, the Lord assumed the form of a dwarf-brāhmaṇa [Vāmana] and visited the arena of sacrifice arranged by Mahārāja Bali. Although at heart He was willing to regain the kingdom of the three planetary systems, He simply asked for a donation of three steps of land. In the sixteenth incarnation of the Godhead, the Lord [as Bhṛgupati] annihilated the administrative class [kṣatriyas] twenty-one times, being angry with them because of their rebellion against the brāhmaṇas [the intelligent class].”

TEXT 173

\textit{rāmacandra-rūpe kara rāvana samhāra}
\textit{haladhara-rūpe kara ananta vihāra}

“In the form of Rāmacandra, You killed Rāvana, and in the form of Balarāma, You performed innumerable pastimes.

It is stated in the \textit{Śrīmad Bhāgavatam} (1.3.22): “In the eighteenth incarnation, the Lord appeared as King Rāma. In order to perform some pleasing work for the demigods, He exhibited superhuman powers by controlling the Indian Ocean and then killing the atheist King Rāvana, who was on the other side of the sea.”

TEXT 174

\textit{buddha-rūpe dayā-dharma karaha prakāśa}
\textit{kalki-rūpe kara mleccha-ganera vināśa}

“In the form of Buddha, You exhibited compassion, and in the form of Kalki, You destroyed the mlecchas.

The \textit{Śrīmad Bhāgavatam} (1.3.24-25) says: “Then, in the beginning of Kali-yuga, the Lord will appear as Lord Buddha, the son of Anjanā, in the province of Gayā, just for the purpose of deluding those who are envious of the faithful theist. Thereafter, at the conjunction of two yugas, the Lord of the creation will take His birth as the Kalki incarnation and become the son of Viṣṇu Yasā. At this time the rulers of the earth will have degenerated into plunderers.”

TEXT 175

\textit{dhanvantari-rūpe kara amṛta pradāna}
\textit{hamsa-rūpe brahmādir kaha tattva-jñāna}

“In the form of Dhanvantari, You delivered nectar to the demigods, and in the
form of Hamsa, You spoke on the Absolute Truth to Brahmā and others.

As stated in the Śrīmad Bhāgavatam (2.7.19): “O Nārada, you were taught about the science of God and His transcendental loving service by the Personality of Godhead in His incarnation of Hamsāvatāra. He was very much pleased with you, due to your intense proportion of devotional service. He also explained unto you, lucidly, the full science of devotional service, which is especially understandable by persons who are souls surrendered unto Lord Vāsudeva, the Personality of Godhead.” Elsewhere, in the Śrīmad Bhāgavatam (1.3.17) it is stated: “In the twelfth incarnation, the Lord appeared as Dhanvantari, and in the thirteenth He allured the atheists by the charming beauty of a woman and gave nectar to the demigods to drink.”

**TEXT 176**

śrī-nārada-rūpe vinā dhari' kara gāna
vyāsa-rūpe kara nija-tattvera vyākhyāna

“In the form of Nārada, You carry a vinā and sing Your glories, and in the form of Vyāsa, You explain the truth about Yourself.

It is stated in the Śrīmad Bhāgavatam (1.3.8): “In the millennium of the rṣis, the Personality of Godhead accepted the third empowered incarnation in the form of Devarṣi Nārada, who is a great sage among the demigods. He collected expositions of the Vedas which deal with devotional service and which inspire nonfruitive action.” Again from the Śrīmad Bhāgavatam (1.3.21) it is stated: “Thereafter, in the seventeenth incarnation of Godhead, Śrī Vyāsadeva appeared in the womb of Satyavatā through Parāśara Muni, and he divided the one Veda into several branches and subbranches, seeing that the people in general were less intelligent.”

**TEXT 177**

sarva-līlā-lāvanya-vaidagdhi kari' saṅge
krṣna-rūpe vihara' gokule bahu-range

“In the form of Krṣṇa, Your unlimited enchanting Gokula pastimes include those of all other incarnations.

In the Śrīmad Bhāgavatam (10.44.14) it is stated: “What austerities must the gopīs have performed! With their eyes they always drink the nectar of Lord Krṣṇa’s form, which is the essence of loveliness and is not to be equaled or surpassed. That loveliness is the only abode of beauty, fame, and opulence. It is self-perfect, ever fresh and extremely rare.”

The words krṣṇa-rūpe vihara' gokule are described in the following verses from Laghu-bhāgavatāmṛta (334, 520, 538): “The various wonderfully enchanting sweet pastimes exhibited by the Lord in this world are superior to the opulent pastimes exhibited by Nārāyana among the demigods. Although Lord Krṣṇa performs His pastimes in Gokula, Mathurā, and Dvārakā, His sweet pastimes of Gokula are the topmost. All animate and inanimate living entities become jubilant upon seeing the form of Gopendra-nandana, Śrī Krṣṇa, whose beauty is inexhaustible, nectarean, and incomparable.” It is stated in the Brahmānda Purāṇa:
santi bhūrini rāpāni
mama pūrṇāni saḍ guṇaiḥ
bhaveyustāni tulyānī
na mayā gopa-rūpinā

“All My various forms are full with six opulences, but there is no comparison to My form as a cowherd boy.” The Padma Purāṇa says:

caritam kṛṣṇa-devasya
sarvam evādbhutam bhavet
gopā-lilā-tatrāpi
sarvato 'ti-manoharā

“The characteristics of Kṛṣṇa are certainly wonderful, and His pastimes as a cowherd boy are most enchanting.” The Tantras state:

kandarpa-koty-arbuda-rūpa-śobhā-
nirājyapādābja-nakhām calasya

kutrāpy adṛṣṭa-śruta-ramya-kānter
dhyānam param nanda-sūtasya vakṣye

“I meditate on Nanda-suta, whose beauty surpasses that of millions of Cupids, who thus adore His lotus feet and toenails. His transcendental effulgence is beyond the description or vision of material senses.”
The Gokula pastimes of Śrī Kṛṣṇa are most perfect because they include all of Kṛṣṇa’s sweet sportive pastimes as well as the pastimes of all His other incarnations.

TEXT 178

ei avatāre bhāgavata-rūpa dhari'
kirtana karibe sarva-śakti paracāri'

“In this incarnation as a devotee, You will invest all Your transcendental energies in the performance of kirtana.

“In Your incarnation as Gaurāṅga, You will propagate five forms of eternal service.”

TEXT 179

sankīrtane pūrṇa haibe sakala samsāra
ghare ghare haibe prema-bhakti-paracāra

“The whole world will be filled with the sound of sankīrtana, and pure devotional service will be preached from house to house.

The pastimes of Śrī Gaurāṅga are nicely described in the prayers of the demigods. The whole world will achieve complete happiness by proper glorification of Lord Kṛṣṇa. Then loving service to the Supreme Lord will be preached in every house. From this we get an indication that the Lord wants each person to become adept at kīrtana and preaching. Only those who worship Lord Hari are real ācāryas and
preachers of pure devotional service to the Lord. By artificially imitating the worship of Hari no preaching is successful, because that is not proper behavior. Only those devotees who are well-behaved, freed from bad association, and engaged in the devotional service of Lord Kṛṣṇa are able to truly preach in every house.

TEXT 180

\[ ki \text{kahība} \text{prthivīra ānanda-prakāśa } \]
\[ \text{tumi nṛtya karibe miliyā sarva-dāsa } \]

“How can we describe the happiness that this earth planet will enjoy when You dance along with Your servants?”

TEXT 181

\[ \text{ye tomāra pāda-padma nitya dhyāna kare } \]
\[ \text{tān-sabāra prabhāvei amangala hare } \]

“The mere presence of those who constantly meditate on Your lotus feet vanquishes all inauspiciousness.

“Each of the Supreme Lord’s incarnations preach and benefit some particular persons, but in Your incarnation as Gaurāṅga You will benefit the entire world by inaugurating the process of \text{kīrtana}. You will dance with innumerable servants and make the entire world jubilant.”

Śrīla Prabhodhānanda Sarasvatipāda has written in his \text{Śrī Caitanya-candrāmrta (5)} as follows:

\[ \text{kaivalyam narakāyate tridaśa-pūr ākāsa-puspāyate } \]
\[ \text{durdāntendriya-kaśa-sarpa-patāli protkhāta-damstrāyate } \]
\[ \text{viśam pūrṇa-sukhāyate vidhi-mahendrādiś ca kiṭāyate } \]
\[ \text{yat kārunya-kaṭākṣa-vaiḥavatām tan gauram eva stumah } \]

“For a devotee who has received Śrī Caitanya Mahāprabhu’s merciful glance, \text{kaivalya}, merging into the existence of Brahman, appears hellish, the heavenly planets appear like phantasmagoria, the senses appear like serpents with broken teeth, the entire world becomes a replica of Vaikuntha, and the position of demigods headed by Lord Brahmā and Lord Indra is considered equal to that of a tiny insect.”

TEXT 182

\[ \text{pada-tāle khande prthivīra amangala } \]
\[ \text{dṛṣṭi-mātra daśa-dik haya sunirmala } \]

“As such persons dance, the touch of their lotus feet destroys all the inauspiciousness of the world. By their glance, the ten directions are purified.

TEXT 183
“Such are Your glories, such is the dancing, and such are Your servants that when they dance with their arms raised, the disturbances in the heavenly planets are destroyed.

This temporary material world is full of threefold miseries. Uninterrupted happiness is not found even in the heavenly planets. In the course of enjoying heavenly pleasure there are two impediments—aversion to the Supreme Lord due to sense gratification and being deprived of heavenly pleasures achieved through pious activities by the demons. When the demigods who reside on the heavenly planets raise their arms and happily dance with a desire to serve Lord Viṣṇu, the fallible heavenly planets no longer remain hated. The characteristics of Kṛṣṇa's devotees are like those of the demigods, except that the devotees are freed from all material desires. Such devotees of Kṛṣṇa can raise their arms and dance in ecstasy. The heroic activities of the Supreme Lord are spotless and bestow all auspiciousness. The devotees of the Supreme Lord also possess such extraordinary qualities. The word hena means “this type” or “this kind.”

TEXT 184

padbhyaṁ bhūmer diṣo dṛghbhyaṁ
dorbhyāṁ cāmangalam divah
bahu-dhotsādyate rājan
krṣṇa-bhaktasya nrtyataḥ

“My dear King, when Kṛṣṇa's devotees dance in kīrtana, they destroy the inauspiciousness of the earth by the touch of their feet, the directions by their glance, and the higher planetary systems by their upraised arms.

This verse is found in the Padma Purāṇa and in the Hari-bhakti-sudhodaya (20.68).

TEXT 185-186

se prabhu āpane tumī sākṣat haiyā
karibā kīrtana-prema bhakta-goṣṭhi laiyā
e mahimā, prabhu, varṇibāra kāra śakti?
tumi vilāibā veda-gopya viṣṇu-bhakti!

“O Lord, You will personally appear and perform kīrtana with Your pure devotees. O Lord, who has the power to describe Your glories? You will distribute devotional service to Lord Viṣṇu that is unknown through the Vedas.

“O Lord Gaurasundara! You are the nondifferent golden form of the son of the king of Vraja. You will appear in this world along with Your associates and enjoy the pastimes of distributing love of God through the process of kīrtana. Neither the demigods nor the human beings are able to properly describe Your glories. The knowledge of demigods and human beings is mundane; the most beneficial work of distributing pure service to Kṛṣṇa, which is hidden in the Vedas and not
manifest to all, is only possible in Your incarnation as Gaura.” Śrī Dāmodara Svārūpa Prabhu has written in his notebook:

\[
\begin{align*}
anārpita-carīṁ cirāt karunayāvatīrṇah kalau \\
samarpayītum unnatojyala-rasāṁ sva-bhakti-śriyam \\
haṁ purata-sundara-dyuti-kadamba-sandīpiṁḥ \\
sadā hrdaya-kandare sphuratu vah śacī-nandanaḥ
\end{align*}
\]

“May the Supreme Lord, who is known as the son of Śrīmati Śacidevi, be transcendentally situated in the innermost core of your heart. Resplendent with the radiance of molten gold, He has descended in the Age of Kali by His causeless mercy to bestow what no incarnation has ever offered before: the most elevated mellow of devotional service, the mellow of conjugal love.”

**TEXT 187**

\[
\begin{align*}
mukti diyā ye bhakti rākhaha gopya kari' \\
āmi-saba ye-nimitte abhilāsa kari
\end{align*}
\]

“You easily award liberation, but You keep devotional service hidden. We have a desire to attain that devotional service.

One should refer to the *Śrīmad Bhāgavatam* (2.10.6 and 5.6.18) in this regard.

**TEXT 188**

\[
\begin{align*}
jagatera prabhu tumī dibā hena dhana \\
tomāra kārunya sabe ihāra kārana
\end{align*}
\]

“O Lord, You will freely distribute the treasure of devotional service throughout the world, simply due to Your causeless mercy.

“We are demigods, decorated with all good qualities. We are beyond the jurisdiction of poverty. We therefore have no ulterior motive. Our only desire is to serve Lord Viṣṇu. Since we are bereft of the Lord’s devotional service, we pray that we may regain that service. You will bestow on all sinful persons of the world the qualification to serve the Supreme Lord, which is the topmost treasure. Although no one is qualified to achieve this benediction, You have the power to bestow causeless mercy on such worthless persons. Therefore Your causeless mercy is the only means of obtaining Your favor.”

**TEXT 189**

\[
\begin{align*}
ye tomāra nāme prabhu sarva-yajña pūrṇa \\
se tumī hailā navadvipe avatīna
\end{align*}
\]

“By the chanting of whose holy names all sacrifices are performed, that Lord has now appeared in Navadvipa.

“The four types of sacrifice—meditation, fire sacrifice, Deity worship, and *hṛṣṭana*—are perfected by chanting the holy names of Hari. All sacrifices are complete only by chanting Your names that You have given. You have appeared in
Navadvipa to preach these holy names.”

TEXT 190

ei kṛpā kara, prabhu haiyā sadaya
yena āmā-sabāra dekhite bhāgya haya

“O Lord, please be merciful to us so that we may have the fortune to see Your pastimes.

The demigods continue with their prayers, “Let us be fortunate enough that we may see Your eternal Gaura pastimes in this material world.”

TEXT 191

eta-dine gangāra pūrila manoratha
tumi kṛḍā karibā ye cira-abhimata

“The long-cherished desire of the Ganges will now be fulfilled when You sport in her waters.

From time immemorial the Ganges has been famous as the nectar emanating from the lotus feet of Kṛṣṇa and sustained on the head of Lord Śiva, the topmost Vaishnava. For the benefit of the world she flowed from Haridvāra to Gangā-sāgara and thus expanded the service attitude of those who live on her banks. Foolish people could not understand that she is the water touched by Your feet, so Gangādevī desired to serve You by being identified in this world as the water touched by Your feet. Therefore her desires will be fulfilled when You wash Your feet and take bath in her waters.”

TEXT 192

ye tomāre yogeśvara sabe dekh dehīne
se tumī vidita haibe navadvipa-grāme

“You who are seen through the yogis’ meditation as Yogeśvara will now be seen in the village of Navadvipa.

“The great mystic yogis meditate on Your form in their hearts. You will manifest that eternal transcendental form for the benefit of the residents of Navadvipa.”

TEXT 193

navadvipa-pratio thākuka namaskāra
śacī-jagannātha-grhe yathā avatāra

“We therefore offer our respectful obeisances to Śrī Navadvipa, where the Lord appeared in the house of Śacīdevī and Jagannātha.”

“We offer our obeisances to the abode that is qualified for receiving Your lotus feet.” That abode is nondifferent from Durgā, or Nilā, who is a manifestation of Nārāyana’s energy and worshipable by all devotees. That Yogapitha, which is situated in Śrī Māyāpur, is the site of Śacī and Jagannātha’s house, wherein the
Lord took birth. In other words, Śrī Navadvipa-dhāma is composed of pure
goodness and is nondifferent from Vrndavana. It is the basis of the nine types of
devotional service for devotees who have taken shelter of a spiritual master.

**TEXT 194**

ei-mata brahmādi devatā prati-dine
gupte rahi'iśvarera karena stavane

In this way the demigods headed by Lord Brahmā would daily offer prayers in
seclusion.

**TEXT 195**

saci-garbhe vaise sarva-bhuvanera vāsa
phālguni pūrṇimā āsi' haila prakāśa

The Lord, who is the shelter of all universes, remained in the womb of
Śacidevi until the Phālguni Pūrṇimā gradually approached.

The Supreme Lord, who is the resting place of innumerable Vaikuṇṭha planets and
material universes composed of fourteen planetary systems, has appeared in the
womb of Śaci. The Lord remained in the womb of Śaci until the full moon night of
the month of Phālguna, in the year 1486. The words saci-garbha-sindhu refer to the
form of pure goodness.

**TEXT 196**

ananta-brahmānde yata āche sumāngala
sei pūrṇimāya āsi' mililā sakala

All the auspicious symptoms present throughout unlimited universes
appeared together on that full moon night.

This full moon day became most auspicious as all favorable symptoms gathered
together.

**TEXT 197**

sankirtana-sahita prabhura avatāra
grahaṅera chale tāhā karena pracāra

Thus the Lord simultaneously appeared along with the congregational
chanting of the holy names, which He inaugurated on the pretext of a lunar
eclipse.

The tradition of chanting the names of Hari for fruitive results during solar and
lunar eclipses has been current since time immemorial. Although such chanting of
the holy names yields insignificant fruits, Śrī Caitanyadeva coincidentally appeared
while everyone was thus engaged.

**TEXT 198**
iṣvarera karma bujhībāra sakti kāya?
candre ącchādaḷa rāhu iṣvara-icchāya

Who has the power to understand the activities of the Lord? By His desire Rāhu covered the moon.

TEXT 199
sarva-navadvipe,—dekhe haila grahana
uthila mangala-dhvani śrī-hari-kirtana

When the inhabitants of Navadvīpa saw the eclipse, they began to chant the auspicious names of Hari.

TEXT 200
ananta arbuda loka gangā-snāne yāya
‘hari bola’ ‘hari bola’ bali sabe dhāya

Millions of people went to take bath in the Ganges while chanting, “Hari bol! Hari bol!”

As a lunar eclipse took place that evening, everyone engaged in chanting the holy names of Hari and bathing in the Ganges as though unknowingly celebrating the appearance of the Lord.

TEXT 201
hena hari-dhvani haila sarva-nadīyāya
brahmānda pūriyā dhvani sthāna nāhi pāya

The whole of Nadia was filled with the sound vibration of the name of Hari. Indeed, the sound vibration filled the entire universe and beyond.

TEXT 202
apūrva śuniyā saba bhāgavata-gaṇa
sabe bale,—‘nirantara hauka grahana’

Hearing this wonderful vibration, all the devotees remarked, “Let there be a perpetual eclipse!”

TEXT 203
sabe bale,—‘ājī bada vāsiye ullāsa
hena bujhi, kibā krṣṇa karīlā prakāśa

All the devotees said, “From the great happiness that we are feeling today it can be understood that Kṛṣṇa must have appeared.”
TEXT 204
gangā-snāne calīlā sakala bhakta-gana
niravadhi catur-dike hari-sankirtana

As the devotees all went to take bath in the Ganges, the vibration of the name of Hari was continually heard from all directions.

TEXT 205
kibā sīśu, vrddha, nāri, sajana, durjana
sabe 'hari' 'hari' bole dekhiyā 'grahana'

Whether one was young, old, woman, pious, or impious—everyone was engaged in chanting the name of Hari while observing the eclipse.

TEXT 206
'hari bola' 'hari bola' sabe ei sūni
sakala-brahmānde vyāpilaka hari-dhvani

All one could hear was “Hari bol! Hari bol!” Thus the name of Lord Hari was heard throughout the entire universe.

TEXT 207
catur-dike puśpa-vṛṣṭi kare deva-gana
'jaya'-sabde dundubhi bājaye anuksana

The demigods showered flowers on all directions, and they played kettledrums as they chanted, “Jaya! Jaya!”

TEXT 208
henai samaye sarva-jagat-jīvana
avatīrṇa hailena śrī-śacī-nandana

At that very moment the life of all living entities, Śrī Śacinandana, made His appearance.

TEXT 209
rāhu-kavale indu,
parakāśa nāma-sindu,
kali-mardana bāje bānā
pahun bhela parakāśa,
bhuvana catur-dāsa,
jaya jaya padila ghōsanā
When the moon was covered by Ṛāhu, when the ocean of the holy names was manifest, when Kali was subdued, and when the flag of victory was raised—at that time the Supreme Lord appeared and the fourteen worlds filled with the sound of “Jaya! Jaya!”

When the sun and moon are at opposite extremes in their orbits, their shadows form Ṛāhu and Ketu. When the sun and moon are six rāṣis, or signs, from each other, or when they are at 180 degrees, the residents of this planet see the shadow of earth fall on the moon. This shadow is called Ṛāhu. When the sun is covered by the shadow of the moon it is said to be eclipsed by Ketu or Ṛāhu. Also at the time of the lunar eclipse the earth's shadow is called Ṛāhu. The word kavala means “swallowed.”

At the time of the lunar eclipse, or the swallowing of the moon by Ṛāhu, people chant the holy names of the Lord and the flag of victory over Kali is raised. The word pahu means “Lord,” and the word bhela means “became.”

The fourteen worlds consist of the seven upper planets—Bhūr, Bhuvār, Svar, Mahar, Janas, Tapas and Satya—and the seven lower planets—Atala, Vitala, etc.

TEXT 210

dekhite gaurāṅga-candra
nadiyāra loka-
śoka saba nāśala,
dine dine bādala ānanda

The happiness of the people of Nadia daily increased and their lamentation was vanquished as they saw the moonlike Lord Gaurāṅga.

TEXT 211

dundubhi bāje,
śata śankha gāje,
bāje venu-visāna
śrī-caitanya-thākura,
nityānanda-prabhu
vṛndāvana-dāsa gāṇa

Kettledrums were sounded, hundreds of conchshells were blown, and flutes and horns were played. In this way Vṛndāvana dāsa Thākura sings the glories of Śrī Caitanya Mahāprabhu and Śrī Nityānanda Prabhu.

The word gāje means “roars” or “sounds.” The word viṣāna refers to the buffalo horn, as carried by Balarāma.

TEXT 212

jiniṇā ravi-kara,
śrī-āṅga-sundara,
nayane herai nà pāri
āyata locana,
The Lord’s beautiful bodily features cannot be perceived, for they outshine the rays of the sun. His broad eyes, which are upturned at the ends, have no comparison.

The words jiniṇā ravi-kara mean “defeating or conquering the sun’s rays.” Another reading of śrī-anga-sundara is śrī-anga-uṣora, or “effulgent limbs.” The rays of the sun are intensely bright and impossible to look at, yet the body of Śrī Gaura is even more effulgent. So it was impossible to look at Him. Gaura’s glance and broad eyes are matchless, and His body is nondifferent from the body of Krṣṇa.

TEXT 213

(āju) vijaye gaurāṅga,
avani-mandale,
caudike suniyā ullāsa
eka hari-dhvani,
ā-brahma bharī suni,
gaurāṅga-candera parakāsa

Due to the appearance of Śrī Gaurāṅga in this world, the sound vibration of Hari’s name spread throughout the universe up to Brahmaloka.

The word vijaya means “while appearing in this material world.”

TEXT 214

candane ujvala,
vakṣa parisara,
dolaye tathī vana-mālā
cāṇḍa-suṣītala,
śrī-mukha-mañḍala,
ā-jānu bāhu viśāla

The Lord’s broad chest is smeared with bright sandalwood pulp and decorated with a flower garland. The Lord’s sweet face is as soothing as the full moon, and His long arms stretch to His knees.

TEXT 215

dekhiṇā caitanya,
bhuvane dhanya-dhanya,
uthaye jaya-jaya-nāda
koī nācata,
koī gāyata,
kali haila hariśe viśāda

All the living entities of the world are blessed to see Śrī Caitanya. Some dance, some chant, and some loudly exclaim, “Jaya! Jaya!” Kali, however, feels sad and
laments.

TEXT 216

cārī-veda-śīra-
mukūṭa caittanya
pāmara mūḍha nāhi jāne
śrī-caittanya-candra,
nītāi-thākura,
vrndāvana-dāsa gāne

Śrī Caitanya is the crown on the head of the four Vedas, but sinful and foolish people cannot understand this. Śrī Vṛndāvana dāsa Thākura sings the glories of Śrī Caitanyacandra and Śrī Nityānanda Prabhu.

Śrī Caitanyadeva is like the crown on the Upaniṣads, which are like the heads of the four Vedas. In other words, He is worshipable by the four-headed Brahmā: nikhila-śruti-mauli-ratna-mālā-dyuti-nirājita-pāda-pankajānta—“The tips of the toes of Your lotus feet are constantly being worshiped by the glowing radiance emanating from the string of gems known as the Upaniṣads, the crown jewels of all the Vedas.”

TEXT 217

prakāśa haila gauracandra
daśa-dike uthila ānanda

As Śrī Gauracandra appeared, the ten directions become filled with bliss.

The word daśa-dike, the ten directions, refers to the east, west, north, south, northeast, northwest, southeast, southwest, up, and down.

TEXT 218

rūpa koṭi-madana jiniṇā
hāse nija-kirtana śuniyā

The Lord’s beauty defeats that of millions of Cupids. He laughs upon hearing His holy names chanted.

TEXT 219

ati-sumadhura mukha-ānkhi
mahārāja-cihna saba dekhi

The Lord’s face and eyes are most sweet, and His body is decorated with the signs of a king.

TEXT 220

śrī-carane dhvaja-vajra śobe
saba-ānge jaga-mana lobhe

His lotus feet are marked with a flag and a thunderbolt. All His limbs attract the minds of all people.

TEXT 221

dūre gela sakala āpada
vyakta haila sakala sampada

By His advent all danger is vanquished and all prosperity is manifested.

TEXT 222

śrī caitanya nityānanda jāna
vrndāvana dāsa guṇa gāna

Accepting Śrī Caitanya and Nityānanda Prabhu as my life and soul, I, Vrndāvana dāsa, sing the glories of Their lotus feet.

TEXT 223

caitanya-avatāra,
śuniyā deva-gana,
uthila parama māṅgala re
sakala-tāpa-hara,
śrī-mukha-candra dekhi',
ānande haila vihvala re

Hearing that Lord Caitanya has incarnated, all the demigods become overjoyed. They are overwhelmed with ecstasy on seeing the Lord’s face, which destroys all misery.

TEXT 224

ananta, brahmā, śiva,
ādi kari’ yata deva,
sabei nara-rūpadhari’ re
gāyena ’hari’ ’hari’;
grahana-chala kari’,
lakhite keha nahi pari re

Ananta, Brahmā, Śiva and other demigods accept the form of human beings and chant, “Hari! Hari!” on the pretext of the eclipse. No one, however, can recognize them.

TEXT 225

daśa-dike dhāya,
loha nadiyāya
baliyā ucca 'hari' 'hari' re
mānūse deve meli',
ekatra haṇā keli,
ānande navadvīpa pāri re

The people of Nadia run in the ten directions while loudly chanting, “Hari! Hari!” The demigods and human beings mix together, and the whole of Navadvīpa is filled with ecstasy.

TEXT 226

sacīra angane,
sakala deva-gane,
pranāma haiyā padilā re
grahaṇa-andhakāre,
lakhite keha nāre,
durjñeya caitanyera khelā re

All the demigods come to the courtyard of Śacīdevī and offer their obesiances. Due to the darkness of the eclipse, no one can recognize them. Such are the mysterious pastimes of Śrī Caitanya!

TEXT 227

keha pade stuti,
kaḥāro hāte chāti,
keha cāmara dhulāya re
paraṁ-hariṣe,
keha puspa vārites,
keha nāce, gāya, va'ya re

Some demigods offer prayers, someone holds an umbrella, another waves a cāmara, some happily shower flowers, others dance, and some play musical instruments.

TEXT 228

saba-bhakta saṅge kari',
āilā gaurahari,
pāsandī kichui nā jāne re
śrī krṣṇa-caitanya,
prabhu nityānanda,
vrndāvana-dāsa rasa gāna re

Lord Gaurahari descended along with His devotees, but the atheists did not understand a thing. Accepting Śrī Caitanya and Nityānanda Prabhu as my life and soul, I, Vṛndāvana dāsa, sing the glories of Their lotus feet.
The word pāsandī refers to persons who blaspheme and ridicule the devotees, as well as those who consider the demigods, who are actually the servants of the Supreme Lord, as equal to Lord Visnu, who is their controller. In this way Vṛndāvana dāsa Ṭhākura sings the glories of Śri Caitanya and Nityānanda.

TEXT 229

dundubhi-dindima-
mangala-jaya-dhvani,
gāya madhura rasāla re
vedera agocara,
ājī bhētava,
vilambe nāhi āra kāla re

The demigods play kettledrums and dīndima drums, chant the auspicious sound of “Jaya!” and sing in sweet melodies. The demigods think, “Today we will see the Lord, who is unknown through the Vedas. Therefore let us not waste time.”

The appearance of Śri Caitanya is unknown to the Vedas. That unmanifested object, Śri Gauracandra, is now being seen by everyone. Therefore let us go immediately; there is no need to waste time in this matter.

TEXT 230

ānande indrapura,
mangala-kolahāla,
sāja' sāja' bali' sāja' re
bahuta punya-bhāgye,
caitanya-parakāśa
pāola navadvīpa-mājhe re

In this way the residents of Amarāvatī are in ecstasy and an auspicious commotion arises as they decorate themselves to go see the Lord. “Due to our great fortune we will see Śri Caitanya in Navadvipa.”

The word indrapura refers to Amarāvatī.

TEXT 231

anyo 'nye ālingana,
cumbana ghana-ghana,
lāja keha nāhi māne re
nadiyā-purandara-
janama-ullāse,
āpana-para nāhi jāne re

Being overjoyed on the birth of the Lord of Nadia, the demigods repeatedly embrace and kiss each other without reservation or consideration of whether one is a friend or stranger.
The word *anyo 'nye* means “between each other.”

**TEXT 232**

*aichana kautuke,*  
aīlā navadvipe,  
caudīhe sunī hari-nāma re  
pāiyā gaura-rasa,  
vihvala paravaśa,  
caitanya-jaya-jaya gāna re

In this joyous condition they come to Navadvipa and hear the sound vibration of Hari's names from all sides. There they taste Gaura's ecstatic emotions and become overwhelmed as they sing His glories.

**TEXT 233**

dekhila śacī-gṛhe,  
gaurāṅga-sundare,  
ekatra yaiče koti-cānda re  
mānuṣa rūpa dhari',  
grahana-chala kari',  
bolaye ucca hari-nāma re

There in Śacī's house they see the beautiful form of Lord Gaurāṅga, who resembles millions of moons combined together. In the guise of human beings and on the pretext of the eclipse, they all loudly chant the name of Hari.

**TEXT 234**

*sakala-sakti-sange,*  
aīlā gauracandra,  
pāṣandi kichui nā jāne re  
śrī caitanya nityānanda-  
cānda-prabhu jāna,  
vrndāvana-dāsa rasa gāna re

Śrī Gauracandra appears along with His energies, but the atheists could not understand a thing. Accepting Śrī Caitanya and Nityānanda Prabhu as my life and soul, I, Vṛndāvana dāsa, sing the glories of Their lotus feet.

*Thus ends the English translation of the Gaudīya-bhāṣya of Śrī Caitanya-bhāgavata, Chapter Two, entitled “The Lord's Appearance.”*

**Chapter Three**

**Calculation of the Lord's Horoscope**

This chapter describes the appearance of Śrīmān Mahāprabhu along with the congregational chanting of the holy names on the pretext of a lunar eclipse, the calculation of the child Viśvambhara's horoscope by Śrī Nilāmbara Cakravrāti, the celebration of Viśvambhara's appearance at the house of Jagannātha Miśra, and the
glories of the appearance days of Viṣṇu and the Vaiṣṇavas. Prior to His advent, Śrīmān Mahāprabhu preached the congregational chanting of the names of Lord Hari on the pretext of a lunar eclipse, and then He appeared in this world. What to speak of others, even those who had never uttered the names of Hari by mistake loudly chanted the names of Hari while going to take bath in the Ganges on that day. The loud chanting of Kṛṣṇa's names filled the ten directions. Śrī Śacī and Jagannātha forgot themselves in ecstasy as they looked at the beautiful face of their son. The great astrologer Śrī Nilāmbara Cakravartī found the symptoms of an exalted personality in his calculation of the Lord's horoscope. He was struck with wonder and began to glorify the Lord according to His horoscope. One particular brāhmaṇa there described Śrīmān Mahāprabhu as Lord Nārāyaṇa Himself, the deliver of the world, the founder of religious principles, an unprecedented preacher, the giver of religious principles desired by personalities like Lord Śiva and Śukadeva Gosvāmī, the bestower of mercy on all living entities, the life and soul of the entire universe, and the worshipable Lord of everyone. He thus revealed all these extraordinary qualities of the Lord. That brāhmaṇa further declared, “Innumerable universes will glorify the activities of this child Nārāyaṇa. This child is the embodiment of bhāgavata-dharma. He will preach the religious principles for the age of Kali like the yuga-avatāra of Lord Viṣṇu. He will even attract the minds of the atheistic Yavanas and be worshiped by them. This child will be known as Śrī Viśvambhara and Navadvīpa-candra.” Fearing that there may be rasābhāsā, or an unfavorable overlapping of mellow, the brāhmaṇa did not foretell the sannyāsa pastimes of the Lord. This chapter ends with descriptions of the tumultuous sound of various musical instruments in the house of Jagannātha Miśra, the mixing of the demigods' wives with the brāhmaṇas' wives, their blessing the child Lord with duṛvā grass and rice paddy, their request to the Lord to benefit everyone by remaining in this world for a long time, the celebrations throughout Navadvīpa of the Lord's appearance, the glories of Śrī Gaura and Śrī Nityānanda's appearance days, how the living entities who observe these days are relieved of nescience and attain devotion to Lord Kṛṣṇa, the equally glorious nature of the appearance days of both Viṣṇu and the Vaiṣṇavas, and, lastly, the eternal nature of the appearance and activities of the Lord and His devotees.

TEXT 1
prema-dhana-ratana pasāra
dekha goracāndera bājāra

Behold Gauracandra's marketplace, where the jewels of love of God are stacked high.

TEXT 2-5
hena-mate prabhura haila avatāra
āge hari-sankirtana kariyā pracāra
catur-dike dhāya loka grahaṇa dekhiyā
gangā-snāne ‘hari' bali’ yāyena dhāiyā
yāra mukha janmeha nā bale hari-nāma
seha ‘hari’ bali’ dhāya, kari’ gangā-snāna
daśa-dik pūrṇa haila, uthe hari-dhvani
avatirna haiyā hāṣena dvija-mani

In this way, Lord Gaurāṅga appeared by first inaugurating the sankirtana
movement. From all directions people went to the Ganges for bath while
chanting the name of Hari. Even persons who never chanted the name of Hari in
their lives also chanted the name of Hari as they ran to the Ganges for bath. The
sound vibration of Hari’s name filled the ten directions. The Lord, who is the
best of the brāhmaṇas, appeared with a smile on His face.

The tumultuous sound of the chanting of the names of Hari at the transcendental
advent of Lord Gaurasundara, the personification of śrī-krṣṇa-sankirtana, indicated
that He would later preach the devotional process of chanting the holy names, and
thus maintain the religious principles of this age.

TEXT 6
śacī-jagannātha dekhi’ putrera śri-mukha
dui-jana hailena ānanda-svarūpa

Seeing their son’s face, Śacī and Jagannātha were filled with ecstasy.

TEXT 7
ki vidhi kariba ihā, kichui nā sphure
āste-vyaste nāri-gana ‘jaya-jaya’ phukāre

They were so overwhelmed that they did not know what to do. The ladies
there became excited and simply exclaimed, “Jaya! Jaya!”

All the assembled ladies were totally bewildered.

TEXT 8
dhāiyā āilā sabe, yata āpta-gana
ānanda haila jagannāthera bhavana

All the relatives came rushing to the house of Jagannātha Miśra, and the whole
household became filled with bliss.

The word āpta-gaṇa refers to one’s relatives.

TEXT 9
śacīra janaka—cakravartī nilāmbara
prati-lagne adbhuta dekhena vipra-vara

The father of Śacīdevī and great brāhmaṇa, Nilāmbara Cakravarti, noted
wonderful planetary arrangements in each house of the child's horoscope.

Nilambara Cakravarti was the father of Śacidevi. He formerly resided at Magdoba, in the district of Faridpura [within present day Bangladesh]. Most of the learned brahmans of that time had some knowledge of astrology. After calculating His horoscope, Nilambara Cakravarti began to foretell the future of the Lord, his grandson.

The particular zodiac sign that appears on the eastern horizon at a given time for a given place on earth is called the lagna. The various planets headed by the sun move throughout the zodiac. The north-south zodiac extends 90 degrees and the east-west zodiac extends 360 degrees. The zodiac is divided into twelve equal signs, or rāsīs, each consisting of 30 degrees. The second and consecutive signs after the rising sign, or janma-lagna, are the twelve "lagnas" for wealth, brothers, friends, sons, education, enemies, wife, death, fortune, occupation, income, and expenditure.

The word prati-lagne means "in the twelve lagnas, beginning with the lagna for the body." By the words adbhuta dekhena, it is understood that he saw extraordinary fruits.

TEXT 10

mahārāja-lakṣana sakala lagne kahe
rūpa dekhī cakravarti hailā vismaye

In each house there were signs that indicated a king. Moreover, Cakravarti was astonished by the child's beauty and said:

śala 1407/10/22/28/45
dinam
7 11 8
15 54 38
40 37 40
13 6 23

Sukra (Venus) was in Mesa-rāśi (Aries), in the constellation of Aśvini; Ketu (the ninth planet) was in Simha-rāśi (Leo), in Uttaraphalguni; Candra (the moon) was in Simha-rāśi, in Pūrvaphalguni (the eleventh lunar mansion); Śani (Saturn) was in Vṛscika-rāśi (Scorpio), in Jyeṣṭhā; Brhaspati (Jupiter) was in Dhanu-rāśi, in Pūrvāsādhā (Sagittarius); Mangala (Mars) was in Makara-rāśi (Capricorn), in Śravanā; Rāvi (the sun) and Rāhu were in Kumbha-rāśi (Aquarius), in Pūrvabhadrapāda; and Budha (Mercury) was in Mina-rāśi (Pisces), in Uttarabhadrapāda. The lagna was Simha. Mars, the owner of the ninth house, is exalted. Venus and Saturn are almost exalted. Jupiter, in his own house, aspects Venus, which occupies the house of dharma. Venus, the owner of the tenth house, is aspected by Jupiter and situated in the ninth house.

After scrutinizingly studying each of the Lord's lagnas, Nilambara Cakravarti foretold the highest fruits and was struck with wonder by seeing the Lord's beauty, because the Lord is the original Personality of Godhead.

TEXT 11
`vipra rājā gaude haïbeka' hena âche
vipra bale,—`sei và, jānibā tâhā päche'

“There is a prediction that in the future a brāhmaṇa will become the King of Bengal. The future will show whether this child is that personality.”

There was a prophecy amongst people that a great personality would be born in a brāhmaṇa family of Bengal and become king. Nilāmbara Cakravartī thought that perhaps this boy would in the future become King of Bengal. Time would tell.

TEXT 12

mahā-jyotir-vit vipra sabāra agrete
lagne anurūpa kathā lāgila kahite

Then that great astrologer brāhmaṇa began to speak before everyone present about the symptoms of the various houses in the child's horoscope.

Nilāmbara Cakravartī was a learned teacher of the science of astrology. Therefore he began to explain the various lagnas of the Lord's horoscope to the people present there. The word mahā-jyotir-vit is explained as follows:

śankhe taile tathā māmsa
vaidye jyotisike dvije
yātrayām pathi nidrāyām
mahaccabdo na diyate

“If one adds the prefix mahā to śankha (conch), taila (oil), māmsa (flesh), vaidya (doctor), jyotis (astrologer), brāhmaṇa, yatra (journey), patha (path), and nidrā (sleep) it will produce an opposite meaning (The word mahā-śankha refers to impure bones, the word mahā-taila refers to the rotten liquid of a dead body, the word mahā-māmsa refers to human flesh, the word mahā-vaidya refers to a foolish doctor, the word mahā-jyotis refers to a foolish astrologer, the word mahā-brāhmaṇa refers to a low-class brāhmaṇa, and the next three—mahā-yatra, mahā-patha, and mahā-nidrā—mean “death.”). Therefore mahā should not be added to these words.” But in this case it is to be understood that Nilāmbara Cakravartī was learned and expert in the science of astrology. The word mahā-jyotir-vit may also indicate one who is learned and expert in the spiritual science.

TEXT 13

“lagne yata dekhi ei bālaka-mahimā
rājā hena, vākye tānre dite nāri sīmā

“The qualities I see in this child's horoscope are beyond those of a king, if fact, they are beyond all description.

While calculating the lagnas, Nilāmbara Cakravartī could understand the child's wonderful qualities. The words rājā hena mean “as good as a king” or “topmost.” Actually no one can properly describe the qualities of this child.

TEXT 14
“This child will be more learned than Brhaspati. He will soon manifest a reservoir of all good qualities.”

Brhaspati is the most learned personality in the heavenly planets. Mahâprabhu would surpass Brhaspati in spiritual knowledge rather than in insignificant material knowledge. In other words, the knowledge of Brahman obtained through the material senses of Sârvabhauma Bhaṭṭācārya, the incarnation of Brhaspati, was vanquished by the Lord, just as darkness is vanquished by the rising of the sun. In this way the Lord would enlighten him with spiritual knowledge, in the form of service to Lord Kṛṣṇa. Śrīmān Mahâprabhu does not have to endeavor to gradually acquire knowledge as an experienced person labors hard to gradually acquire knowledge, for He is the ocean of all auspicious qualities. Therefore on the slightest pretense He will display full mastery in all fields of knowledge.

TEXT 15

seikhâne vipra-rûpe eka mahâjana
prabhura bhavisya-karma karaye kathana

In that assembly was one great brâhmaṇa devotee, who began to describe the Lord's future activities.

At the time of calculating the Lord's horoscope, a great personality, well-versed in spiritual knowledge, was present there in the form of a brâhmaṇa. He began to describe Mahâprabhu's future transcendental activities, or His distribution of love of God.

TEXT 16

vipra bale,—“e śiśu sâksât nârâyana
inhâ haite sarva-dharma haibe sthâpana

He said, “This child is nondifferent from Nârâyana. He will reestablish religious principles.

The brâhmaṇa said, “This boy is Nârâyana Himself, Lord of all lords. He alone will properly reconcile the conflicting principles of various religious preachers.”

TEXT 17

inhâ haite haibeka apûrva pracâra
ei śiśu karibe sarva-jagat uddhâra

“He will preach wonderfully and thus deliver the entire world.

“This child will distribute throughout the world the splendor of devotional service, which has never before been preached. He will deliver everyone from their narrow-minded desires for material enjoyment, fruitive activities, and speculative knowledge and fix them in their eternal occupation—devotional service to the
Supreme Lord.”

TEXT 18

brahmā, śiva, suka yāhā vānecha anuksana
inhā haite tāhā pāibeka sarva-jana

“People will receive from Him love of God that is desired by even Brahmā, Śiva, and Śukadeva.

In the Caitanya-candrāmṛta (18 and 55) it is stated: “The dear devotees of Lord Gaura happily enjoy pastimes on the splendid path of pure devotional service, which great sages like Vyāsadeva could not thoroughly understand, which material intelligence has no power to enter, which Śukadeva Gosvāmī could not reveal, and which merciful Lord Krṣṇa never revealed to His devotees. O Lord Caitanyakendra, who enlightens the ignorant, if You grace me with Your merciful glance, then even though I am a wretch I will not be far away from the wonderful path of pure devotion, which is rarely attained by Śiva, Śukadeva, Uddhava, Nārada, and other great souls.”

This child will indiscriminately give everyone that which great personalities like Lord Brahmā, Lord Śiva, and Śukadeva Gosvāmī always desire to obtain.

TEXT 19

sarva-bhūta-dayālu, nirveda daraśane
sarva-jagatera prīta haiba ihāne

“Just by seeing Him, the people of this world will develop love for Him, compassion for other living entities, and detachment from material enjoyment.

By seeing Śrīmān Mahāprabhu, the people of this world will develop love for Gaura-Krṣṇa and become kind to all living entities and equal in happiness and distress.

TEXT 20

anyera ki dāya, viṣṇu-drohi ye yavana
tāhārāo e śīṣura bhajibe carana

“What to speak of others, even Yavanas who are averse to Viṣṇu will worship the lotus feet of this child.

In the Caitanya-candrāmṛta (2) it is stated: “Those who are untouched by any piety, who are completely absorbed in irreligion, and who have never received the merciful glance of the devotees or been to any holy place sanctified by them are still ecstatically dancing, loudly singing, and even rolling about on the ground because they are intoxicated by tasting the nectar of the transcendental mellows of pure love of God, given by Lord Caitanya. Let me therefore glorify that Lord Caitanya Mahāprabhu.”

The Yavanas are naturally averse to Lord Viṣṇu. But even such Yavanas will give up such propensities to follow the footsteps of Śrī Gaurāṅga.
TEXT 21

ananta brahmânde kârta gâïba ihâna
å-vipra e śisure karihe pranâma

“His glories will be sung in innumerable universes, and everyone, including brâhmaṇas, will offer respects to this child.

The word ihâna means “His.” Brâhmaṇas are the spiritual masters of all other varnas—ksatriyas, vaïśyas, śudras, and antyajas, or mlecchas. Such brâhmaṇas will also offer obeisances to this child, and the entire universe will become maddened by the fragrance of His fame.

TEXT 22

bhâgavata-dharma-maya ihâna śarira
deva-dvija-guru-pitr-mâtr-bhakta dhîra

“He is the personification of religious principles and the benefactor of the demigods, the brâhmaṇas, the spiritual masters, His father and mother, and the sober devotees.

In the Śrīmad Bhâgavatam (7.11.7) it is stated: “The Supreme Being, the Personality of Godhead, is the essence of all Vedic knowledge, the root of all religious principles, and the memory of great authorities. O King Yudhiṣṭhira, this principle of religion is to be understood as evidence. On the basis of this religious principle, everything is satisfied, including one's mind, soul and even one's body.” The gross body and subtle mental functions are all foreign. The soul's eternal activities are called bhâgavata-dharma. The transcendental body of this child is direct service of the Supreme Lord. In other words, He is the personification of devotional service to Lord Kṛṣṇa. Therefore godly qualities like subordination to the demigods, brâhmaṇas, spiritual masters, father, and mother, who are all devotees of Viṣṇu, are all present in Him.

TEXT 23

visnu yena avatari laøyâyena dharma
sei-mata e śisu karibe sarva-karma

“Just as Lord Viṣṇu incarnates and induces people to follow religious principles, this child will perform similar activities.

Whenever there is danger in this material world, the demigods pray to the Supreme Lord. Lord Viṣṇu then incarnates and protects the demigods and human beings from the danger. This child will also be as powerful as Lord Viṣṇu while He fulfills His mission.

TEXT 24

lagne yata kahe śubha laksana ihâna
kâra sakti âche tâhâ karite vyâkhyâna?
“Who has the power to explain the auspicious symptoms that are found in the houses of this child's horoscope?

TEXT 25

dhanya tumi, mśra-purandara bhāgyavān
yānra e nandana, tānre rahuka pranāma

“O Jagannātha Miśra, you are indeed glorious and fortunate, because this child is your son. I offer my obeisances unto you.

Seeing Jagannātha Miśra's son and hearing His glories, everyone considered Jagannātha Miśra most fortunate. They congratulated him and offered him their obeisances.

TEXT 26

hena kośṭhi ganilāṇa āmi bhāgyavān
śrī-viśvambhara'-nāma haibe iḥāṇa

“I am also fortunate to have had the privilege of calculating His horoscope. This child's name will be Śrī Viśvambhara.

The brāhmaṇa decided, “I have become fortunate simply by calculating the horoscope of the Lord. The name of this child will be Viśvambhara.”

TEXT 27

ihāṇe bālibe loka `navadvipa-candra' e bālake jāniha kevala parānanda

“Yet people will call Him Navadvipa Candra. Know for certain that this child is the personification of spiritual ecstasy.”

People will call this child Navadvipa Candra, and they will know Him as the embodiment of unalloyed ecstasy.

TEXT 28

hena rase pāche haya duhkhera prakāśa
ataeva nā kahila prabhura sannyāsa

The brāhmaṇa did not mention anything about the Lord's accepting sannyāsa out of fear for creating a distressful condition amidst the joyous occasion.

Although the brāhmaṇa foresaw auspicious symptoms indicating the Lord's acceptance of sannyāsa, out of fear of disturbing the festive atmosphere he did not disclose this unhappy news.

TEXT 29

śuni' jagannātha-miśra putrera ākhyāṇa
ānande vihvala, vipre dite cāhe dāna

Jagannātha Miśra was overwhelmed with ecstasy upon hearing the child's glories, and he desired to give something in charity to the brāhmaṇa.

TEXT 30

kīchū nāhī—sudaridra, tathāpi ānande
vipreca carane dhari’ miśra-candra kānde

But because Jagannātha Miśra was extremely poor, he simply took hold of the brāhmaṇa's feet and cried.

TEXT 31

seha vipra kānde jagannātha-pā'ye dhari’
ānande sakala-loka bale `hari` `hari`

The brāhmaṇa then grabbed hold of Jagannātha Miśra's feet and cried, while the people present there chanted, “Hari! Hari!” in ecstasy.

TEXT 32

divya-kośṭhi śuni' yata bāndhava sakala
jaya-jaya diyā sabe harena mangala

Hearing the Lord's extraordinary horoscope, the friends and relatives there happily chanted, “Jaya! Jaya!”

The word divya-kośṭhi refers to the horoscope of a godly personality.

TEXT 33

tata-kśane āīla sakala vādyakāra
mṛdanga, sānāi, vamśī bājaye apāra

At that time various musicians came and began to enthusiastically play mṛdangas, sānāi, and flutes.

A mṛdanga is a clay oblong drum shell with the right and left open ends covered by leather smeared with mangosteen and stretched in place and connected together by leather strips. It is a famous instrument used in sankirtana. The use of mṛdangas was current even during the time of the Lord's appearance. The sānāi is an brass musical wind instrument with holes in it.

TEXT 34

deva-strīye nara-strīye nā pāri cinite
deve nare ekatra haila bhāla-mate
Demigoddesses mixed unnoticed with the ladies present there.

After understanding that the Lord had advented, the wives of the demigods mixed with the ladies of this world and assembled at the house of Jagannātha Miśra with a desire to see the Lord. No one could distinguish the demigoddess from the worldly women.

TEXT 35

deva-mātā savya-hāte dhânya-dūrva laiyā
hāsi' dena prabhu-sīre `cīrāyu' baliyā

Aditi, the mother of the demigods, with her right hand placed paddy and dūrva grass on the head of the child and blessed Him, saying, “Live a long life.”

The word savya-hāte in this verse means “right hand.” The word deva-mātā refers to Aditi, the wife of Kaśyapa Muni.

TEXT 36

cīrā-kāla prthivīte karaha prakāśa
ataeva `cīrāyu' baliyā haila hāsa

She desired that the Lord would always remain on this earth planet, therefore she smiled as she blessed Him with the words, “Live a long life.”

TEXT 37

apūrva sundarī saba śacī-devi dekhe
vārtā jijnāsite kāro nā āise mukhe

Although mother Śacī saw the beautiful demigoddesses there, she was too shy to inquire about their identities.

TEXT 38

śacīra carana-dhālī laya devi-gana
ānande śacīra mukhe nā āise vacana

The demigoddesses took the dust from Śacidevi’s feet, and Śacī became speechless out of joy.

TEXT 39

kibā ānanda haila se jagannātha-ghare
vedete anante tāhā varnīte nā pāre

The happiness experienced in the house of Jagannātha Miśra could not be described by either Lord Ananta or the Vedas.
TEXT 40

loka dekhe,—śacī-grhe sarva-nadiyāya
ye ānanda haila, tāhā kahana nā yāya

People at the house of Śacī and throughout Nadia felt such ecstasy that it is beyond description.

TEXT 41

ki nagare, kibā ghare, kibā gangā-tire
niravadhi sarva-loka hari-dhvani kare

Whether in the village, in the houses, or on the banks of the Ganges—everywhere, people continually chanted the names of Lord Hari.

TEXT 42

janma-yātrā-mahotsava, niśāya grahaṇe
ānande kareṇa, keha marma nāhi jāne

Everyone observed the festival of the Lord's appearance while thinking they were celebrating the occasion of the eclipse.

Since there was a lunar eclipse that night, many people unknowingly celebrated the appearance of Mahāprabhu. Although the celebrations were performed on account of the lunar eclipse, they were actually meant for the Lord's appearance. Common men, however, did not understand this fact.

TEXT 43

caitanyera janma-yātrā—phālgunī pūrṇimā
brahmā-ādi e tīthira kare arādhanā

Lord Caitanya appeared on the full moon night of the month of Phālguna, a day thus worshiped by Brahmā and others.

TEXT 44

parama-pavitra tithi bhakti-svarūpinī
yanhi avatīrṇa haitena dvija-mani

This day is the reservoir of devotional service and therefore most sanctified, because the Supreme Lord, the best of the brahmaṇas, appeared on that day.

The demigods headed by Lord Brahmā also worshiped the full moon night of the month of Phālguna, the appearance day of Śrī Caitanya. The full moon night of the month of Phālguna is a spiritual day that is suddha-sattva-mayī, comprised of pure goodness, and sākṣād-bhakti-svarūpinī, the personification of devotional service.
TEXT 45

nergyandam janma mañgi sukla trayodaśi
gauracandra-prakāsa phālguni paurnamāsī

Lord Nityānanda appeared on the thirteenth day of the waxing moon in the month of Magha, and Gauracandra appeared on the full moon evening in the month of Phālguna.

TEXT 46

sarva-yātrā mañgala e du pūnya-tithi	sarva-subha-lagā adhisthāna haya iti

These two days are most auspicious because all favorable planetary conjunctions are present on these days.

TEXT 47

eteke e du tithi karile sevana
krṣna-bhakti haya, khande avidyā-bandhana

Therefore whoever observes these two days attains devotion to Lord Kṛṣṇa and freedom from the bondage to ignorance.

TEXT 48

Īśvarera janma-tithi ye-hena pavitra
taiṣnavera sei-mata tithira caritra

Just as the appearance day of the Lord is sanctified, the appearance days of the Vaiṣṇavas are also.

In the Brahma Purāṇa it is stated: “Fortunate are those persons of Kali-yuga who observe the appearance days of Viṣṇu by staying awake at night and fasting. They are not subject to the great fear of rebirth in the material world. Wherever they reside, Kali cannot affect them. Observing vows on the appearance days of the eternal Supreme Lord gives liberation. These observances of vows for the pleasure of Viṣṇu are the greatest good in this life and the next, the greatest dharma.”

By observing these two auspicious days—the thirteenth day of the waxing moon in the month of Magha (January-February) and the full moon day in the month of Phālguna (March-April)—a conditioned soul's nescience is destroyed and his propensity for serving Kṛṣṇa is awakened. One may observe the appearance day of the Lord by fasting and holding a festival.

Just as the appearance day of the Lord is pure, the appearance days of the Lord's devotees are also pure. One must certainly hold festivals on those days.

TEXT 49
gauracandra-āvirbhāva sune yei jānē
duḥkhā nāhi tārā jānme và maranē

Whoever hears about the appearance of Lord Gauracandra will never feel distress, either during this life or at the time of death.

TEXT 50
śūne caitanya-kathā bhakti-phala dhare
janme-janme caitanyera saṅge avatāre

By hearing the topics of Śrī Caitanya, one attains the fruit of devotional service to the Supreme Lord and accompanies the Lord in His pastimes life after life.

It is stated in the Śrīmad Bhāgavatam (11.11.23-24): “My dear Uddhava, narrations of My pastimes and qualities are all-auspicious and purify the entire universe. A faithful person who constantly hears, glorifies, and remembers such transcendental activities, who through dramatic performances relives My pastimes, beginning with My appearance, and who takes full shelter of Me, dedicating his religious, sensual, and occupational activities for My satisfaction, certainly obtains unflinching devotional service to Me, the eternal Personality of Godhead.”

If a living entity hears the topics of Śrī Caitanyadeva, his service attitude is awakened and he can accompany Śrī Caitanya in each of His incarnations within this world.

TEXT 51
ādi-khanda-kathā bāda śūnte sundara
yanhi avatirna gauracandra maheśvara

The topics of Ādi-khanda are most pleasing to hear, because they describe the appearance of the Supreme Personality of Godhead, Lord Gauracandra.

TEXT 52-53
e saba lilāra kabhu nāhi pariccheda
`āvirbhāva` `tirobhāva` mātra kahe veda
caitanya-kathāra ādi, anta nāhi dekhi
tānhāna kṛpāya ye bolāna, tāhā likhī

Although the Vedas describe the Lord’s “appearance” and “disappearance,” there is actually no end to His pastimes. I don't see any beginning or end of the topics of Śrī Caitanya. I simply write down whatever He mercifully induces me to speak.

In the Caitanya-caritāmṛta (Madhya 20.382-391, 393, 395) it is stated: “The consecutive pastimes of Kṛṣṇa are manifest in one of the innumerable universes moment after moment. There is no possibility of counting the universes, but in any case some pastime of the Lord is being manifest at every moment in one
universe or another. Thus the Lord's pastimes are like flowing Ganges water. In this way all the pastimes are manifested by the son of Nanda Mahārāja. Lord Kṛṣṇa exhibits His pastimes of childhood, boyhood and pre-youth. When He reaches pre-youth, He continues to exist eternally to perform His rāsa dance and other pastimes. Descriptions of Kṛṣṇa's eternal pastimes are in all revealed scriptures. But one cannot understand how they are continuing eternally. Let me give an example by which people may understand Lord Kṛṣṇa's eternal pastimes. An example can be found in the zodiac. The sun moves across the zodiac day and night and crosses the oceans between the seven islands one after the other. According to Vedic astronomical calculations, the rotation of the sun consists of sixty dandas, and it is divided into thirty-six hundred palas. The sun rises in steps consisting of sixty palas. Sixty palas equal one danda, and eight dandas comprise one prahara. Day and night are divided into eight praharas—four belonging to the day and four belonging to the night. After eight praharas, the sun rises again. Just like the sun, there is an orbit to Kṛṣṇa's pastimes, which are manifest one after the other. During the lifetime of fourteen Manus, this orbit expands through all the universes, and gradually it returns. Thus Kṛṣṇa moves with His pastimes through all the universes, one after another. The cycle of His pastimes turns like a wheel of fire. Thus Kṛṣṇa exhibits His pastimes one after the other in every universe. Since all Kṛṣṇa's pastimes are taking place continuously, at every moment some pastime is existing in one universe or another. Consequently these pastimes are called eternal by the Vedas and Purāṇas."

In the Laghu-bhāgavatāmṛta (Pūrva 363, 385, 392, and 421) it is stated: “Just as Śrī Kṛṣṇa is the primeval Lord, or unborn, His pastimes of appearance and disappearance are beginningless. By His own supreme will, Lord Mukunda repeatedly manifests His pastimes of appearance and disappearance in this world. He is aja, or unborn, yet He takes birth. One may ask how a person who is unborn can take birth; it appears completely contradictory. In order to reconcile this contradiction, one may reply that the Supreme Lord is inconceivable, full of opulences, and completely spiritual. Since there is no tinge of transformation in the Supreme Lord and His devotees, they are both unborn; and though their birth is not due to sexual intercourse, they appear in a pure heart as the sun appears in the east and are therefore also born. As the fire present in the form of heat within jewels and wood manifests due to a particular cause, Lord Kṛṣṇa manifests His wonderful pastimes of appearance and disappearance at a particular time due to a particular cause. The principle cause of His manifesting pastimes of appearance and disappearance is His desire to bless His devotees and spread the glories of His famous pastimes. Another principle cause for His appearance is to exhibit mercy on His dear devotees like Vasudeva, who are constantly being tortured by formidable demons. Brahmā and other demigods' prayers to the Lord for diminishing the burden of the earth, even today, are secondary causes for the Lord's appearance. If His dear devotees are eager to see Him, then Lord Kṛṣṇa, who is an ocean of mercy, immediately exhibits His pastimes to them. Even today some most fortunate devotees who are overwhelmed with love and devotion happily see the sporting pastimes of Kṛṣṇa in Vrnda-vana. Therefore the fully independent Supreme Lord manifests before one's eyes by His own sweet will; but since He is not the object of material vision, He is not seen by material eyes.” Elsewhere in Laghu-bhāgavatāmṛta (Pūrva 427) it is stated: “It is clearly stated in the Śrīmad
Bhāgavatam and other Purāṇas that the pastimes of Kṛṣṇa are eternal.”
In his commentary on the above quoted verse from Laghu-bhāgavatāmṛta, Śrīla Baladeva Vidyābhūṣana has stated: “Since the pastimes of the Lord are activities, there must be a beginning and an end, otherwise the pastimes cannot be complete. But if the pastimes have a beginning and an end, how can they be considered eternal? In answer to this it is replied in the Gopāla-tāpāni: eko 'pi san bahudhā yo 'vabhāti—Although Lord Viṣṇu is one, He manifests in many forms,' and in the Viṣṇu Purāṇa: ekāneka-svarūpāya—Lord Viṣṇu is one as well as many.' These two statements prove the unlimitedness of the Supreme Lord. The Chāndogya Upaniṣad describes the devotees of the Lord as follows: sa ekadā bhavati tridhā—He is one kind and three kinds.' From this statement of the Chāndogya Upaniṣad it is understood that each of Lord Viṣṇu's associates are also unlimited. Also in the Rg Veda (1.54.6) it is said: paramam padam avabhāti bhūri—The supreme abode of Kṛṣṇa is unlimitedly manifested.' From this statement of the Rg Veda the unlimitedness of the pastime places of the Supreme Lord is also confirmed. From these statements that establish the unlimitedness of the Supreme Lord, His devotees, and His abode, it is understood that the pastimes of the Supreme Lord are not temporary. Despite the beginning and end of the various pastimes of the Lord's various incarnations, all such pastimes are factually eternally enacted; they simply appear to begin in one place while ending in another. In this way, because there is no gap in the pastimes, they are called eternal. If one accepts that the pastimes of the Lord are eternal, the doubt may still arise that since His pastimes have a beginning, they must certainly end. In reply, it is understood that although the pastimes of a particular form of the Lord take place at a particular time, they are, nevertheless, eternal. Śankarācārya has stated in his commentary on the Brahma-sūtras (1.3.28): 'If someone says, “He has cooked, he has cooked,” that does not mean he has cooked twice.' In the Govinda-bhāṣya on the Brahma-sūtras (3.3.11) it is stated: 'If someone utters “Cow, cow,” that does not mean two cows.' Therefore even though the Supreme Lord has multiple forms, They are all one. There is no doubt about it. In the Vedas it is stated: eko devo nitya-līlānurakto bhakta-vyāpi bhakta-hrdy antar-ātmā—The one Supreme Lord Viṣṇu is eternally engaged in diverse pastimes and situated in the hearts of His devotees as the Supersoul.’”
One may consult the Śrīmad Bhāgavatam (3.2.15, 10.9.13, 10.14.22, 1.10.26) as well as the Brhad-vaiṣṇava-toṣaṇi, wherein it is stated:

nityāvatāro bhagavān
nitya-mūrtir jagat-patih
nitya-rūpo nitya-gandho
nityaiśvarya sukhānubhūh

“The Supreme Personality of Godhead constantly appears as an avatāra. The Lord of the universe has an eternal form, eternal fragrance, eternal opulences, and is full of eternal bliss.” The Padma Purāṇa (Pāṭāla-khaṇḍa) gives the following evidence: paśya tvām darśayisyāmi svarūpaṁ veda-gopitam—“I will show you My personal form, which is unknown to the Vedas.”

idam eva vadyanty ete
vedāh kāraṇa-kāranam
satyam vyāpi parānandam
cid-ghanam śāśvatam śivam

“The Vedas confirm that this form of Mine is the cause of all causes, the all-pervasive, supremely blissful, full of knowledge, eternal, all-auspicious Absolute Truth.”

anāma-rūpa evāyam
bhagavān harīr iṣVARah
akarteti ca yo vedaih
smṛtibhis cābhidhiyate

“It is the Personality of Godhead, Lord Hari, whom the Vedas and smṛtis describe as having no name or form and having nothing to do.”

sac-cid-ānanda-rūpatvāt
syāt krṣno ‘dhokṣajo ’py asau
nija-sakteḥ prabhāvena
svam bhaktān darsayet prabhuh

“Adhokṣaja is called Krṣṇa because He has an eternal form full of knowledge and bliss. He shows Himself to His devotees by the influence of His own energy.” In the Mahābhārata (Sānti 339.44-45) it is stated:

etat tvaYā na vijñeyam
rupavān iti dṛṣyate
iccHaṇ muḥūrttāt naṣyeYam
iśo 'ham jagatām guruḥ

māyā hy esā mayā srstā
yan mām paśyasi nārada
sarva-bhūta-gunair yuktāṁ
naiva tvam jñātum arhāsi

“Do not consider that I am visible because I have a material form. If I wish I can disappear within a second. I am the controller and spiritual master of the universe. O Nārada, the form of Mine that you are now seeing is the creator of the illusory energy, therefore you should know that I am completely unaffected by the three modes of material nature.” The Vāsudeva Upaniṣad (6.5) states:

sad-rūpam advayam brahma
madhyādy-anta-vivarjītam
sva-prabhām sac-cid-ānandaṁ
bhaktāyā jānati cāvyayam

“[The Lord's] transcendental form is the Absolute Truth, devoid of duality or of beginning, middle, or end. It is self-effulgent, eternal, and full of knowledge and bliss. Only through devotional service can one understand that form to be infallible.” It is further stated in the Vāsudevādhyātma:

aprasiddhes tad-gunānām
anāmo 'sau prakīrtitah
aprākṛtatvād rūpasāpy
arūpo 'sāv udāryate

sambandhena pradhānasya
harer nāsty eva kartatā  
akartāram atah prāhuḥ  
purāṇam tam purā vidaḥ

“Because His qualities are generally unknown, He is said to have no name. Because His form is not material, He is said to be formless. And because Lord Hari does nothing in relationship with the material nature, He is said to be inactive.” In the Nārāyanādhyātma it is also stated:

nityāvyakto 'pi bhagavān  
iksyate niṣa-śaktitah  
tāmṛte paramātmānam  
kaḥ paśytāmitam prabhum

“The Lord, though He is eternally unmanifested, is visible by His own energy. Without the assistance of His energy, who can see the immeasurable Lord, the Supersoul?”

Regarding the appearance and disappearance of the Lord, the Brahmāṇa Purāṇa says:

anādeyam aheyam ca  
rūpam bhagavato hareh  
āvibhāva-tirobhaḥāv  
asyokte graha-mocane

“The form of Lord Hari is neither abominable nor meant for rejection. His manifestation in this world is called ‘appearance,’ and the ending of His manifest pastimes is called ‘disappearance.’” In his commentary on the Śrīmad Bhāgavatam (4.23.11) Śrī Madhvācārya writes as follows:

āvibhāva-tirobhaḥāvau  
jñānasya jñānino 'pi tu  
apēksyājñas tathā jñānam  
uttanantam iti cacyate

“The Lord appears and disappears for the sake of the wise, but He also appears to enlighten the ignorant.”

Evidence for the words kahe veda—“the Vedas describe” in verse 52 may be seen in the following statements from the Gopāla-tāpani Upaniṣad (1.21): Eko vaśi sarva-gah krṣṇa idyah—“That one Krṣṇa is the Supreme Personality of Godhead, and He is worshipable,” and eko 'pi san bahudāh yo 'vabhāti—“Krṣṇa is one, but He is manifested in unlimited forms and expanded incarnations;” the Kaṭha Upaniṣad (2.2.13): nityo nityānām cetanaś cetanānām eko bahūnām yo vidadhāti kāmān — “There are innumerable eternal living entities who are eternally and totally dependent upon the supreme singular living entity, the Supreme Lord;” the Chāndogya Upaniṣad (7.26.1): sa ekadhā bhavatī tridhā—“He is one kind and three kinds;” and also the Bhagavad-gītā (4.6): ajo 'pi sann avyayātmā—“Although I am unborn and My transcendental body never deteriorates.”

The pastimes of the Supreme Lord are uninterrupted just like a wheel of fire; they are not products of fruitive workers' temporary imagination that fade away in due course of time. By stating that the eternal Absolute Truth appears in and then disappears from this world in His complete spiritual form, the Vedic literatures
confirm that the eternal pastimes of the Lord are displayed in this temporary material world. Śrī Caitanya-deva is unlimited and complete. Since the topics related with Śrī Caitanya-deva are nondifferent from Him, such topics are also without beginning or end. He is fully independent and the controller of the living entities, therefore following the process of disciplic succession I write whatever He inspires me.

TEXT 54
bhakta-saṅge gauracandra-pade namaskāra
ithe aparādha kichu nahuka āmāra

I offer my respectful obeisances unto Śrī Gauracandra along with His devotees so that I may not commit any offenses at their feet.

TEXT 55
śrī kṛṣṇa-caitanya nityānanda-cānda jāna
vṛndāvana dāsa tachu pada-yuge gāna

Accepting Śrī Caitanya and Nityānanda Prabhu as my life and soul, I, Vṛndāvana dāsa, sing the glories of Their lotus feet.

Thus ends the English translation of the Gaudiya-bhāṣya of Śrī Caitanya-bhāgavata, Chapter Three, entitled “Calculation of the Lord’s Horoscope.”

Chapter Four
Name-giving Ceremony, Childhood Pastimes, and Thieves Kidnap the Lord
This chapter describes Śrī Gaurahari’s childhood pastimes, His crawling as a child, His name-giving ceremony, the kidnapping of Nimāi by two thieves, and the two thieves falling under the influence of Viṣṇu’s illusory energy and returning Nimāi to the house of Jagannātha Miśra thinking it to be their own house. Śrī Gauracandra daily manifested wonderful childhood pastimes and increased the happiness of Śacī and Jagannātha. Śrī Viṣvarūpa, the incarnation of Sankarsana, also served Gaurahari by holding Him on His lap. The relatives who were filled with parental affection for Gaura-gopāla displayed their intense affection for Him by chanting viṣṇu-raksā or devi-raksā-mantras, aparājīta-siotras, and mṛṣimha-mantras to protect Him. Surrounded by relatives and accompanied by singing and the playing of musical instruments, Śacīdevi observed the ceremony marking the beginning of the Lord’s crawling by worshiping the Ganges and goddess Śaṣṭhi, thus exhibiting her unalloyed paternal affection for the Lord. On the pretext of crying, the child Gaura induced everyone to chant the names of Hari and thus filled the house of Śacī with the name of Kṛṣṇa. One time, in the absence of His parents, the four-month-old Gaura-gopāla scattered all the items in the house about the floor. When He understood that His mother was returning, He immediately lay in bed and cried. Mother Śacī stopped the child from crying by chanting the names of Hari and was then surprised to see the mess in the house. In parental affection, Jagannātha Miśra and other elder devotees concluded that the mess was certainly not made by the child, rather, some invisible demon, being unable to harm the child, who was protected by mantra, caused the heavy loss by
scattering the items about the house in order to satisfy his anger. Eventually, when
the time arrived for Nimāi's name-giving ceremony, the greatly learned Nīlāmbara
Cakravartī and the chaste women who were full of affectionate for Gaura all
assembled at the house of Śacī. Due to the advent of the child, the whole country
became jubilant, everyone's miseries were mitigated, devotion rained on the fertile
soil of the people of the world, and the lack of kīrtana was eliminated. Therefore,
after careful consideration, the learned scholars gave Gaurahari the name
Viśvambhara. The name of Viśvambhara is also found in the Supreme Lord's other
incarnations who maintain the universe. According to the calculation of His
horoscope, Gaurahari was ascertained to be the source of all Viṣṇu avatāras and
the original Personality of Godhead. The chaste women who were filled with
paternal affection desired a long life for the child, so they named the child Nimāi
in order to discourage Death from approaching Him. Therefore the name
Viśvambhara, given by the learned scholars, is the primary name, and the name
Nimāi, given by the chaste ladies, is secondary. During the name-giving ceremony
Jagannātha Miśra placed rice paddy, puffed rice, gold, silver, and Śrīmad
Bhāgavatam in front of Nimāi in order to ascertain the child's propensities. Rather
than grabbing the business items—rice paddy, puffed rice, gold, and silver—meant
for the vaisya community, Nimāi grabbed the Śrīmad Bhāgavatam and identified
Himself as a brāhmaṇa. As Nimāi grew up, He attracted everyone with His crawling
pastimes. One day Gaura-Nārāyana saw the snake Śeṣa in the courtyard. After
playing with Him for a while, the Lord exhibited His pastimes of resting on the
bed of Śeṣa by laying on the coils of the snake. When everyone began to cry in fear
of Nimāi's danger from the snake, the snake left on its own accord. Seeing Nimāi's
enchanting beauty, Śacī and Jagannātha considered that He was some great
personality. As soon as the child Nimāi heard the name of Hari, He would
immediately smile and begin to dance. Otherwise He would continue to cry until
He heard the name of Hari. Therefore from the time of sunrise the ladies would
surround the child and loudly chant the names of Hari while clapping their hands,
and Nimāi would respond by dancing and rolling on the ground. When both
strangers and acquaintances were captivated by the Lord's beauty and offered Him
sweets and bananas, the Lord would bring those foodstuffs and distribute them as
prasāda to the ladies who were engaged in chanting the names of Hari. Sometimes
Nimāi displayed the pastimes of entering a neighbor's house to drink milk or eat
and spoil the household items. One day as Nimāi was playing outside His house,
two thieves kidnapped Him out of greed to steal the child Gaura's ornaments.
Later, being bewildered by the illusory energy of Viṣṇu, the thieves returned the
Lord to the house of Jagannātha Miśra. When Jagannātha Miśra and others present
heard Nimāi describe His kidnapping, they could not understand what had
happened due to the Lord's illusory energy.

TEXT 1

*jaya jaya kamala-nayana gauracandra
jaya jaya tomāra premera bhakta-vrnda*

All glories to the lotus-eyed Lord Gauracandra! All glories to Your devotees,
who are filled with pure love of God!
The word *kamala-nayana* indicates lotus eyes. All glories to Śrī Gaurāṅga, and all
glories to His devotees, who are bound by love for the Lord. Due to envy and a
poor fund of knowledge some neophyte devotees glorify only Mahāprabhu and do
not glorify His dear devotees. In this way they confirm that they have a hellish
mentality. In order to vanquish the narrow-mindedness of these nondevotees, the
author, who is a great Vaiṣṇava ācārya, glorifies the Lord's devotees, considering
them associates of the Lord.

TEXT 2

*hena subha-drṣṭi prabhu karaha a-māyāya
ahar-niśa cītta yena bhajaye tomāya*

O my Lord, please cast Your glance of causeless mercy on me, so that my mind
may worship You day and night.

The word *a-māyā* indicates nonduplicitity and an absence of illusion. In his
commentary on the *Śrīmad Bhāgavatam* (1.3.38), Śrīdhara Svāmipāda has
explained that the word *amāyayā* means “without duplicity.” When a living entity
is deceived, covered, and thrown by the illusory energy, he develops desires for
material enjoyment, but when he surrenders unto the Supreme Lord, he is
uncovered, undisturbed, and freed from the desires for material enjoyment; this is
Lord Kṛṣna’s nonduplicitous merciful glance. As a result of this merciful glance, a
living entity is able to constantly serve the Supreme Lord with a pure heart. The
author prays for such blessings in this verse.

TEXT 3

*hena-mate prakāśa haila gauracandra
sacī-grhe dine-dine bādaye ānanda*

In this way Śrī Gauracandra advented, and the happiness in the house of Śacī
increased day by day.

TEXT 4

*putrera śrī-mukha dekhi’ brāhmaṇi brāhmaṇa
ānanda-sāgare donhe bhāse anuksana*

Seeing their son's beautiful face, the *brāhmaṇa* couple constantly floated in an
ocean of bliss.

The word *brāhmaṇi* refers to Śacīdevī, and the word *brāhmaṇa* refers to Jagannātha Miśra.

TEXT 5

*bhāire dekhiyā viṣvarūpa bhagavān
hāsiyā kareṇa kore ānandera dhāma*

When the most powerful Viṣvarūpa would see His brother, the reservoir of
pleasure, He would smile and take Him on His lap.

TEXT 6
yata âpta-varga âche sarva-parikare
ahar-nisa sabe thâki' bâlake âvare

All the relatives and friends of the Lord's family would gather around the child both day and night.

The word âvare means “cover” or “protect by surrounding.”

TEXT 7
‘viśnu-rakṣā' pade keha ‘devi-rakṣā' pade
mantra paâdi' ghara keha càri-dige veâde

Some would recite mantras invoking Lord Viśnu's protection, and some would recite mantras invoking goddess Durgâ's protection. Others would chant mantras while circumambulating the house.

The word viśnu-rakṣā indicates the chanting of prayers to Viśnu, who destroys all dangers, for protecting the child. The word devi-rakṣā indicates the chanting of prayers to Durgâ for protecting the child. The word veâde means “go around.”

TEXT 8
tâvat kândena prabhâ kamala-locana
hari-nâma āunile rahena tata-kṣana

Whenever the lotus-eyed Lord cried, He would stop only upon hearing the chanting of the names of Hari.

The word rahena means “to halt” or “to stop.” (This verb is used in Bangladesh even today.)

TEXT 9
parama sanketa eî sabe bûjhilena
kândilei hari-nâma sabei layena

As everyone came to understand this great mystery, they would all begin to chant the names of Hari whenever the Lord cried.

Everyone understood that if they did not chant the names of Hari, the Lord would continue crying, and if they would chant the names of Hari, the Lord would stop crying. Therefore they would chant the names of Hari before the Lord. Later, Mahâprabhu clearly explained the symptoms of a mahâ-bhâgavata, or exalted devotee, to Râmananda Vasu as follows:
yânhâra darâsane mukhe âise kṛṣna-nâma
tânhâre jâniha tumi 'vaiṣṇava-pradhâna'
“Śrī Caitanya Mahāprabhu said: A first-class Vaisnava is he whose very presence makes others chant the holy name of Kṛṣṇa.”

TEXT 10

sarva-loke āvariya thāke sarva-ksana
ekutuka karaye ye rasika deva-gaṇa

While the Lord was constantly surrounded by people, some mischievous demigods played pranks on them.

Lord Gaurahari desired to be always surrounded by many people. From His childhood the Lord inaugurated the sacrifice of chanting the names of Kṛṣṇa in the company of many people. Although the Lord destroys all dangers, lamentation, and fearfulness and awards immortality, the mischievous demigods found that His relatives who resided nearby and always stayed by His side were fearful, so in order to have some fun they scared them further.

TEXT 11

kona deva alakṣite grhete sāmbhāya
chāyā dekhi’ sabe bole,—‘yi cora yāya’

One of them secretly entered the Lord’s house, and when the people saw his shadow, they exclaimed, “There goes a thief!”

The word sāmbhāya means “to enter.”

TEXT 12

‘narasimha’ ‘narasimha’ keha kare dhvani
‘aparājitāra stotra’ kāro mukhe suni

Someone chanted, “Nṛsimha! Nṛsimha!” and someone offered prayers to Aparājitā, goddess Durgā.

It was a common practice at that time to chant the name of Nṛsimha in order to be delivered from danger. People who were attached to the worship of Durgā, however, chanted prayers to goddess Aparājita.

TEXT 13

nānā-mantre keha daśa dik bandha kare
uthila parama kalarava śacī-ghare

Someone else would protect the ten directions by mantra. In this way a commotion arose in the house of mother Śacī.

The process of protecting the ten directions with mantras in order to stop any danger from entering was also current.

TEXT 14
prabhu dekhi' grhara bahire deva yāya
sabe bole,—'ei-mata āse o pālāya'

As the demigod left the house after seeing the Lord, everyone exclaimed, “There he goes!”

Another reading for the second line is sabe bole, eī jāta-hārṇi palāya—“Everyone exclaimed, 'There goes that witch!''

TEXT 15

kehā bole,—‘dhara, dhara, ei cora yāya'
'Nṛsimha' 'Nṛsimha' keha dākaye sadāya

Someone said, “Catch him! Catch him! There goes the thief!” Someone else repeatedly chanted, “Nṛsimha! Nṛsimha!”

TEXT 16

kona ojhā bole,—‘āji edāili bhāla
nā jānis nṛsimhera pratāpa viśāla'

One exorcist said, “You are lucky you escaped today. You don't know the great power of Lord Nṛsimhadeva!”

The word ojhā is a corruption of the name Upādhyāya. People with such a name are generally physicians expert in chanting mantras to treat those suffering from ghosts, evil spirits, and snake bites. The great potency of the Nṛsimha-mantra is fierce and unbearable for ghosts, evil spirits, and apparitions.

TEXT 17

seikhāne thāki' deva āse alakṣite
paripūrna hailā māseka ei-mate

The demigods who were secretly standing there watching everything began to laugh, and in this way one month passed.

TEXT 18

bālaka-uttāna-parve yata nāri-gana
sacī-sange gangā-snāne karilā gamana

On the occasion of the child's coming out of the maternity room, the ladies accompanied Śacīdevi for bath in the Ganges.

The term bālaka-uttāna-parve refers to the occasion when a child is brought out of the maternity room. In ancient times the mother had to remain in the maternity room for four months after the child was born. This occasion is also known as sūrya-darsana-samskāra, or seeing the sun for the first time. It has now been established that after childbirth, brāhmaṇa mothers are contaminated for 21 days
and śudras mothers are contaminated for one month. At the time of Śrīmān Mahāprabhu the period of contamination for the mother of a newborn child was one month, as confirmed in verse 17: *paripūraṇa haila māsēka ei-mate*—“in this way one month passed.” Later on, Saṭṭi Mā, the wife of one Rāmaśāraya Pāla (of the āula-sahajiyā sect) came out of the maternity room right after giving childbirth on the grounds that the child was gifted by Lord Hari.

**TEXT 19**

vāḍya-gīṭa-kolāhale kari' gangā-snāna
āge gangā pūji' tabe gelā 'ṣaṣṭhi-sthāna'

As they went for bath, they sang and played musical instruments. They first worshiped the Ganges, and then they went to worship Saṣṭhi.

Saṣṭhi is an imaginary village goddess. This imaginary village goddess is worshiped in order to ensure that the child would not die early but would live up to sixty years. People say that goddess Saṣṭhi is to be worshiped on the sixth day after a child is born. This is part of the niskramana-samskāra, the occasion of coming out of the maternity room. The word saṣṭhi-sthāna refers to the place beneath either a peepal tree or a banyan tree where goddess Saṣṭhi is seated on a cat and holding a newborn child on her lap.

**TEXT 20**

yathā-vidhi pūji' saba devera carana
āilena grhe paripūraṇa nāri-gaṇa

After properly worshiping the feet of all the gods, the ladies returned home feeling satisfied.

Worshiping the feet of ordinary demigods is a mundane practice that is also called idol worship. According to the monist philosophy, this is the method of worshiping the Absolute Truth with qualities (saguna). According to the unalloyed devotees of Viṣṇu, however, all the demigods and demigoddesses are constitutionally servants of Lord Viṣṇu and part and parcel of Viṣṇu. Their eternal occupation is to serve Lord Viṣṇu.

**TEXT 21**

khai, kalā, taila, sindūra, guyā, pāna
sabāre dilena āi kariyā samāna

Mother Śacī then respectfully distributed roasted paddy, bananas, mustard oil, vermillion, betel nut, and pān to the ladies.

The word āi is a corruption of the word āryā (an address for an Āryan's mother) and is used throughout this book as an address for mother Śacī.

**TEXT 22**

bālakere āsiṣṭyā sarva-nāri-gana
calilena grhe, vandi’ āira carana

All the ladies then blessed the child, offered obeisances to mother Śacī, and departed for their respective homes.

TEXT 23

hena mate vaise prabhu āpana-lilāya
ke tāne jānīte pāre, yadi nā jānāya

In this way the Lord performed His pastimes. Who can understand them, unless they are inspired by the Lord?

TEXT 24

karāite cāhe prabhu āpana-kirtana
etad arthe kare prabhu saṅhane rodana

The Lord wanted everyone to chant His holy names, so He cried frequently.

TEXT 25

yata yata prabodha karaye nārī-gana
prabhu punah punah hari’ karaye krandana

The more the ladies tried to pacify the Lord, the more He would cry.

TEXT 26

‘hari hari’ bali’ yadi dāke sarva-jane
tabe prabhu hāsi’ cā’na śrī-candra-vadane

But as soon as they chanted the name of Hari, the Lord would smile and look at them with His moonlike face.

TEXT 27

jāniyā prabhura citta sarva-jana meli’
sadai balena ‘hari’ diya karatāli

Knowing the heart of the Lord, everyone continually chanted the name of Hari while clapping their hands.

TEXT 28

ānande karaye sabe hari-sankirtana
hari-nāme pūrṇa haila sacira bhavana

Everyone happily performed congregational chanting of the name of Hari, and
thus Śacī's house became filled with the sound of the holy name of Hari.

TEXT 29

ei-mata vaise prabhu jagannātha-ghare
gupta-bhāve gopālera prāya keli kare

As the Lord resided at the house of Jagannātha Miśra, He secretly performed pastimes similar to those of Gopālā Krṣṇa.

The phrase gopālera prāya means “like the son of Nanda, the king of the cowherd men.”

TEXT 30-31

ye samaya, yakhana nā thāke keha ghare
ye-kichu thākaye ghare, sakala vithāre

vithāriyā sakala phelāya cāri-bhite
sarva-ghara bhare taila, dugdha, ghola, ghṛte

Whenever there was no one home, the Lord would scatter things here and there and then pour oil, milk, buttermilk, and ghee on the floor.

The word vithāre is a corruption of the word vistāra, or “scattered here and there.” The word bhite is a corruption of the word bhitti, which means “direction.”

TEXT 32

jiani aise,—hena jāniyā āpane
sayane āchena prabhu, kareṇa rodane

When He understood that His mother was coming, He would lie down and begin to cry.

TEXT 33

'hari hari' baliyā sāntvanā kare mā'ya
ghare dekhe, saba dravya gaḍāgaḍi yāya

In order to pacify the crying child, mother Śacī would chant the name of Hari. Then she noticed the big mess in the room and inquired.

TEXT 34

'ke phelila sarva-grhe dhānya, cālu, mugda?'
bhāndera sahita dekhe bhāngā dadhi dugdha

“Who has scattered this paddy, rice, and dal all over the house?” She also noticed that the pots of yogurt and milk had been broken.
The word cālu means “rice.”

TEXT 35

sabe cāri-māsera bālaka āche ghare
́ke phelila?—hena keha bujhite nā pāre

No one could understand who had scattered everything about. There was only the four-month-old child at home.

TEXT 36

saba pariśapa āśi' milila tathāya
manusyera ciha-mātra keha nāhi pāya

All the relatives came there, but they were also unable to find a trace of who had done it.

TEXT 37

keha bole,—́dānava asiyāchila ghare
́rakṣā lāgí sīśure nārila langhibāre

Someone said, “Some demon must have come, but he was unable to attack the child due to the protective mantras.

The word dānava refers to the offspring of Danu, the wife of Kaśyapa. The words rakṣā lāgi means “by the influence of protective mantras and kavacas (amulets),” which the Lord enjoyed. The word nārila means “could not.” The word langhibāre means “to attack or commit violence.”

TEXT 38

śīsu langhibāre nā pāiyā krodha-mane
apacaya kari' palāila nija-sthane'

“Being unable to harm the child, he angrily made this mess and then fled away.”

The word apacaya means “loss” or “destruction.”

TEXT 39

miśra-jagannātha dekhi' citte bada dhanda
́daiva' hena jāni' kichu nā balila manda

Jagannātha Miśra was very astonished to see the mess, but considering that it was an act of providence, he remained silent.

The word dhanda is derived from the Hindi word dhāndā, which means “doubt,” “perplexed,” “diversion of intelligence,” “madness,” “suspicion,” “problem,” “surprise,” and “complication.” The phrase daiva hena refers to an incident caused
by providence.

TEXT 40

daive apacaya dekhi' dui-jane cāhe
bālake dekhīyā kona duḥkha nāhi rahe

In spite of the great wastage, Śacī and Jagannātha forgot all their distress when they looked at the face of their son.

TEXT 41

ei-mata prati-dina kareṇa kautuka
nāma-karaṇera kāla haila sammukha

In this way the Lord daily performed some mischief, and then the time for His name-giving ceremony arrived.

The word nāma-karana refers to one of the ten purificatory processes.

TEXT 42

nilāmbara-cakravarti-ādi vidyāvān
sarva-bandhu-gaṇera haila upasthāna

All the learned persons headed by Nilāmbara Cakravartī as well as all friends and relatives came for the ceremony.

The word upasthāna means “present” or “assembled.”

TEXT 43

mīlīlā vistara āsi' pati-vratā-gaṇa
lakṣmī-prāya-dipta sabe sindūra-bhūṣaṇa

Many chaste women, who were decorated with vermilion and as effulgent as Lakṣmī, came for the ceremony.

The term lakṣmī-prāya refers to a chaste lady or a chaste wife decorated with vermilion.

TEXT 44

nāma thuībāre sabe kareṇa vicāra
stri-gana bolaye eka, anye bole āra

Everyone considered what name should be given. The women suggested one name, and others suggested another name.

The word thuībāre means “to keep” and is derived from the Bangladesh word thoyā.

TEXT 45
‘ihâna aneka jyeṣṭha kanyā-putra nāi
śeṣa ye janmaye, tāra nāma se ‘nimāi’

The ladies said, “Since you have lost many daughters, this last born child should be named Nimāi.”

The Lord had many sisters who took birth and died prematurely before His advent, therefore the Lord was named Nimāi so that He would not also die prematurely.

TEXT 46

balena vidvān saba kariyā vicāra
eka nāma yogya haya thuite ihāra

After due consideration, the learned scholars there suggested an appropriate name for the child.

TEXT 47

e āisu janmile mātra sarva-deṣe-deṣe
durbiḥkṣa ghucila, vrṣṭi pālia kṛṣake

They said, “Since this child was born, all the surrounding provinces have been devoid of famine and the farmers have had sufficient rains.

After careful consideration the expert learned persons named the child Viśvambhara. Since the birth of this child, His mercy has produced rains from the cloud of pure devotional service that have showered on the living entities' hearts, which are compared to the farmers' fields, burning from the threefold miseries. Thus the seed of devotional service to Kṛṣṇa has fructified and grown, and the absence of glorification of Lord Kṛṣṇa has now been completely eradicated.

TEXT 48

jagat haila sustha ihâna janame
pūrve yena pṛthivi dharilā nārāyaṇe

“Just as Lord Nārāyana previously delivered the earth, the entire world has become prosperous since the time of His birth.

Previously, when the earth was submerged in the water, Lord Nārāyana, in His incarnation as Varāha, delivered and maintained the earth and thus became known as Viśvambhara. Then again, prior to the incarnation of Hayagrīva, the science of the Absolute Truth was lost to this world, thus the Vedic literature was merged in the water. Lord Śrī Hayagrīva then killed the material knowledge and natural science of the demons Madhu and Kaitabha and in this way displayed the glories of Vedic knowledge. For this reason He is also known as Viśvambhara. Whenever the demigods and human beings are harassed by the demons, various incarnations of Lord Nārāyana appear in this world to protect and maintain the universe. Such incarnations are therefore also known as Viśvambhara. Since this boy will also protect and maintain the universe just like the incarnations of Viṣṇu, the name
Viśvambhara is appropriate for Him. After considering in this way, the learned scholars selected the name Viśvambhara for the Lord. Due to His advent and the influence of chanting and hearing the names of Kṛṣṇa, people who had forgotten their constitutional position and become afflicted with unwanted habits have gotten relief; that is, they have become situated in their constitutional position, or attained the goal of life.

TEXT 49

ataeva ihāna 'śrī-viśvambhara'-nāma
kula-dīpa koṣṭhiteo likhila ihāna

“Therefore this child should be named Śrī Viśvambhara. This name is also given in His horoscope.

From the calculation of Viśvambhara's horoscope, it is also understood that He is the Supreme Personality of Godhead and the original source of all other Viṣṇu incarnations.

TEXT 50

´nimāi' ye balilena pati-vratā-gana
sei nāma ´dvitiya' dākibe sarva-jana

“The name Nimāi suggested by the chaste ladies will be His second name.”

The name Viśvambhara given to the Lord by the learned scholars is His primary name, and the name Nimāi given by the chaste ladies is His secondary name. From today people will first address Him as Viśvambhara and then as Nimāi.

TEXT 51

sarva-subha-kṣaṇa nāma-karana-samaye
-gitā, bhāgavata, veda brāhmaṇa padaye

The occasion of the child's name-giving ceremony was most auspicious. The brāhmaṇas recited the Bhagavad-gitā, the Śrīmad Bhāgavatam, and the Vedas.

Whenever the name-giving ceremony is conducted at the house of a brāhmaṇa or Vaiṣṇava, the brāhmaṇas recite Bhagavad-gitā, Śrīmad Bhāgavatam, and Vedic literature. On this occasion all auspicious symptoms like favorable winds and absence of unseasonal weather conditions prevailed.

TEXT 52

deva-nara-gane karaye ekatra mangala
hari-dhvani, saṅkha, ghanṭā bājaye sakala

Both demigods and human beings chanted the name of Hari, as conchshells were blown and bells were rung.

TEXT 53
In order to examine the child's preference, they kept paddy, a book, roasted paddy, money, gold, and silver in front of Him.

TEXT 54

jagannātha bole,—‘suna, bāpa viśvambhara
yāhā citte laya, tāhā dharaha satvara'

Jagannātha Miśra said, “Listen, my dear Viśvambhara, pick up whatever You find attractive.”

TEXT 55

sakala chādiyā prabhu śrī-śacīndana
‘bhāgavata’ dharīyā dilena ālingana

Śrī Śacīndana left everything aside and embraced the Śrīmad Bhāgavatam.

Śrī Gaurasundara did not grab the rice paddy, gold, or silver, which are meant for the vaiśyas, nor did He grab the puffed rice to become a gluttonous greedy brāhmaṇa; rather from among the many Vedic literatures He grabbed only Śrīmad Bhāgavatam and held it to His chest. By this gesture the Lord established the supremacy of Śrīmad Bhāgavatam and disclosed His future pastimes of preaching devotional service to Lord Kṛṣṇa.

TEXT 56

pati-vratā-gane ‘jaya’ deya cāri-bhita
sabei bolena,— ‘bāda haibe paṇḍita’

From all sides the chaste ladies exclaimed, “Jaya! Jaya!” Everyone predicted that the child would become a great learned scholar.

Seeing the Lord's eagerness for taking Śrīmad Bhāgavatam, the less intelligent women concluded that Nimāi would be simply a learned academic scholar.

TEXT 57

keha bole,— ‘śiśu bada haibe vaisnava
alpe sarva-sāstrera jānibe anubhava’

Someone said, “This child will be a great Vaiṣṇava. He will realize the purport of the scriptures in a short time.”

Some knower of the future considered that Viśvambhara would be an exalted Vaiṣṇava in due course of time, and by the influence of His devotion to Viṣṇu, He would attain extraordinary knowledge in all scriptures.
TEXT 58

ye dike hāsiyā prabhu cā'na viśvambhara
ānande sīncita haya tāra kalevara

Whoever was blessed by Viśvambhara's smiling glance was filled with happiness.

TEXT 59

ye karaye kole, sei edite nā jāne
devera durlabhe kole kare nārī-gane

Whoever took Him on their lap did not like to put Him down. In this way the ladies held on their laps He who is rarely attained by the demigods.

TEXT 60

prabhu yei kānde, sei-kṣāne nārī-gana
hāte tāle diyā kare hari-sankirtana

Whenever the Lord cried, the women immediately clapped their hands and chanted the names of Hari.

TEXT 61

śuniyā nācena prabhu kolera upare
viśeṣe sakala-nārī hari-dhvani kare

As the Lord heard their chanting, He began to dance on their laps. This in turn inspired the ladies to chant with greater enthusiasm.

TEXT 62

niravadhi sabāra vadane hari-nāma
chale bolāyena prabhu,—hena icchā tāna

Everyone there continually chanted the names of Hari, for they were induced by the will of the Supreme Lord.

TEXT 63

`tāna icchā vinā kona karma siddha nahe'
vede sāstre bhāgavate ei tattva kahe

Without the Lord's will, no activities are successful. This is confirmed in the Vedic literature and the Śrīmad Bhāgavatam.

It is concluded in the Vedic literatures and in the Śrīmad Bhāgavatam that without
the will of the Lord, no fruitful worker in this world can attain his desired goal. Simply by the will of the Lord, who inaugurated the sankirtana movement, everyone in the world chanted the names of Hari on the pretext of the lunar eclipse. Again, the Lord induced men and women to chant the names on the pretext of His own crying.

**TEXT 64**

ei-mate karāiyā nija-sankirtana
dine-dine bāde prabhu sri-sacīnandana

In this way the Supreme Lord, Śrī Śacīnandana, inspired everyone to chant His holy names as He grew up day by day.

**TEXT 65**

jānu-gati cale prabhu parama-sundara
ekāte kinni bāje ati manohara

The crawling of the Lord was most beautiful, and the tinkling sound of the bells on His waist enchanted the minds of all. The word kinninī refers to small bells worn around the waist.

**TEXT 66**

parama-nirbhaye sarva-āngane vihare
kibā agni, sarpa, yāhā dekhe, tāi dhare

He fearlessly wandered throughout the courtyard and grabbed whatever He saw, even a fire or a snake.

**TEXT 67**

eka dina eka sarpa bādite vedāya
dharilena sarpe prabhu bālaka-lilāya

One day a snake entered the house, and the Lord caught hold of it in childish sport.

**TEXT 68**

kundāli kariyā sarpa rahila vediyā
ṭhākura thākilā tāra upare sūiyā

The Lord then laid down on the coils of the snake. The word kundāli means “snake,” but in this context it refers to the coils of the snake.
āthe-vyathe sabe dekhī hāya hāya' kare
śuiyā hasena prabhu sarpera upare

Seeing this, everyone immediately exclaimed, “Alas! Alas!” but the Lord simply smiled as He lay on the snake.

The word āthe-vyathe comes from the Sanskrit asta-vyasta and is a corruption of the word āste-vyaste, which means “hurriedly.”

TEXT 70

‘garuda’ ‘garuda’ bali’ dāke sarva-jana
pitā-mātā-ādi bhaye karaye krandana

All the people there called out, “Garuda! Garuda!” and the Lord's parents cried out of fear.

Garuda is the king of birds and the chastiser of snakes. Even today people take shelter of Garuda or chant his name in order to get free from the fear of snakes.

TEXT 71

calilā ‘ananta’ suni' sabāra krandana
punah dharibāre yā'na śrī-sacīnandana

Hearing everyone cry, Lord Ananta began to depart, but the son of Śacī tried again to grab Him.

Lord Śrī Śeṣa accepted the form of a snake and assisted Gaurasundara in His childhood pastimes. The people who were present there considered Him an ordinary snake and, following worldly custom, they surrendered to Garuda and prayed for Nimāi's release from the snake's clutches. That is why Anantadeva the snake left that place, but the Lord tried to bring Him back.

TEXT 72

dhariyā aniya' sabe karilena kole
‘cira-jīvi hao' kari' nārī-gana bole

The ladies quickly caught hold of the Lord and took Him on their laps, blessing Him with the words, “Live a long life.”

The word kari' means “by doing” or “by saying.”

TEXT 73

keha ‘rakṣā' bāndhe, keha pade svasti-vāni
ānge keha deya viṣṇu-pādokaka āni'

Someone tied a protective charm on Him, and someone recited auspicious hymns. Someone else sprinkled caraṇāmṛta on Him.

In the word svasti-vāni, svasti is composed of su and asti, which indicate a blessing
that means “all good unto you.” The word viṣṇu-pādokāka refers to Ganges water or the water used to bath the śālagrāma-sīlā.

TEXT 74

keha bole,— 'bālakera punar-janma haila'
keha bole,— 'jātī-sarpa, teṇi nā langhila'

Someone said, “This child has received a new life,” and someone said, “That was a special snake, and therefore it did not bite Him.”

The word jātī-sarpa refers to a great snake, the king of snakes, who serves as a bed for the Lord to sleep on. The word teṇi means “that is why” or “for this reason.” The word langhila' means “bitten.”

TEXT 75

hāse prabhu gauracandra sabāre cāhiyā
punah punah yāya, sabe ànena dhariyā

Lord Gauracandra glanced on everyone present and smiled. He tried again and again to go catch the snake, but they repeatedly stopped Him.

TEXT 76

bhakti kari' ye e-saba veda-gopya sune
samsāra-bhujanga tāre nā kare langhane

Whoever hears these confidential topics with devotion will never be bitten by the snake of material existence.

The word samsāra-bhujanga refers to the snake of material existence. When such a snake bites a living entity, he becomes afflicted by the poison of material enjoyment, which increases his attachment for material existence. In this way the conditioned living entity is afflicted by the poison of enjoyment and considers himself to be the enjoyer. He then continually searches for material happiness, simply due to forgetfulness of Gaura-Nārāyana. One who properly discusses the Supreme Lord Gaura-Nārāyana's pastime of sleeping on the bed of Ananta Śesa never considers the Supreme Lord, who is full in six opulences, to be anything like the conditioned souls, who are under the control of māyā. Such a person knows himself to be an eternal servant of the Lord; he is not agitated by the thirst for material enjoyment. In this connection one may refer to such statements as found in the Śrīmad Bhāgavatam (10.16.61-62): na yuṣmād bhayam āṇuyāt—"he will never be afraid of you," and sarva-pāpaḥ pramucyate—"he is sure to become free from all sinful reactions.”

TEXT 77

ei-mata dine-dine śrī-sacīnandana
hāntiyā karaye prabhu angane bhramāna
In this way Śrī Śacindana eventually began walking in the courtyard of the house.

TEXT 78

\textit{jinīya kandarpa-koṭi sarvāngera rūpa}
\textit{cândera lāgaye sādha dekhite se-mukha}

The Lord’s beautiful form defeated the beauty of millions of Cupids. Indeed, even the moon desired to see His face.

The unlimitedly sweet beautiful face of Śrī Gaurasundara defeats the beauty of millions of moons. That is why the moon-god personally desires to see the beautiful face of Śrī Gaurasundara.

TEXT 79

\textit{suvalīta mastake câncara bhāla-keśa}
\textit{kamala-nayana,—yena gopālera veśa}

The Lord’s head was decorated with curling locks of hair, and with His lotus eyes He looked just like Gopāla.

The word \textit{suvalīta} means “nicely decorated.” The word \textit{câncara} means “curly.” The word \textit{bhāla-keśa} refers to hairs that fall over the forehead. The words \textit{gopālera veśa} mean “dressed like Kṛṣṇa.” The body of Śrī Mahāprabhu is nondifferent from the body of Kṛṣṇa, His external complexion in that of Śrī Rādhikā, and His internal mood is like that of the \textit{gopīs}. Therefore He was seen in the dress of a cowherd boy.

TEXT 80

\textit{ājānu-lambita-bhūja, aruna adhara}
\textit{sakala-lakṣana-yukta vakṣa-parisara}

The Lord’s hands reached to His knees, His lips were reddish, His chest was broad, and He was decorated with all other auspicious symptoms.

The word \textit{aruna} means “the color of blood” or “red.”

TEXT 81

\textit{sahaje aruna gaura-deha manohara}
\textit{viśeṣe anguli, kara, carṇa sundara}

The enchanting golden body of the Lord resembled the color of the rising sun, and His fingers, hands, and lotus feet were all beautifully formed.

TEXT 82

\textit{bālaka-svabhāve prabhu yabe cali’ yāya}
rakta pade hena,—dekhi’ māye trāsa pāya

As the Lord walked around just like a young child, His mother became frightened thinking that His reddish feet were bleeding.

Since the lotus feet and toes of the Lord looked as red as pomegranate flowers, Śacīdevī feared that the Lord's lotus feet were bleeding.

TEXT 83

dekhi’ śacī-jagannātha badai vismita
nirdhana, tathāpi donhe maha-ānandita

Seeing this, Śacīmātā and Jagannātha Miśra became greatly astonished. Although they were poor, they were always joyful.

If a great personality is born in a family, many of his relatives achieve liberation from material existence by his association. This is the belief of God-fearing people. Since Śacī and Jagannātha considered their son a great personality, they expected good fortune in the future as well as liberation.

TEXT 84

kānākāni kare donhe nirjane vasiyā
“kona mahāpuruṣa vā janmilā āsiyā

One day, as they sat together in seclusion, they whispered to each other, “Some great personality has taken birth in our family.

TEXT 85

hena bujhi,—samsāra-duhkhera haila anta
janmilā āmāra ghare hena guṇavanta

“Since such a qualified person has taken birth in our house, perhaps our material distress will come to an end.

TEXT 86

emana śīṣura rīti kabhū nāhi śuni
niravadhi nāce, hāse, śuni’ hari-dhvari

“We have never before heard of such behavior in a child. He continually dances and smiles upon hearing the sound of the holy names.

TEXT 87

tāvat krandana kare, prabodha nā màne
bāda kari’ hari-dhvari yāvat nā śune”

“We whenever He cries, He is not pacified until He hears the loud chanting of the
name of Hari.”

TEXT 88

uṣah-kāla haile yateka nārī-gana
bālaka vediyā sabe kare sankirtana

In the morning all the ladies would gather around the child and perform sankirtana.

TEXT 89

’hari’ bali’ nārī-gane deya karatâli
nāce gaurasundara bālaka kutūhalī

As they clapped their hands and chanted the name of Hari, Gaurasundara would enthusiastically dance.

TEXT 90

gadāgadi yāya prabhu dhūlāya dhūsara
uṭhi’ hāse jananira kolera upara

The Lord would become covered with dust as He rolled on the ground, and then He would smile and climb onto the lap of His mother.

The words gadāgadi yāya mean “rolling on the ground,” and the word dhūsara means “dust-colored.”

TEXT 91

hena āṅga-bhaṅgī kari’ nāce gauracandra
dehiyā sabāra haya atula ānanda

Everyone felt incomparable happiness on seeing the various postures that Gauracandra exhibited as He danced.

The word āṅga-bhaṅgī refers to swinging one’s hands.

TEXT 92

hena mate śīṣu-bhāve hari-sankirtana
karāyena prabhu, nāhi bujhe kona jana

In this way no one could understand how the Lord as a child induced others to chant the holy names.

In His childhood pastimes, Nimāi cleverly induced people to engage in the congregational chanting of the holy names of Hari. Ordinary people could not understand His tricks.
TEXT 93

niravadhi dhāya prabhu ki ghare, bāhire
parama-caṅcala, keha dharite nā pāre

The Lord constantly ran in and out of the house. He was so restless that no one could catch Him.

TEXT 94

ekeśvara bāḍira bāhire prabhu yāya
khai, kalā, sandeśa, yā' dekhe tā' cāya

Sometimes the Lord would go alone outside the house and ask people for whatever He saw—roasted paddy, bananas, or sandeśa.

The word ekeśvara means “alone” or “without anyone else.” A corruption of the word ekeśvara, aśvara, is still used around the districts of Noyakhāli and Cattagrāma in Bangladesh.

TEXT 95

dekhiyā prabhura rūpa parama-mohana
ye-jana nā cine, seha deya tata-ksana

Captivated on seeing the Lord's enchanting form, even strangers gave Him whatever He requested.

TEXT 96

sabei sandeśa-kalā deyena prabhure
pāiyā santoše prabhu āisena ghare

They would give the Lord bananas and sandeśa, and He returned home satisfied.

TEXT 97

ye-sakala strī-gane gāyena hari-nāma
tā'-sabāre āni' saba kareṇa pradāna

He then distributed those items to the ladies who chanted the holy names.

TEXT 98

bālakera buddhi dekhi' hāse sarva-jana
hāte tāli diyā 'hari' bole anuksanā

Seeing the child's intelligence, everyone laughed and chanted Hari's names.
while clapping their hands.

TEXT 99

ki vihāne, ki madhyāhne, ki rātri, sandhyāya
niravadhi bādīra bāhire prabhu yāya

The Lord went out of the house at any time of the day, whether morning, noon, afternoon, or night.

Vihāne is a Hindi word that is a corrupted form of the Bangladesh word vibhāta, which means “in the morning.”

TEXT 100

nikāte vasaye yata bandhu-varga-ghare
prati-dina kautuke āpane curi kare

He regularly went to the neighboring friends' houses and playfully stole things.

TEXT 101

kāro ghare dugdha piye, kāro bhāta khāya
hāndī bhānge, yāra ghare kichu nāhi pāya

He drank someone's milk, He ate someone else's rice, and He broke the pots if He could not find anything to take.

The word hāndī is a Hindi word that means “vessel” or “clay pot.”

TEXT 102

yāra ghare sīsu thāke, tāhāre kāndāya
keha dekhilei mātra uthiyā palāya

If there was a child in the house, the Lord made him cry. And if someone saw Him, He ran away.

TEXT 103

daiva-yoge yadi keha pāre dharibāre
tabe tāra pā'ye dharī kare parihāre

If by chance the Lord was caught, He fell at the person's feet in order to gain release.

TEXT 104

“ēbāra chāḍaha more, nā āsiba āra
“Please leave Me this time. I will not come again. I promise I won't steal again.”

TEXT 105

dekhiyā śisura buddhi, sabe vismita
ruṣṭa nahe keha, sabe karena pīrīta

Seeing the child’s intelligence, everyone was astonished. They could not become upset, rather, they loved Him.
The word pīrīta means “love.”

TEXT 106

nīja-putra haiteo sabe sneha kare
daraśana-mātra sarva-citta-vṛtti kare

Everyone showed more affection to Him than to their own sons, for the Lord stole everyone’s heart just by His presence.
The matchless quality of the sweet form of Gaura-Kṛṣṇa, who is the Lord of the saṃvit potency, is so powerful that it forcibly attracts all transcendently pure objects. In this regard one may refer to the Śrīmad Bhāgavatam (3.2.12 and 10.19.40).

TEXT 107

ei-mata raṅga kare vaikuṇṭhera rāya
sthir nahe eka-thāñi, bulaye sadāya

In this way the Lord of Vaikuṇṭha performed His pastimes as He constantly wandered about.
The words vaikuṇṭhera rāya refer to the king of Vaikuṇṭha, Śrī Nārāyaṇa.

TEXT 108

eka-dina prabhura dekhiyā duī core
yuktī kare,— “kāra śīṣu bedāya nagare”

One day two thieves saw the Lord and contemplated, “Whose child is this, wandering alone in the streets?”

TEXT 109

prabhura śri-ange dekhi’ divya alaṅkāra
haribāre duī core cinte parakāra

They saw that the Lord was wearing costly ornaments, and they considered
how they could steal them.

The word divya means “best,” “highest,” or “beautiful.” The word haribāre means “in order to steal.” The word parakāra means “ways” or “means.”

TEXT 110

'bāpa' 'bāpa' bali eka core laila kole
“eta-kṣaṇa kothā chile?”—āra cora bole

One of the thieves took the Lord in His arms and said, “My dear child!” And the other thief said, “Where have You been so long?”

TEXT 111

“jhāt ghare āisa, bāpa” bole dui core
hāsiyā bolena prabhu,— “calā yāi ghare”

The thieves said, “Come, let us go home,” and the Lord smiled and said, “Yes, let us go.”

The word jhāt is a corruption of the word jhaṭṭiti, which means “immediately.”

TEXT 112

āthe-vyathe kole kari' dui core dhāya
loke bole,— “yāra śisu se'i lai' yāya

The two thieves hurriedly carried the Lord away as onlookers considered that they were taking their own son home.

TEXT 113

arbuda arbuda loka, kēbā kāre cine?
mahā-tuṣṭa cora alankāra-daraśane

There were millions of people in Navadvipa, so who could recognize everyone? The thieves, meanwhile, were greatly satisfied to see the child's ornaments.

TEXT 114

kehā mane bhāve,— “muṇi nimu tāda-bālā”
ei-mate dui core khāya manah-kalā

One of them thought, “I will take the bangles.” And in this way they both dreamt of their soon-to-be-acquired riches.

The words tāda and bālā refer to certain ornaments worn on the hands. The words khāya manah-kalā mean “to eat imagery bananas,” or, in other words, to futilely endeavor to achieve something.
As the two thieves went towards their destination, the Lord smiled while riding on the thief's shoulder.

The word marma-sthāne refers to the secluded solitary destination desired by the thieves.

One of the thieves gave the Lord a piece of sandeśa, and the other thief said, “We're almost home.”

In this way the thieves deceived the Lord. As they took Him far away, the Lord's relatives began to search for Him.

The word bhāndiyā comes from the root bhanda, which means “deceiving,” “cheating,” or “hiding.” The word cāhiyā means “tracing” or “searching.”

Someone called, “Come, Viśvambhara, come!” Someone else loudly called, “Nimāi!”

They all became overwhelmed like a fish out of water.
Everyone took full shelter of Lord Govinda as the thieves took the Lord towards their house.

TEXT 121

vaiṣṇavi-māyā cora patha nāhi cine
jagannātha-ghare āila nija-ghara-jñāne

Being influenced by the Lord's illusory energy, the thieves lost their way and returned to the house of Jagannātha Miśra while thinking that they had returned to their own home.

The word vaiṣṇavi-māyā refers to Viṣṇu's insurmountable illusory energy, which covers and throws the living entities.

TEXT 122

cora dekhe āilāṇa nija-marma-sthāne
alāṅkāra harite haila sāvadhāne

When the thieves thought that they had returned to their own house, they prepared to steal the Lord's ornaments.

Because their motive was to steal the ornaments, the thieves became anxious, impatient, and cautious.

TEXT 123

cora bole,— “nāma' bāpa, āilāṇa ghara”
prabhū bole,— “haya haya, nāmāo satvara”

One of them said, “Please get down, my dear child. We have reached home.”
The Lord replied, “Yes, yes, put Me down quickly.”

Haya, haya means “yes, yes.”

TEXT 124

yekhāne sakala-gane miśra jagannātha
visāda bhāvena sabe māthe diyā hāta

Meanwhile, Jagannātha Miśra and his associates held their heads in lamentation.

The words visāda bhāvena mean “deep lamentation.”

TEXT 125

māyā-mugdha cora thākurere sei-sthāne
skandha haite nāmāila nija-ghara-jñāne

The thieves, illusioned by māyā, set the child down at that very place while
considering that it was their own house.

TEXT 126

nāmilei mātra prabhu gelā pitr-kole
mahānanda kari' sabe 'hari' 'hari' bole

The Lord immediately went to the lap of His father, and everyone chanted the name of Hari in great joy.

TEXT 127

sabāra haila anirvacaniya ranga
prāna āsi' dehera haila yena sanga

The people's condition was beyond description; it was as if their lives returned to their bodies.

The word *ranga* means “happiness” or “jubilation.”

TEXT 128

āpanāra gharā nahe,—dekhe dui core
kothā āsiyāchi, kichu cinite nā pāre

The thieves then realized that it was not their house, but they could not understand where they were.

TEXT 129

ɡandagolė kebā kāre avadhāna kare?
cāri-dige cāhi' cora palāila dare

In the middle of the commotion, no one saw what had happened. Thus undetected, the thieves ran away in fear.

The word *avadhāna* means “aim,” “sight,” or “search.”

TEXT 130

“parama adbhutā!” dui cora mane gane'
cora bole,— “bhelaki và dila kona jāne?”

Both the thieves thought, “How strange!” One of them said, “Did someone perform some magic on us?”

What to speak of stealing the Lord's ornaments, under the influence of the illusory energy the thieves returned the Lord to His own house. When they understood where they were, they immediately ran away to their own place, and after carefully considering their foolishness and what had happened, they were struck with wonder.
The word bhelaki is a combination of bhul and krti and means “magic,” “witchcraft,” or “cheating.”

**TEXT 131**

“candi rākhilena āji”—bole dui core  
sustria hariyā dui cora holākuli kare

They both concluded, “Goddess Candī has saved us today.” Then, after they regained their composure, they embraced each other.

In this verse the words candī rākhilena mean “our worshipable goddess Candī has protected us today.”

**TEXT 132**

paramārthe dui cora—mahā-bhāgyavān  
nārāyana yāra skandhe karilā utthāna

In reality, the two thieves were most fortunate for they had carried the Supreme Personality of Godhead on their shoulders.

The word paramārthe means “in truth” or “factually.”

The good fortune of the two thieves is indescribable, because thousands of spiritual practitioners engaged in thousands of spiritual practices cannot achieve the service of the Lord, which is rarely attained by even Lord Brahmā. Yet in spite of traveling the sinful road of thievery, due to previous piety the two thieves carried the Supreme Lord Gaura-Nārāyana on their shoulders.

The words karilā utthāna mean “climbed upon,” or “seated on.”

**TEXT 133**

*ēthā sarva-gaṇe mane kareṇa vicāra  
“ke ānīla, deha’ vastra śire bāndhi’ tāra”*

In the meantime, everyone thought, “Who brought Him back? Tie some new cloth on his head as a gift.”

As a person who recovers his lost treasure desires to unconditionally reward the finder of the treasure, the elder persons who felt intense distress in the absence of Viśvambhara now desired to reward and honor with a turban the person who had mitigated their distress by returning Nimāi.

**TEXT 134**

*keha bole,— “dekhilana loka dui-jana  
śīṣu thui kon dike karila gamana”*

Someone said, “I saw two persons come here. They set the child down and then vanished.”

**TEXT 135**
“āmi āniñāchī”—kona jana nāhi bole
adbhuta dekhiyā sabe paḍilena bhole

Since no one said, “I brought Him,” everyone became perplexed.
The word bhola is a corruption of the word bhula, which means “mistake,” “error,” “illusion,” or “loss of intelligence.”

TEXT 136
sabe jijñāsena,— “bāpa, keha ta' nimāi?
ke tomāre ānila pāiyā kon thānī?”

They all asked Nimāi, “Dear child, please tell us, who brought You here?
Where did he find You?”

TEXT 137
prabhu bole,— “āmi giyāchini gangā-tire
patha hārāiyā āmi vedāi nagare

The Lord replied, “I went to the bank of the Ganges and then lost My way.

TEXT 138
tabe dui jana āma' kolete kariyā
kon pathe eikhāne thuila āniyā”

“As I was wandering on the street, two strangers took Me in their arms and
brought Me here.”

TEXT 139
sabe bole,— “mithyā kabhu nahe śāstra-vānī
daive rākhe śīsu, vṛdha, anātha āpani”

Everyone said, “The statements of the scriptures cannot be false. It is said that
children as well as old and helpless people are protected by providence.”
The word daive refers to the invisible omniscient creator, or Viṣṇu.

TEXT 140
ei-mata vicāra karena sarva-jane
viṣṇu-māyā-mohe keha tattva nāhi jāne

In this way the people considered what had happened, but they could not
know the facts due to being illusioned by Lord Viṣṇu's illusory energy.

Lord Viṣṇu is eternal, full of bliss and knowledge. Sometimes He mercifully
manifests before a person and instructs him in transcendental knowledge, and
sometimes He bewilders a person with His illusory energy by which He generally bewilders the demons. The illusory energy is also named Vaiṣṇavī, or Daivi-māyā. As stated in the Bhagavad-gītā (7.14): daivī hy esā guna-mayī mama māyā
duratrayā—“This divine energy of Mine, consisting of the three modes of material nature, is difficult to overcome.” It is also stated in the Śrīmad Bhāgavatam (1.7.4-5):

bhakti-yogena manasi
samyak pranihitam "male
apaśyat purusām pūrṇam
māyāṁ ca tadd-apāśrayam

yayā sammohito jīva
ātmānām tri-guṇātmakam
paro 'pi manute 'nartham
tat-kṛtam cābhipadyate

“Thus he fixed his mind, perfectly engaging it by linking it in devotional service [bhakti-yoga] without any tinge of materialism, and thus he saw the Absolute Personality of Godhead along with His external energy, which was under full control. Due to this external energy, the living entity, although transcendental to the three modes of material nature, thinks of himself as a material product and thus undergoes the reactions of material miseries.” Māyā means “that which is not.” In other words, māyā is that which induces a living entity to try to understand, measure, or achieve satisfaction from a material object with the help of his mental speculation. It is stated: māyā-mugdha jīvera nāhi svataḥ krṣṇa-
jñāṇa—“When a living entity is enchanted by the external energy, he cannot revive his original Krṣṇa consciousness independently.” Such people are therefore unable to understand the science of the transcendently pure Absolute Truth, or Brahman, Paramātmā, and Bhagavān.

TEXT 141
ei-mata ranga kare vaikunthera rāya
ke tānre jānite pāre, yadi nā jānāya

In this way the Lord of Vaikunṭha performed amazing pastimes. Who can understand those pastimes unless the Lord reveals them?

The word ranga means “to enjoy pastimes.” For an explanation of the second line of this verse, one may refer to the prayers of Lord Brahmā in the Śrīmad Bhāgavatam (10.14.29).

TEXT 142
veda-gopya e-saba ākhyāna yei śune
tānra drdha-bhakti haya caitanya-carane

Whoever hears these topics, which are confidential to even the Vedaṣ, will certainly attain firm devotion for the lotus feet of Lord Caitanya.
TEXT 143

śrī krṣṇa-caitanya nityānanda-cānda jāna
vṛndāvana dāsa tachu pada-yuge gāna

Accepting Śrī Caitanya and Nityānanda Prabhu as my life and soul, I,
Vṛndāvana dāsa, sing the glories of Their lotus feet.

Thus ends the English translation of the Gaudiya-bhāsya of Śrī Caitanya-bhāgavata,
Chapter Four, entitled “Name-giving Ceremony, Childhood Pastimes, and Thieves
Kidnap the Lord.”

Chapter Five
Eating the Mendicant Brāhmaṇa's Offerings

This chapter describes Śacī and Jagannātha Miśra hearing the sound of ankle bells
and seeing wonderful footprints inside their house and Gaura-gopāla's eating the
wandering mendicant's food.

One day Śrī Jagannātha Miśra ordered his son to bring a book from the house. As
Nimāi went in the house to bring the book, Śacī and Jagannātha heard the pleasing
sound of ankle bells. After Viśvambhara brought the book and went out to play,
the brāhmaṇa couple saw footprints marked with a flag, thunderbolt, goad, and
banner in their house. But due to the nature of paternal affection, they could not
understand that those footprints belonged to their own jewel-like son, rather they
concluded that their family Deity, Śrī Dāmodara-śālagrāma, had walked about their
house unseen. Thinking in this way, they arranged an abhiseka, a special offering,
and worship for their Deity, Lord Dāmodara. On another day a mendicant
brāhmaṇa who worshiped Bāla-gopāla became a guest at the house of Jagannātha
Miśra. After completing his cooking, the brāhmaṇa offered Lord Krṣṇa the
foodstuffs in meditation. In order to bestow mercy on the devoted brāhmaṇa,
Gaura-gopāla came there and ate a handful of the rice offering. Seeing the boy eat
the food that he had offered to Krṣṇa, the mendicant brāhmaṇa shouted, “This
naughty boy has spoiled the offering.” When Jagannātha Miśra heard this he
prepared to beat the boy in anger, but he was stopped by the brāhmaṇa's request.
Jagannātha Miśra then requested the brāhmaṇa to again cook an offering for Krṣṇa.
At the suggestion of those present, mother Śacidevi took the boy to the neighbor's
house until the brāhmaṇa finished eating. Meanwhile, the brāhmaṇa cooked for the
second time and then offered the foodstuffs to Bāla-gopāla in meditation. At that
moment, Śrī Gaurasundara, the predominating Deity of the mind, bewildered
everyone with His yogamāyā potency, came before the brāhmaṇa, and began to eat
the offering. When the brāhmaṇa again loudly shouted, “The offering is spoiled!”
Jagannātha Miśra became even more angry at Nimāi. Thereafter, on the special
request of Viśvarūpa, Viśvambhara's elder brother, the brāhmaṇa agreed to cook
again. All the relatives then sat around the Lord in a room, and Jagannātha Miśra
sat at the doorway to ensure that the naughty boy could not spoil the offering
again. Jagannātha Miśra and the others even considered binding the boy with
ropes. When the child Gaurahari displayed His pastimes of yoga-nidrā (mystic
sleep) inside the room, everyone felt relieved. Then, since it was late at night,
everyone fell asleep. When the brāhmaṇa meditated on offering the foodstuffs to
Bāla-gopāla for the third time, Gaura-gopāla again came and ate the offering. Śrī
Gaurasundara then appeared before the brähmana in a four-armed form holding conch, disc, club, and lotus; He ate butter with one hand from a pot held in another hand and with two other hands He played flute. After appearing in that wonderful form along with His own abode, the Lord bestowed unlimited mercy on the pious brähmana. He explained to the brähmana His own identity, the brähmana's position as His eternal servant, and the cause of His incarnation, and then the Lord forbade the brähmana from disclosing these secret topics to anyone. After this incident the brähmana would beg alms here and there during the day, but one time everyday he would visit the house of Jagannätha Miśra in Navadvipa to see his worshipable Lord.

TEXT 1

jaya jaya bhakta-priya prabhu viśvambhara
dhvaja-vajrânkùsa-pada mahâ-maheśvara

All glories to the devotees' beloved Lord Viśvambhara, whose lotus feet are marked with the flag, thunderbolt, and goad. He is the Lord of all lords.

The lotus feet of Śrī Viṣṇu, who is the Lord of lords, are marked with flag, thunderbolt, goad, and banner.

TEXT 2

hena mate âche prabhu jagannâtha-ghare
alaksite bahu-vidha svaprákâśa kare

In this way the Lord secretly manifested various pastimes while residing in the house of Jagannâtha Miśra.

TEXT 3

eka-dina dâki' bole miśra-purandara
“âmâra pustaka âna’ bâpa viśvambhara!”

One day Jagannâtha Miśra called to Viśvambhara, “My dear son, please bring my book.”

TEXT 4

bâpera vacana śuni' ghare dhânâ yâya
runujhunu kariye nûpura bâje pâ’ya

Hearing His father's words, Viśvambhara ran into the room and the sound of ankle bells was heard as He moved.

Śrī Gaurasundara began to manifest His unlimitedly variegated pastimes of Vaikunṭha that surpass the material intelligence and vision of ordinary people.

TEXT 5
miśra bole,— “kothā śuni nāpurera dhvani?”
catur-dike cāya dui brāhmaṇa-brāhmaṇī

Jagannātha Miśra said, “From where is the sound of ankle bells coming?” The brāhmaṇa couple then began to look around.

The word runujhunu refers to the gentle sweet sound of ankle bells.

TEXT 6

“āmāra putrerā pā'ye nāhika nāpura
kothāya bājila vādyā nāpura madhura?”

“My son is not wearing ankle bells, so where has the sweet sound of ankle bells come from?”

TEXT 7

ki adbhuta! 'dui-jane mane mane gañe'
vacana nā sphure dui-janera vadane

They both considered the incident to be most strange, and they were unable to speak.

TEXT 8

punthī diyā prabhu calilena khelāite
āra adbhuta dekhe giyā grhera mājhete

The Lord gave the book to His father and then went outside to play. But when the couple went inside the room, they experienced another wonder.

TEXT 9

saba grhe dekhe aparūpa pada-cihna
dhavaja, vraja, ankuśa, patākādi bhinna bhinna

All over the room they saw extraordinary footprints decorated with signs like the flag, thunderbolt, goad, and banner.

TEXT 10

ānandita donhe dekhi' apārva carana
donhe hālā pulakita sajala-nayana

They both became filled with ecstasy on seeing those incomparable footprints. Their hairs stood on end and tears flowed from their eyes.

TEXT 11
They both offered obeisances to those lotus footprints and said, “We are delivered! We will not take another birth.”

One who even once sees the lotus feet of Lord Viṣṇu is delivered from material existence. In other words, such a person attains the supreme destination known as that place from which no one returns. It is stated in the Viṣṇu-dharmottara:

tāvad bhrāmanti samsāre
 manusyā manda-buddhayah
 yāvad rūpaṁ na paśyanti
 kesavasya mahātmanah

“A less intelligent person continually wanders in the cycle of birth and death as long as he does not see the form of Keśava.” Understanding this, the brāhmaṇa couple, who considered themselves ordinary persons, spoke in this way.

TEXT 12

miśra bole,— “suna, viśvarūpera janani!
 ghṛta-paramānna rāndhaha āpani

Jagannātha Miśra said, “Listen, mother of Viśvarūpa, go and cook some fried rice with ghee for our sālagrāma.

TEXT 13

ghare ye āchena dāmodara-sālagrāma
 pañca-gavye sakāle karāmu tāne snāna

“Tomorrow morning I will bath our Dāmodara sālagrāma with pañca-gavya.

The word dāmodara-sālagrāma refers to one of twenty-four varieties of sālagrāma-sīlās. (One may refer to the fifth chapter of the Hari-bhakti-vilāsa.) The family Deity of Jagannātha Miśra was Śrī Śālagrāma. Pañca-gavya refers to milk, yogurt, ghee, cow urine, and cow dung, and snāna means abhiṣeka, or “bathing the Deity.”

TEXT 14

bujhilaṇa,—tenho ghare bulena āpani
 ataeva śunilāṇa nūpurera dhvani”

“I can understand that our sālagrāma is walking around the room. That is why we heard the sound of ankle bells.”

TEXT 15

ei-mate due-jane parama-harīse
śālagrāma pūjā kare, prabhu mane hāse

In this way they both worshiped śālagrāma-sīlā with great satisfaction, and the Lord smiled within.

TEXT 16
āra eka kathā śūna parama-adbhuta
ye ranga karilā prabhu jagannātha-suta

Now please hear another wonderful pastime performed by the son of Jagannātha.

TEXT 17
parama-sukṛti eka taiṁthika brāhmaṇa
kṛṣṇera uddeśe kare tirtha paryatana

One most pious mendicant brāhmaṇa was wandering to various holy places in search of Krṣna.

TEXT 18
śaḍ-aksara gopāla-matrera kare upāsana
gopāla-naivedya vinā nā kare bhojana

He worshiped the Lord with the six-syllable Gopāla mantra, and he would eat only what he had first offered to Gopāla.

The six-syllable Gopāla mantra refers to the mantra that begins with omkāra, kāma-bīja (kliṅ), then dative case, and ending with namaḥ.

TEXT 19
daive bhāgyavān tirtha bhramite bhramite
āśīyā mililā vipra prabhura bādite

In the course of visiting the various holy places, that fortunate brāhmaṇa arrived by providence at the house of the Lord.

TEXT 20
kanṭhe bāla-gopāla bhūṣana śālagrāma
parama-brahmanyā-teja, ati anupama

That matchless effulgent brāhmaṇa had a Deity of Bāla-gopāla and a śālagrāma-sīlā hanging from his neck.

The phrase kanṭhe bāla-gopāla indicates that the brāhmaṇa carried his worshipable Deities of Bāla-gopāla and śālagrāma hanging from his neck as his ornaments.
TEXT 21

*niravadhi mukhe vipra ‘krṣṇa krṣṇa’ bole
antare govinda-rase duī-caksu dhule*

He constantly chanted the name of Kṛṣṇa, while he kept his eyes half closed and internally relished ecstatic love for Govinda.

The word *govinda-rase* means “in one of the five transcendental mellow—śānta, dāsya, sakhya, vātsalya and mādhurya.” Those who serve the form of Bāla-gopāla are understood to be situated in the paternal mood. Due to intense eagerness to see his worshipable Lord, Bāla-gopāla, the brāhmaṇa’s thirsty eyes were always rolling.

TEXT 22

*dekhī jagannātha-miśra teja se tānhāra
sambhrame uṭhiyā karilena namaskāra*

When Jagannātha Miśra saw the effulgent brāhmaṇa, he respectfully stood up and then offered obeisances.

The word *sambhrame* means “with due respect.”

TEXT 23

*atithi-vyabhāra-dharma yena-mate haya
saba karilena jagannātha mahāsaya*

Jagannātha Miśra received the brāhmaṇa with the etiquette due to a guest.

A stranger who stays in a householder's residence for one day and leaves the next is called an *atithi*, or guest. The householders have the opportunity to serve such guests for only one day. It is the *vyavahāra-dharma*, or rule of etiquette, for a householder to serve his guests. Honoring guests is as good as serving the spiritual master; in other words, a guest is as worshipable as Lord Nārāyaṇa.

TEXT 24

*āpane kariyā tāna pāda prakṣālana
vasite dilena ānī' uttama āsana*

He personally washed the brāhmaṇa’s feet and then offered him a proper seat.

TEXT 25

*sustha hai' vasilena yadi vipra-vara
tabe tāne miśra jijnāsena,— “kothā ghara?”*

After the brāhmaṇa was comfortably seated, Jagannātha Miśra asked him, “Where is your residence?”
TEXT 26

vipra bole,— “āmi udāśīna deśāntari
cittera viksepe mātra paryatane kari”

The brāhmaṇa replied, “I am a wandering mendicant. I go wherever my restless mind takes me.”

The word udāśīna means “renounced” or “desireless.” The word deśāntari refers to one who travels to places other than his birthplace. The phrase viksepe mātra means “with agitation, disturbance, or anger.”

TEXT 27

pranati kariyā miśra bolena vacana
“jagatera bhāgye se tomāra paryatana

With folded hands, Jagannātha Miśra said, “Your traveling is for the benefit of the world.

The meaning of the second line of this verse is found in the Śrīmad Bhāgavatam (10.8.4):

mahad-vicalanam nīnām
grhinām dina-cetasām
nihśreyasāya bhagavan
kalpate nānyathā kvacit

“O my lord, O great devotee, persons like you move from one place to another not for their own interests but for the sake of poor-hearted gṛhastras [householders]. Otherwise they have no interest in going from one place to another.”

TEXT 28

viśeṣataḥ ājī āmāra parama saubhāgya
ājñā deha',—randhanera kari giyā kārya”

“Today I am especially fortunate. Please order me and I will go arrange for your cooking.”

TEXT 29-30

vipra bole,— “kara, miśra, ye icchā tomāra”
hariṣe karilā miśra divya upahāra

randhanera sthāna upaskari bhāla-mate
dilena sakala sajja randhana karite

The brāhmaṇa replied, “Please do whatever you feel suitable.” Jagannātha Miśra then happily arranged all sorts of palatable ingredients. Jagannātha Miśra and Śacidevi nicely cleaned the kitchen and kept all the ingredients ready for
cooking.

In this verse the word upahāra means “arrangement,” the word upaskari' means “cleaning with cow dung,” and the word sajja means “decoration,” “arrangement,” or “ingredients.”

TEXT 31

santoṣe brāhmaṇa-vara kariyā randhana
vasilena kṛṣnere karite nivedana

Satisfied with the arrangement, the brāhmaṇa cooked and then sat down to make an offering to Kuṭinā.

TEXT 32

sarva-bhūta-antaryāmi sīri-sacīnandana
mane āche,—viprere dibena darasana

Śrī Śacinandana, the Supersoul of all living entities, then decided to give darsana to the brāhmaṇa.

TEXT 33

dhyāṇa-mātra karite lāgilā vipra-vara
sammukhe āilā prabhu sīri-gaurasundara

As soon as the great brāhmaṇa began to meditate, Śrī Gaurasundara came before him.

TEXT 34

dhūlā-maya sarva-anga, mūrti digambara
aruna-nayana, kara-carana sundara

The Lord was naked, and all of His limbs were covered with dust. His eyes were reddish, and His hands and feet were most beautiful.

TEXT 35

hāsiyā viprera anna laiyā sīri-kare
eka grāsa khāilena, dekhe vipra-vare

The Lord smiled and took a handful of the brāhmaṇa's rice. He then ate the rice as the brāhmaṇa watched.

TEXT 36

“hāya hāya” kari' bhāgyavanta vipra ᵍāke
“anna curi karileka cañcala bālaka”

The fortunate brāhmaṇa cried out, “Alas! Alas! This naughty boy has stolen the rice!”

TEXT 37
āsiyā dekhena jagannātha-miśra-vara
bhāta khāya, hāse prabhu śrī-gaurasundara

Jagannātha Miśra came there and saw Śrī Gaurasundara was smiling as He ate the brāhmaṇa's rice.

TEXT 38
krodhe miśra dhāiyā yāyena māribāre
sambhrame uṭhiyā vipra dharilena kare

In anger, Jagannātha Miśra rushed to beat the Lord. The brāhmaṇa, however, got up and apprehensively caught hold of Jagannātha Miśra's hand.

The word sambhrame means “with apprehension,” and kare means “in the hand.”

TEXT 39
vipra bole,— “miśra, tumi bada dekhi ārya!
kon jñāna bālakerā māriyā ki kārya?

“Miśra, you are supposed to be a cultured Āryan! What is the use of beating this ignorant boy?

The brāhmaṇa said, “O Miśra, you are elderly and respectable, and He is only a foolish child. So it is not worth while to punish Him for His foolishness.”

TEXT 40
bhāla-manda-jnāna yāra thāke, māri tāre
āmāra sāpatha, yadi māraha uhāre

“Only one who can distinguish between right and wrong can be beat. Therefore I forbid you from beating this child.”

“There is no benefit in punishing a child who does not know what is right and wrong, therefore I forbid you from punishing Him.”

TEXT 41
duḥkhe vasilena miśra hasta diyā sīre
māṭhā nāhi tole miśra, vacana nā sphure

Jagannātha Miśra then sat down in distress, holding his head with his hands.
He could not speak or lift his head.

TEXT 42

vipra bole,— “miśra, duḥkha nā bhāviha mane
ye dine ye habe, tāhā īśvara se jāne

The brāhmaṇa said, “My dear Miśra, please don't feel sad. Whatever is meant to happen on a particular day is known only to the Lord.

A person gets only the food that has been allotted to him by the will of the Supreme Lord. One must know that the Supreme Lord alone gives one the fruits of one's activities. A living entity is unaware of the future. Whatever is unknown to the living entity is known to the Supreme Lord.

TEXT 43

phala-māla-ādi grhe ye thāke tomāra
āni' deha' ājī tāhā kariba āhāra”

“Please bring whatever fruits and roots are there in your house, and I will eat those today.”

TEXT 44

miśra bole,— “more yadi thāke bhrtya-jñāna
āra-bāra pāka kara, kari' deṇa sthāna

Jagannātha Miśra said, “If you at all consider me your servant, then please cook again. I will make all arrangements.

One should carefully study the humble statements befitting a Vaiṣṇava that Jagannātha Miśra spoke to his Vaiṣṇava guest.

TEXT 45

grhe āche randhanera sakala sambhāra
punah pāka kara, tabe santoṣa āmāra”

“We have all the ingredients for cooking in the house. Please cook again. Then I will feel satisfied.”

The word sambhāra means “the ingredients” or “necessary items.”

TEXT 46

balite lāgilā yata iṣṭa-bandhu-gaṇa
“āmā-sabā' cāhi' tabe karaha randhana”

All the friends and relatives of Jagannātha Miśra present there also requested the brāhmaṇa, “Please be merciful on us and cook again.”
The phrase āmā-sabā' câhi' means “by mercifully glancing on us.”

**TEXT 47**

vipra bole,— “yei icchā tomā-sabākāra
kariba randhana sarvathāya punar-bāra”

The brāhmaṇa said, “All right. According to your desire, I will certainly cook again.”

The word sarvathāya means “certainly” or “in all respects.”

**TEXT 48**

harisa hailā sabe vpirera vacane
sthāna upaskarilena sabe tata-kṣaṇe

Everyone there was happy to hear the brāhmaṇa's decision, and they immediately cleaned the kitchen.

**TEXT 49**

randhanera sajjā ânī' dilena tvarite
calilena vpira-vara randhana karite

They quickly assembled all the ingredients, and the brāhmaṇa began to cook.

**TEXT 50**

sabei bolena,— “śisu parama caṅcalā
āra bāra pāche naṣṭa karaye sakala

Everyone concluded, “This child is very restless and may spoil the offering again.

**TEXT 51**

randhana, bhojana vpira karena yāvat
āra-bādi laye śisu rākhaṁa tāvat”

“Therefore please take Him to another house until the brāhmaṇa finishes cooking and eating.”

**TEXT 52**

tabe śacidevī putre kole ta' kariyā
calilena āra-bādi prabhure laiyā

Śacidevī then took her son in her arms and went to the neighbor's house.
TEXT 53

saba nārā-gana bole,— “śuna re nimāi
emata kariyā ki viprera anna khāi!”

All the ladies there said, “Listen, Nimāi, You shouldn't have eaten the brāhmaṇa's rice like that.”

TEXT 54

hāsiyā bolena prabhu śrī-candra-vadane
“āmāra ki doṣa, vipra dākīlā āpane?”

The Lord smiled with His moonlike face and replied, “What is My fault? The brāhmaṇa called Me.”

TEXT 55-56

sabei bolena,— “aye nimāi dhāṅgāti!
ki karibā, ebe ye tomāra gela jāti?”

kothākāra brāhmaṇa, kon kula, kebā cine?
tāra bhāta khāi' jāti rākhībā kemane?”

Everyone then said, “O deceitful Nimāi, what will You do now that You have lost Your caste? Who knows that brāhmaṇa? What is his caste? Where is he from? Now that You have eaten his rice, how will You maintain Your caste?”

The word dhāṅgāti refers to a person who cheats, who is duplicitous, or who is overly clever.
The ladies are saying, “O Nimāi, in order to display Your cheating, duplicity, and cleverness, You have accepted the foodstuff touched by this unknown brāhmaṇa. Therefore You have fallen from the exalted status of Your family.”

TEXT 57

hāsiyā kahena prabhu,— “āmi ye goyāla!
brāhmaṇera anna āmi khāi sarva-kāla

The Lord smiled and said, “I am a cowherd boy, and I always eat brāhmaṇa's rice.

The Lord replied, “I belong to the cowherd community, so I always eat foodstuffs given by the brāhmaṇas.” From this statement it is established both that the Lord is the knower of past, present, and future, and that the Lord is controlled by the brāhmaṇas. Furthermore, His mischievous cowherd boy nature is also established.

TEXT 58

brāhmaṇera anne ki gopera jāti yāya?”
"How can a cowherd boy lose his caste by eating a brāhmaṇa's rice?" Saying this, the Lord looked at everyone and smiled.

TEXT 59
chale nija-tattva prabhu kareṇa vyākhyaṇa
tathāpi nā bujhe keha,—hena māya tāna

In this way the Lord revealed His identity while speaking deceptively. But by the influence of His māya, no one could understand Him.

The word nija-tattva refers to His personal form as Śrī Kṛṣṇa.

TEXT 60
sabei hāṣena suni' prabhura vacana
vakṣa haite edite kāhāro nāhi mana

Everyone laughed upon hearing the Lord's explanation. No one wanted to set Him down from their embrace.

The word edite means “to set down” or “to leave.”

TEXT 61
hāsiyā yāyena prabhu ye-janāra kole
sei jana ānanda-sāgara-mājhe bule

As the Lord smiled and sat on various people's laps, whoever held Him merged in an ocean of bliss.

TEXT 62
sei vipra punar-bāra kariyā randhana
lāgileṇa vasiyā karite nivedana

Meanwhile, the brāhmaṇa finished cooking again, so he sat down to make the offering.

TEXT 63
dhyānē bāla-gopāla bhāvena vipra-vara
jānilenā gauracandra cittera īśvara

In meditation the brāhmaṇa called Bāla-gopāla to eat, and Lord Gaurasundara, the Supersoul, immediately came to know this.

The words cittera īśvara refers to Lord in the heart, or the Supersoul.
TEXT 64

*mohiyā sakala-loka ati alakṣite
āilena vipra-sthāne hāsite hāsite*

Putting everyone into illusion, the Lord secretly came before the *brāhmaṇa* with a smile on His face.

The word *mohiyā* means “bewildering.”

TEXT 65

*alakṣite eka-muṣṭi anna laṁa kare
khāyā calilā prabhū,—dekhe vipra-vare*

Unseen by others, the Lord then took a handful of rice and ate it as the *brāhmaṇa* watched.

TEXT 66

*“hāya hāya” kariyā uthila vipra-vara
thākura khāiyā bhāta kila eka rada*

The *brāhmaṇa* immediately cried, “Alas! Alas!” and the Lord, after eating the rice, fled away.

The word *rada* means “run.” In Bangladesh the word is *lada.*

TEXT 67

*sambhrame uthiyā miśra hāte vādi laiyā
krodhe thākure re laiyā yāya dhāoyāiyā*

Enraged, Jagannātha Miśra got up, took a stick in his hand, and chased after the Lord in anger.

In this verse the word *sambhrame* means “enraged.” The word *vādi* means “stick.” In Bangladesh it is called a *thengā.* The word *thākure re* means “to the Lord.” The word *dhāoyāiyā* means “to follow” or “to chase swiftly.”

TEXT 68

*mahā-bhaye prabhū palāilā eka-ghare
krodhe miśra pāche thāki’ tarjagarja kare*

The Lord fearfully fled into another room with Jagannātha Miśra chasing behind and chastising Him in anger.

The word *tarjagarja* refers to verbal chastisement or angrily scolding to instill fear.

TEXT 69
miśra bole,— “ājī dekha' karon tora kārya
tora mate parama-abodha āmi ārya!”

Jagannātha Miśra said, “Just wait and see what I'll do to You today! Although I'm an Āryan, You consider me a fool!

Jagannātha Miśra said, “O naughty boy, today I will punish You for Your mischief. I am so learned and respectable, and You consider me a great fool. This is extremely unreasonable.”

TEXT 70

hena mahā-cora śīśu kāra ghāre âche?”
eta bali' krodhe miśra dhāya prabhu-pāche

“Who has such a great thief for a son?” Saying this, Jagannātha Miśra chased after the Lord in anger.

TEXT 71

sabe dharilena yatna kariyā miśrere
miśra bole,— “eda, ājī mārimu uhāre”

Everyone present tried to restrain Miśra, but he said, “Leave me alone. Today I'll beat Him!”

TEXT 72

sabei bolena,— “miśra, tumī ta' udāra
uhāre mārīyā kon sādhutva tomāra?

They then pleaded, “O Miśra, you are by nature magnanimous. What kind of intelligence would you exhibit by beating Him?

The word eda means “leave me alone” or “stay away.” The Bangladesh word mārimu means “I will beat” or “I will punish.” The word sādhutva means “supremacy” or “intelligence.”

TEXT 73

bhāla-manda-jnāna nāhi uhāra śarire
parama abodha, ye emana śīśu māre

“He doesn't understand what is right and what is wrong. Whoever beats such a child is a great fool.

TEXT 74

mārilei kon và sikhibe, hena naya
svabhāvei śīśura caṅcala mati haya”
“He will not learn simply by being beaten. Children are all restless by nature.”

“Children are mischievous by nature, therefore even if you try to teach Him, He won’t learn.”

TEXT 75

àthe-vyathe āṣi' sei tairthika brāhmaṇa
miśra dharīyā hāte bolena vacana

At that time the mendicant brāhmaṇa hastily came there. Holding the hands of Jagannātha Miśra, he spoke.

TEXT 76

“bālakera nāhi doṣa, śūna, miśra-rāya
ye dine ye habe, tāhā haibāre cāya

“Listen, Miśra, this child is not at fault. Whatever is meant to happen on a particular day will certainly take place.

The word rāya refers to one's worshipable lord or master. As stated in the Hitopadeśa: yad abhāvi na tad bhāvi bhāvi cen na tad anyathā—“Whatever is not meant to be will never be, and whatever is meant to be cannot be otherwise.”

TEXT 77

āji krṣṇa anna nāhi likhena āmāre
sabe ei marma-kathā kahilun tomāre

“Today Krṣna has not allotted me any rice. I'm telling you, this is my realization.”

Lord Krṣna is the bestower of the fruits of work and the supreme controller. In this verse the word likhena means “will supply,” that is, “today no food is allotted for me.” The word marma-kathā means “mystery” or “confidential topics of the mind.”

TEXT 78

duḥkhār jagannātha-miśra nāhi tole mukha
māthā heta kariyā bhāvena mane duḥkhā

Feeling distressed, Jagannātha Miśra was unable to raise his head. He looked at the ground and simply lamented.

TEXT 79

henai samaye viśvarūpa bhagavān
sei-sthāne āilenā mahā-juṭīr-dhāma
At that time the most powerful and effulgent Viśvarūpa came there.

TEXT 80

sarva-ange nirupama lāvanyera simā
catur-daśa-bhuvaneo nāhika upamā

There is no comparison to the matchless sweetness of Viśvarūpa's bodily limbs.

TEXT 81

skandhe yajña-sūtra, brahma-teja mūrti-manta
mūrti-bhede janmilā āpani nityānanda

A brāhmaṇa thread hung on His shoulder. He is the source of the Brahman effulgence and, though in a different form, He is directly Lord Nityānanda.

TEXT 82

sarva-śāstrera artha sadā śphuraye jihvāya
krṣṇa-bhakti-vyākhya mātra karaye sadāya

The purport of all scriptures is eternally manifest on the tongue of Viśvarūpa. Thus He is always engaged in preaching devotional service to Lord Krṣṇa.

The light that illuminates material objects is called jyotih, but the light that illuminates spiritual objects is called sūdha-sattva, pure goodness, or mahā-jyotih. The source of this jyotih is Śrī Baladeva, and Śrī Viśvarūpa is nondifferent from Him.

Lord Nityānanda manifests in another form as Śrī Viśvarūpa. Viśvarūpa always explained the purport of all scriptures to be devotional service to Lord Krṣṇa. In other words, He never misinterpreted the purport of the scriptures and induced the living entities to engage in material enjoyment.

TEXT 83

dekhiyā apūrva mūrti tairthika brāhmaṇa
mugdha haiyā eka-dṛṣṭye cāhe ghane-ghana

Seeing His extraordinary beauty, the mendicant brāhmaṇa was struck with wonder and stared at Him continuously.

TEXT 84

vipra bole,— “kāra putra ei mahāsaya?”
sabei bolena,— “ei mśrera tanaya”

The brāhmaṇa then said, “Whose son is this?” The people replied, “He is the
son of Jagannātha Miśra.”

TEXT 85

śuniyā santose vipra kailā ālingana
“dhanya pitā-mātā, yāra e-hena nandana”

The brāhmaṇa was satisfied to hear this. He embraced Viśvarūpa and remarked, “Glorious are the father and mother of such a son.”

TEXT 86

viprere kariyā viśvarūpa namaskāra
vasiṣṭā kahena kathā amṛtera dhāra

Viśvarūpa offered obeisances to the brāhmaṇa. He then sat down and began speaking words that were like a stream of nectar.

TEXT 87

“śubha dine tāra mahābhāgyera udaya
tumi-hena atithi yāhāra grhe haya

“Whoever receives a guest like you has attained great fortunate on that auspicious day.

TEXT 88

jagat śodhite se tomāra paryatana
ātmānande pūrṇa hai’ karaha bhramana

“Although you are self-satisfied, still you travel about in order to sanctify the world.

Śrī Viśvarūpa Prabhu described the pure characteristics of a parivrājaka to the mendicant brāhmaṇa. The devotees of the Lord are always self-satisfied; they are filled with ecstasy by serving Kṛṣṇa. Therefore, rather than traveling like mundane tourists, they visit attached householders in order to revive their Kṛṣṇa consciousness.

TEXT 89

bhāgya bada,—tumi-hena atithi āmāra
abhāgya vā ki kahiba,—upāsa tomāra

“It is our great fortune that we have a guest like you. But we are also unfortunate because you are fasting.

The word upāsa means upavāsa, or “fasting.”
TEXT 90

tumi upavāsa kari' thāka' yāra ghare
sarvathā tāhāra amangala-phala dhare

“If you fast while staying in someone's house it will simply bear inauspicious fruits.

TEXT 91

hariṣa pāinu bada tomāra darśane
visāda pāinu bada e saba śravane

“I'm greatly satisfied by seeing you, but I'm very sad to hear about what has happened.”

“As seeing you I'm jubilant, but because you are fasting I'm unhappy; therefore I am both happy and sad.”

TEXT 92

vipra bole,— “kīchu duhkha nā bhāviha mane
phala mūla kīchu āmi karibā bhojane

The brāhmaṇa said, “Please do not feel sad. I will eat some fruits and roots.

TEXT 93

vanavāsī āmi, anna kothāya vā pāi
prāya āmi vane phala-mūla mātra khāi

“I live in the forest, so where can I get rice? I am accustomed to eat fruits and roots in the forest.

In the Śrīmad Bhāgavatam (11.25.25) it is stated: vanam tu sāttviko vāso grāmo rājasa ucyate—“Residence in the forest is in the mode of goodness, while residence in a town is in the mode of passion.”

TEXT 94

kadācit kona divase vā khāi anna
seha yadi nirvirodhe haya upasanna

“I seldom eat rice, only when it is easily available.

The word nirvirodhe means “without obstacle,” and the word upasanna means “present” or “arrived.”

TEXT 95

ye santosa pāilāṇa tomā' daraśane
tāhātei koṭi-koti karilun bhojane

“I have become so satisfied by seeing You that I feel as if I have eaten millions of meals.

TEXT 96

phala, múla, naivedya ye-kichu thāke ghare
tāhā āna' giyā, āji kariba āhāre”

“Please go and bring any fruits, roots, or prasāda that you have, and I will eat that today.”

TEXT 97

uttara nā kare kichu misra-jagannātha
duḥkha bhāve misra śire diyā dui hāta

Jagannātha Miśra, however, did not speak anything. He just held his head in his hands in distress.

TEXT 98

viśvarūpa bolena,— “balite vāsi bhaya
sahaje karunā-sindhu tumī mahāsaya

Viśvarūpa said, “I hesitate to speak, but I know that you are an ocean of mercy.

The word vāsi means “to feel,” “to realize,” “to think,” or “to get.”

TEXT 99

para-duḥkhe hātara-svabhāva sādhu-jana
parera ānanda se bādāya anukṣaṇa

“It is the nature of saintly persons to be distressed on seeing the sufferings of others. They always try to make others happy.

TEXT 100

eteke āpane yadi nirālasya haiyā
kṛṣnera naivedya kara randhana kariyā

“So if it is not too much trouble, please cook for Kṛṣna again.

The phrase nirālasya haiyā means “accepting some voluntary hardship.”

TEXT 101

tabe āji âmāra goṣṭhira yata duḥkha
sakala ghucaye, pāi parānanda-sukha

“Then My family’s distress will be vanquished, and we will attain transcendental happiness.”

TEXT 102

vipra bole,— “randhana karilun dui-bāra
tathāpiha krṣṇa nā dilena khāibāra

The brāhmaṇa said, “I have already cooked twice, yet Kṛṣṇa has still not allowed me to eat.

TEXT 103

teṇi bujhilāṇa,—āji nāhika likhana
krṣṇa-icchā nāhi,—kene karaha yatana?

“I have therefore understood that He has not allotted any rice for me today. If Kṛṣṇa's sanction is not there, why should we endeavor?

TEXT 104-105

koṭi bhakṣya-dravya yadi thāke nija-ghare
krṣṇa-ajñā haile se khāibāre pāre

ye-dine krṣnera yāre likhana nā haya
koṭi yatna karuka, tathāpi siddha naya

“One may have unlimited foodstuffs at home, but he can eat only with Kṛṣṇa's sanction. If Kṛṣṇa does not allot anything on some day, then even by endless endeavor one will never achieve a thing.

Though one may have various foodstuffs at home for Kṛṣṇa's enjoyment, if He does not sanction His remnants, no one will receive them. And if Kṛṣṇa does not favor one, then one will certainly be unsuccessful in spite of unlimited endeavors. Service to the Supreme Lord is dependent on the mercy of the Supreme Lord. Mundane endeavor cannot produce success.

TEXT 106

niśā deda prahara, duio vā yāya
ihāte ki āra pāka karite yuyāya?

“It is practically the middle of the night. Is it proper to cook at this time?
The word yuyāya means “proper” or “reasonable.”

TEXT 107

ataeva āji yatna nā kariha āra
phala, mūla kichu mātra karimu āhāra"

“Therefore do not make any further arrangements for cooking today. I will simply eat some fruits and roots.”

The word kichu means “a little.”

TEXT 108

viśvarūpa bolena,— “nāhika kona doṣa tumī pāka karile se sabāra santosa”

Viśvarūpa said, “There will be no fault if you cook; everyone will be satisfied.”

TEXT 109

eta boli’ viśvarūpa dharilā carana sadhite lāgilā sabe karite radhana

Saying this, Viśvarūpa caught hold of the brāhmaṇa’s feet, and everyone else also requested him to cook.

TEXT 110

viśvarūpe dekhiyā mohita vipra-vara “kariba randhana”—vipra balilā uttara

Enchanted by Viśvarūpa, the brāhmaṇa said, “All right, I’ll cook.”

TEXT 111

santose saber “hari” balite lāgilā sthāna upashāra sabe karite lāgilā

Everyone expressed their satisfaction by chanting the name of Hari.

TEXT 112

āthe-vyathe sthāna upasharī sarva-jane randhanera sāmagrī ānilā tata-ksane

They then quickly cleaned the kitchen and brought all the ingredients for cooking.

TEXT 113

calilena vipra-vara karite randhana šīśu āvariya rahilena sarva-jana

The brāhmaṇa then began to cook, and everyone escorted Nimāi to another
room.

TEXT 114
\[\text{palāiyā thākura āchena yei ghare}\\ \text{miśra vasilena sei gharera duyāre}\]

Jagannātha Miśra sat in front of the door where the child was detained.

TEXT 115
\[\text{sabei bolena,— “bāndha' bāhira duyāra}\\ \text{bāhira haite yena nāhi pāre āra”}\]

Everyone said, “Lock the door from outside, so that He cannot get out.”

Everyone said, “Tie the door closed, so that He will not be able to untie it and get out.”

TEXT 116
\[\text{miśra bole,— “bhāla, bhāla, ei yukti haya”}\\ \text{bāndhiyā duyāra sabe bāhire āchaya}\]

Jagannātha Miśra said, “That's a good idea.” Thus Jagannātha Miśra and others sat outside after latching the door.

TEXT 117
\[\text{ghare thāki' stri-gana bolena,— “cintā nāi}\\ \text{nidra gela, āra kichu nā jāne nimāi”}\]

From inside the room, the ladies said, “Don't worry, Nimāi is sleeping. He won't do anything now.”

TEXT 118
\[\text{ei-mate śīśu rākhilena sarva-jana}\\ \text{viprera haila kata-kṣaṇete randhana}\]

As they guarded the child in this way, the brāhmaṇa soon finished cooking.

TEXT 119
\[\text{anna upaskari sei sukṛti brāhmaṇa}\\ \text{dhyāne vasi' krśnere karilā nivedana}\]

The pious brāhmaṇa prepared a plate for offering and then sat in meditation and offered the food to Kṛṣṇa.
TEXT 120

\[\text{jānilena antaryāmī śrī-śacīnandana}\
\text{citte āche,—viprere dibena darāśana}\

The Supersoul, Śrī Śacīnandana, knew everything. He had already decided to give \text{darāśana} to the \text{brāhmaṇa}.

The word \text{citte} means “desire.”

TEXT 121

\[\text{nidrā devī sabārei īśvara-icchāya}\
\text{mohilena, sabei aceśṭa nidrā yāya}\

Thus, by the will of the Supreme Lord, Nidrādevi, the goddess of sleep, deluded everyone into deep sleep.

Everyone thought that since it was late at night, Nimāi would soon fall asleep, so there would be no need to further guard Him. By the will of the Supreme Lord, however, just the opposite happened. Everyone in the house fell asleep by the gentle touch from the tip of Nidrādevi’s sari.

TEXT 122

\[\text{ye sthāne kareṇa vipra anna nivedana}\
\text{āśīlena sei sthāne śrī-śacīnandana}\

Śrī Śacīnandana then went to the place where the \text{brāhmaṇa} was making his offering.

TEXT 123

\[\text{bālaka dekhīyā vipra kare “hāya hāya”}\
\text{sabe nidrā yāya, keha śunite nā pāya}\

On seeing the child, the \text{brāhmaṇa} cried out, “Alas! Alas!” But no one heard him, for they were all fast asleep.

TEXT 124

\[\text{prabhu bole,— “aye vipra, tumī ta’ udāra}\
\text{tumi āmā’ dāki’ āna’, ki doṣa āmāra?}\

The Lord said, “O \text{brāhmaṇa}, you are indeed magnanimous. You call Me, so what is My fault?

TEXT 125

\[\text{mora mantra japi’ more karaha āhvāna}\

rahite nā pārī āṃi, āśi tomā'-sthāna

“You chant My mantra and invite Me, so I cannot resist coming to you.

“You invite Me by chanting My mantra, therefore I come and accept the foodstuffs you offer.” Some people consider that worshipping and offering foodstuffs to Gaurāṅga is performed by chanting the Gopāla-mantra, and by chanting this mantra He accepts the offering. Up to the time when Deity worship of Śrī Gaurasundara was introduced in the world, He was worshiped through Krṣṇa-mantras; but after the covered form of Krṣṇa, the origin of all incarnations, mercifully manifested His own form, Deity, and name to His most confidential devotees, the Lord’s devotees began to worship the Deity of Śrī Gaura by revealing the eternal names and mantras related with Lord Gaura. Those who are bereft of receiving the mercy of the covered incarnation simply make a show of worshipping the Deity form of Śrī Gaurasundara with Krṣṇa-mantras, but Śrī Gaura is not worshiped in this way. Such people are cheated out of Krṣṇa’s mercy, because they do not realize that Gaura’s pastimes are eternal.

If one chants Krṣṇa-mantras, then Krṣṇa, or Gaurasundara, accepts his chanting and manifests before the chanter. But if one differentiates between Gaura and Krṣṇa, then his unauthorized endeavors for chanting Krṣṇa-mantras do not qualify him to see the form of Krṣṇa in Gaurasundara and his progress towards freedom from material existence is checked. Therefore it is often found that a worshiper has a lack of taste for worshipping Gaurasundara by chanting Krṣṇa-mantras. Those who do not realize that the worship of Gaurasundara is the same as worship of Krṣṇa are deprived by Śrī Rāmānanda Rāyā from receiving the mercy of Gaura and the darsana of Gāndharvikā-Giridhārī. Due to the four defects of imperfect senses, the propensity for cheating, certainty of committing mistakes, and certainty of being illusioned, such people are unable to see Śrī Rādhā-Govinda in Śrī Gaurasundara. Thus, according to the purport of the second of the four original Bhāgavatam verses, such people develop mundane endeavors or vision towards Śrī Gaurasundara and become disqualified to see Him. Considering Gaurasundara as different from Krṣṇa, such people with insignificant material vision see Him simply as a sannyāsī, a religious reformer, or a pseudo-sentimental saint.

TEXT 126

"āmāre dekhite niravadhi bhāva' tumī
ataeva tomāre dilāna dekhā āṃi"

“You always desire to see Me, so here I am!”

TEXT 127-134

"sei-ksane dekhe vipra parama adbhuta
sankha, cakra, gadâ, padma,—āṣṭa-bhuja rūpa

eka-haste navaniṇā, āra haste khāya
āra duī haste prabhu murali bājāya

śrīvatsa, kaustubha vakṣe sobhe maṇīhāra"
sarva-ānge dekhe ratna-maya alankāra
nava-guṇja-vedā śikhi-puccha sōbhē sīre
candra-mukhe aruṇa-adhara sōbhā kare

hāsiyā dolāya dui nayana-kamala
vaijayanti-mālā dole makara-kundāla

caranāravinde sōbhē śrī-ratna-nūpara
nakha-maṇi-kīraṇe timira gela dūra

apūrva kadamba-vrkṣa dekhe seikhāne
vrndāvane dekhe,—nāda kare paksi-gāne
gopa-gopi-gābhi-gana catur-dike dekhe
yāhā dhyāna kare, tā'ī dekhe parateke

At that time the Lord exhibited a wonderful eight-armed form to the brāhmaṇa. In four hands He held a conchshell, disc, club, and lotus flower. In one hand He held a pot of butter from which He ate with another hand. Then with two other hands He played a flute. He was decorated with the mark of Śrīvatsa, while the Kaustubha gem and a jeweled necklace hung on His chest. All of His limbs were decorated with jeweled ornaments. His head was decorated with a garland of fresh guṇja seeds and a peacock feather. His moonlike face was beautified by His red lips. The Lord smiled as He rolled His eyes. His Vaijayanti flower garland and shark-shaped earrings swayed to and fro. His lotus feet were adorned with jeweled ankle bells, and all darkness was dissipated by the shining of His toenails. The brāhmaṇa also saw the abode of Vrndāvana filled with wonderful kadamba trees and the chirping of various birds. He saw cowherd boys and girls in all directions. Indeed, whatever he had meditated on he saw manifest before him.

Śrī Gaurasundara told the mendicant brāhmaṇa that He was nondifferent from his worshipable Lord, and then He displayed His four-armed form of Nārāyana, holding conch, disc, club, and lotus. The brāhmaṇa saw the Lord holding butter in one hand and eating it with another hand, and He was playing a flute with two other hands. This amazing combination was found in that form. The Lord first held the conch, disc, club, and lotus in His four hands, and later with those four hands the Lord displayed two of Vrajendra-nandana's pastimes with two hands each. Eating butter and playing flute were not manifested in His Mathurā or Dvārakā pastimes, and Krṣṇa does not manifest a four-armed form while playing the flute in His Gokula pastimes. The display of opulence in the Lord's pastime of simultaneously eating butter and playing the flute is not very attractive for the residents of Vraja. Otherwise in the awe and reverent service of a sampradāya in which Deity worship is prominent, seeing the four-armed form of Nārāyana is inevitable. The mood of reverence mixed with grandeur is present in the worship of Krṣṇa, but in the blissful realm of Vrndāvana, where sweetness is prominent, Krṣṇa's four arms are not manifest, for He accepts the service of the Vrajavāsīs in only His two-handed form. The mark of Śrīvatsa and the Kaustubha gem adorned the chest of this four-handed form of the Lord, a jeweled necklace encircled His
neck, and other jeweled ornaments decorated His other limbs. The Lord's head was
decorated with a peacock feather and a garland of newly grown guñja seeds. The
Lord's red lips increased the beauty of His moonlike face. The rolling eyes on the
smiling face of the Lord resembled lotus petals, extending to His ears. From this
description it is understood that sweetness was more prominently manifest than
opulence. Again, fish-shaped earrings and Vaijayanti flower garland were seen in
both forms. The lotus feet of Kṛṣna were decorated with jeweled ankle bells, and
the effulgence of His toenails destroyed the darkness of ignorance and illuminated
all directions. The brāhmaṇa also saw wonderful kadamba trees throughout
Vṛndāvana, he heard the singing of birds in the forest of Vraja, and he saw surabhi
cows and cowherd boys with the cowherd men, who were engaged in tending the
cows. The mendicant brāhmaṇa saw each of the Lord's forms that he had
meditated on during his worship.
The word parateke means “directly” or “each one.”

TEXT 135

apārva aśvarya dekhī suktī brāhmaṇa
ānande murcchita haiyā padilā takhana

Seeing the extraordinary opulence, the pious brāhmaṇa fell unconscious with
ecstasy.

TEXT 136

karunā-samudra prabhu śrī-gaurasundara
śrī-hasta dilena tāna angera upara

Lord Gaurasundara, the ocean of mercy, then placed His lotus hand on the
body of the brāhmaṇa.

TEXT 137

śrī-hasta-parāśe vipra pāilā cetana
ānande haila jada, nā sphūre vacana

By the touch of the Lord, the brāhmaṇa regained consciousness, though in
ecstasy he remained inert and unable to speak.

Due to seeing the form of the Lord, the brāhmaṇa lost all external consciousness
and was unable to speak out of ecstasy.

TEXT 138

punah punah mūrcchā vipra yāya bhūmi-tale
punah uthe, punah pade mahā-kutūhale

The brāhmaṇa repeatedly fell unconscious to the ground and then got up in
great jubilation.

The word mahā-kutūhale means “due to ecstatic loving exchanges.”
TEXT 139

kampa-sveda-pulake śarira sthira nahe
nayanera jale yena gangā-nadi bahe

His body shivered and perspired, and his hairs stood on end. The flow of tears from his eyes resembled the Ganges River.

TEXT 140

kṣaneke dhariyā vipra prabhura carana
karite lāgilā ucca-ravete krandana

The brāhmaṇa then caught hold of the Lord's lotus feet and began to cry loudly.

TEXT 141

dekhiyā viprera ārti śrī-gaurasundara
hāsiyā viprere kichu karilā uttara

Seeing the brāhmaṇa's humility, Śrī Gaurasundara smiled and addressed him.
The word ārtī means “distress” or “humility.”

TEXT 142

prabhu bole,— “śuna śuna, aye vipra-vara
aneka janmera tumī āmāra kinkara

The Lord said to him, “Please listen, O brāhmaṇa. You have been My servant for many lifetimes.

TEXT 143

niravadhi bhāva' tumī dekhite āmāre
ataeva āmi dekhā dilāna tomāre

“You always desire to see Me, therefore I have come before you.
The phrase niravadhi bhāva' means “to always think or desire.”

TEXT 144

āra-janme ei-rāpe nanda-grhe āmi
dekhā dilun tomāre, nā smara' tāhā tumī

“In a previous life I gave you darśana at the house of Nanda Mahārāja. Don't you remember that?
TEXT 145

yabe āmi avatirna hailāṇa gokule
seha janme tumī tīrtha kara' kutūhale

“When I appeared in Gokula you also joyfully visited the various holy places.
The phrase tīrtha kara’ means “traveling to the holy places.”

TEXT 146-147

daive tumī atīti hailā nanda-ghare
ei-mate tumī anna niveda' āmāre
tāhāteo ei-mata kariyā kautuka
khāi' tora anna dekhāilun ei rūpa

“By providence you became a guest one day in the house of Nanda Mahārāja. At that time you offered rice to Me in the same way, and after I ate your rice I showed you this same form.

TEXT 148

eteke āmāra tumī janme-janme dāsa
dāsa vinu anya mora nā dekhe prakāśa

“In this way you have been My servant birth after birth, for other than My servants, no one can see this form.

The pure living entity is eternally engaged in the service of Kṛṣṇa. He is able to see Kṛṣṇa through eyes of devotion smeared with the ointment of love. By sensual knowledge obtained through gross and subtle perception, conditioned souls absorbed in material enjoyment cannot see Kṛṣṇa, who is adhokṣaja, beyond the realm of material sense perception. A Vaiṣṇava can see Lord Viṣṇu when his constitutional propensity for serving Kṛṣṇa is awakened. A living entity who is devoid of the inclination for eternal service can never give up gross and subtle perception, therefore due to the spirit of enjoyment the conditioned soul cannot see his worshipable Lord Kṛṣṇa.

TEXT 149

kahilāṇa tomāre e saba gopya kathā
kāro sthāne ihā nāhi kahibā sarvathā

“I have thus disclosed to you confidential topics that should not be revealed to anyone under any condition.

TEXT 150

yāvat thākaye mora ei avatāra
“As long as I remain in this incarnation you should not tell anyone the secrets that I have told you, otherwise I will kill you.

The covered incarnation, Śrī Gaura-Nārāyaṇa, warned the brāhmaṇa, “As long as I remain in this world, if you disclose these pastimes of Mine I will immediately terminate your residence in this world.”

TEXT 151
sankīrtana-ārambhe āmāra avatāra
karāimu sarva-dese kīrtana pracāra

“I have incarnated to inaugurate the sankīrtana movement, and I will preach this process of chanting throughout the world.

Gaurasundara said, “When many persons gather together and properly chant the names of Kṛṣṇa, I will certainly appear there. I will preach throughout the world the glories of chanting the holy names through the process of kīrtana.” Some people say that Śrī Gaurasundara did not inaugurate the chanting of the holy names in His childhood; after He accepted initiation from Ikṣvāku Puri, He performed sankīrtana and enacted the pastimes of various naṁśamitaka, or occasional, incarnations. Thereafter, as a parivṛṭaka, the Lord personally preached in various parts of India and had, is having, and will have His servants preach the glories of Lord Hari all over the world.

TEXT 152
brahmādi ye prema-bhakti-yoga vānchā kare
tāhā vilāimu sarva prati ghare-ghare

“I will freely distribute the love and devotion that is desired by Brahmā and others to each and every house.

“I will manifest that transcendental devotional service desired by the demigods headed by Brahmā in the hearts of everyone, without discrimination.” In Satya-yuga the transcendental Absolute Truth, Śrī Gaura-Kṛṣṇa, manifested His own names, forms, qualities, and pastimes in the heart of Brahmā, the first created being. Now the Lord will personally distribute from house to house the bright mellows of His service, which have never before been distributed. In other words, the Lord will manifest and distribute His service in the heart of everyone, without discriminating between women, men, brāhmaṇas, ksatriyas, vaiśyas, śūdras, or brahma-cāryā, grha-sthas, vānaprasthas, and sannyāsīs.

TEXT 153
kata dina thākī tumi aṅka dekhībā
e saba ākhyaṇā ebe kāre nā kahībā”

“If you remain here for some time you will see many such pastimes. But do
not disclose these things to anyone.”

TEXT 154

\textit{hena-mate br̥ahmanere śrī-gaurasundara}
\textit{kr̥pā kari' āśvāsīyā gelā nija-ghara}

In this way after mercifully pacifying the \textit{br̥ahmaṇa}, Lord Gaurasundara returned to His room.

TEXT 155

\textit{pūrvvat śuiyā thākilā śiśu-bhāve}
\textit{yoga-nidrā-prabhāve keha nāhi jāge}

The Lord then returned to sleep as a child, and by the influence of \textit{yoga-nidrā} no one awoke.

At that time the people of the house and village were sleeping in the soothing lap of \textit{yogamāyā}. By the Lord’s will, they did not awaken from their sleep and disturb the Lord’s pastimes.

TEXT 156

\textit{apūrva prakāśa dekhi’ sei vipra-vara}
\textit{ānande pūrṇita haila sarva-kalevara}

The \textit{br̥ahmaṇa}'s entire body was filled with ecstasy after seeing that wonderful manifestation of the Lord.

The phrase \textit{apūrva prakāśa} means “manifestation of extraordinary transcendental pastimes.”

TEXT 157

\textit{sarva-ānge sei anna kariyā lepana}
\textit{kāndite kāndite vipra kareṇa bhojana}

He smeared the rice all over his body and began to cry as he ate.

The word \textit{anna} here refers to Kṛṣṇa’s transcendental remnants.

TEXT 158

\textit{nāce, gāya, hāse, vipra karaye hunkāra}
\textit{“jaya bāla-gopaḷa” bolaye bāra-bāra}

He then danced, sang, laughed, and repeatedly cried out, “\textit{Jaya Bāla-gopaḷa}!”

TEXT 159

\textit{viprera hunkāre sabe pālā cetana}
āpanā sambari' vipra kailā âcamana

Everyone woke up by the loud cries of the brāhmaṇa, who then controlled himself and washed his hands.

The words āpanā sambari' means “to conceal the waves of ecstasy in his heart.”

TEXT 160

nirvighne bhojana kareṇa vipra-vara
dekhi’ sabe santosa hailā bāhutara

Seeing that the brāhmaṇa had eaten without disturbance, everyone was greatly satisfied.

TEXT 161

sabāre kahite mane cintaye brāhmaṇa
"īśvara cinīyā sabe pāuka mocana"

The brāhmaṇa thought, “Perhaps I should disclose to everyone what has happened so that they may be delivered by coming to know the Supreme Lord.

The brāhmaṇa was by nature a servant in the Lord’s aiśvarya-lilā, or opulent pastimes, therefore He contemplated, “Let everyone headed by Jagannātha Miśra understand that Śrī Gaura-Nārāyaṇa is full in six opulences and thus be liberated.”

TEXT 162

brahmā śiva yānhāra nimitta kāmya kare
hena-prabhu avatari' âche vipra-ghare

“The Lord, who is sought after by Brahmā and Śiva, has advented Himself in this brāhmaṇa’s house.

The word nimitta means “with a purpose,” and the word kāmya means “desire” or “prayer.”

TEXT 163

se prabhura loka-saba kare śisu-jñāna
kathā kahi,—sabei pāuka paritrāṇa

“Let me tell them that this very child is the Supreme Lord so that they may be delivered.”

The phrase kathā kahi means “let me disclose those confidential topics.”

TEXT 164

“prabhu kariyāche nivārana”—ei bhaye
ājñā-bhāṅga-bhaye vipra kare nāhi kahe
But the *brāhmaṇa* feared breaking the Lord's order and therefore did not disclose the incident to anyone.

**TEXT 165**

\[
\text{ciniyā īśvara vipra sei navadvipe} \\
\text{rahilena gupta-bhāve īśvara-samīpe}
\]

After recognizing his Lord, the *brāhmaṇa* secretly remained near the Lord in Navadvipa.

**TEXT 166**

\[
\text{bhikṣā kari' vipra-vara prati sthāne-sthāne} \\
\text{īśvara āsiyā dekhe prati dine-dine}
\]

He would beg alms here and there and come daily to see the Lord.

**TEXT 167**

\[
\text{veda-gopya e-sakala mahācitra kathā} \\
\text{ihāra śravaṇe kṛṣṇa milaye sarvathā}
\]

One who hears these wonderful topics that are confidential to the *Vedas* certainly attains the lotus feet of Kṛṣṇa.

The phrase *mahācitra kathā* means “amazing variegated incidents.”

**TEXT 168**

\[
\text{ādi-khaṇḍa-kathā—yena amṛta-sravaṇa} \\
\text{yan hi śīśu-rūpe kṛiḍā kare nārāyaṇa}
\]

The topics of Ādi-khaṇḍa are like a flow of nectar, for these topics describe Lord Nārāyaṇa's pastimes as a child.

The word *amṛta-sravaṇa* means “showering of nectar.”

**TEXT 169**

\[
\text{sarva-loka-cūḍāmani vaikuṇṭha-īśvara} \\
\text{lakṣmi-kānta, sitā-kānta śrī-gaurasundara}
\]

Śri Gaurasundara is the Lord of Vaikuṇṭha and the crown jewel of the predominating deities of all planetary systems. He is the beloved Lord of Lakṣmī and Sītā.

The term *sarva-loka-cūḍāmani* refers to the Supreme Personality of Godhead, who is manifest to the fourteen worlds and who is the topmost worshipable personality for both demigods and ordinary living entities. The word *vaikuṇṭha-īśvara* refers to the eternally full in six opulences Lord of Vaikuṇṭha, which is situated beyond the
fourteen planetary systems of the material world, beyond the Virajā River and Brahmalaoka, and which is devoid of all material qualities and unaffected by material time, place, and circumstances.

The word lakṣmi-kānta refers to the Lord of Vaikuṇṭha, the Absolute Truth, Lord Nārāyana, who is endowed with six opulences, who is the worshipable Lord of Lakṣmi, and who is the predominating Deity of the original Vaikuṇṭha. The word sitā-kānta refers to the naimittika, or occasional, incarnation of Viṣṇu, Lord Rāmacandra, the son of Daśaratha.

TEXT 170-172

tretā-yuge haiyā ye śrī-rāma-lakṣmana
nānā-mate lilā kari’ vadhilā rāvana

hailā dvāpara-yuge krṣṇa-sankarsana
nānā-mate karilena bhūbhāra khandāna

“mukunda” “ananta” yānre sarva-vede kaya
śrī-caitanya nityānanda sei suṁścaya

They who in Tretā-yuga appeared as Rāma and Lakṣmana and performed various pastimes like killing Rāvana, who in Dvāpara-yuga appeared as Krṣṇa and Balarāma and performed various pastimes like diminishing the burden of the earth, who all the Vedas address as Mukunda and Ananta—They have now certainly appeared as Lord Caitanya and Lord Nityānanda.

Śrī Gaurasundara is nondifferent from the personification of sweetness, Śrī Krṣṇa, the son of the king of Vraja. The naimittika incarnations, the Lord of Vaikuṇṭha, and the worldly splendors are His parts or manifestations. That Supreme Personality of Godhead, Śrī Krṣṇa, is certainly Śrī Gaurasundara, and He who is nondifferent as the svayam-prakāśa, Śrī Baladeva, is certainly Śrī Nityānanda Prabhu. In Tretā-yuga, which begins after Satya-yuga, the two brothers Rāma and Lakṣmana appeared as partial incarnations and displayed the pastime of killing Rāvana. In Dvāpara-yuga, the two brothers Krṣṇa and Balarāma (Sankarsana) diminished the burden of the world by eliminating the Kaurava dynasty and killing demons like Śiśupāla. There is no doubt that the two great personalities Śrī Anantadeva and Mukunda, who are glorified by the Vedas, have appeared in this world in the age of Kali as Śrī Nityānanda and Śrī Caitanya.

TEXT 173

śrī krṣṇa-caitanya nityānanda-cānda jāna
vṛndāvana dāsa tachu pada-yuge gāṇa

Accepting Śrī Caitanya and Nityānanda Prabhu as my life and soul, I, Vṛndāvana dāsa, sing the glories of Their lotus feet.

Thus ends the English translation of the Gaudīya-bhāṣya of Śrī Caitanya-bhāgavata, Chapter Five, entitled “Eating the Mendicant Brahmaṇa\'s Offerings.”

Chapter Six
The Lord Begins Studying
and His Childhood Mischief

This chapter describes the beginning of Nimāi's scholastic pastimes, His eating the foodstuffs offered to Viṣṇu on Ekādaśī at the house of Jagadīśa and Hiranya Pandita, and His various mischievous childhood pastimes.

Sri Jagannātha Miśra had Gaura-gopāla's samskāras, or reformatory rites, of hāte-khaḍī, karna-vedha, and cūḍā-karana performed. Nimāi could write the letters of the alphabet just by seeing them once. Within two or three days He was able to write conjunct letters and words. He would continually read and write Kṛṣṇa's names. Sometimes Gaura-gopāla pleaded for His parents to give Him birds flying in the sky or the stars and moon from the sky. When He did not receive these things, He began to cry. Then there was no way to solace the child other than by chanting the names of Hari. One day, however, Nimāi did not stop crying in spite of everyone repeatedly chanting the names of Hari. When they inquired from Nimāi about the cause of His crying, they learned that Nimāi was displaying His pastime of crying in order to eat the foodstuffs offered to Viṣṇu on the day of Ekādaśī in the house of the two brāhmanas, Jagadīśa and Hiranya Pandita, of Navadvīpa. The relatives of Nimāi solaced Him by promising Him Viṣṇu's remnants. They then went to the house of those two great devotees and related to them the whole story. Considering Nimāi an extraordinary personality, the two brāhmanas then gave Him the foods that they had offered to Viṣṇu. As a result Nimāi stopped crying. Nimāi exhibited various mischievous pastimes like teasing His friends, quarreling with them, and sporting in the Ganges water at midday. The elderly men of Navadvīpa regularly came to Jagannātha Miśra to complain about Nimāi's misbehavior, and the young girls would similarly come to mother Śacī to complain about Nimāi's various mischievous activities. Śacīdevī, however, solaced everyone with her sweet words. After hearing about the disturbance caused by Nimāi, Jagannātha Miśra went to the bank of the Ganges at midday to appropriately punish his son. When Nimāi heard that His father was approaching in an angry mood, He rushed home by another path. He told His friends that if His father inquired about Him, they should say, “Today Nimāi has not come for bathing in the Ganges.” When Jagannātha Miśra did not see Nimāi at the bathing ghāṭa, he returned home, where he saw Nimāi decorated with marks of ink and looking as though He had not taken bath. Jagannātha Miśra was overwhelmed with love and could not understand the boy's trickery. When he asked the boy about the complaints, the young Nimāi replied, “I did not go to bathe in the Ganges yet, but they nevertheless falsely accuse Me of misbehavior. So now I will actually misbehave with them.” In this way Nimāi exhibited His clever pastimes and returned to bath in the Ganges. Meanwhile, Śacī and Jagannātha thought, “Who is this boy? Has Kṛṣṇa secretly appeared in our house?”

TEXT 1

hena-mate kṛdā kare gaurāṅga-gopāla
hāte khaḍī divāra haila āśi' kāla

In this way Gaurāṅga, who is nondifferent from Gopāla, enjoyed His pastimes. Soon the time came for the Lord to begin reading and writing.
The word hāte-khaḍi refers to the sam-skāra marking the beginning of a child's education.

TEXT 2

śubha-dine śubha-ksane miśra-purandara
hāte-khaḍi putrera dilena vipra-vara

At an auspicious time on an auspicious day Jagannātha Miśra performed the ceremony for beginning his son's education.

TEXT 3

kīchu šese miliyā sakala bandhu-gana
karna-vedha karilena śrī-cūdākarana

Then after a few days all the family friends came to observe the ceremony of the child's ear-piercing and shaving of the head, leaving only a sīkhā.

Karna-vedha, or piercing the ears, is part of the cūdā-karana-sam-skāra. It also marks the beginning of hearing the Vedic literature, or becoming eligible to hear topics related with the Absolute Truth by giving up hearing topics not related with the Lord.

Cūdā-karana is one of the ten sam-skāras, or reformatory ceremonies. In this ceremony the child's head is shaved with only the sīkhā remaining. This ceremony was previously known as vedāgni-sīkhā, and later it became known as śrī-caitanya-sīkṣā. The inactive Māyāvādīs consider that keeping a sīkhā is meant for karma-kānda, so they shave off their sīkhā in order to free themselves from karma-kānda. Vedic tridaṇḍi-sannyāsīs, however, do not shave off their sīkhā; they keep it as a sign of giving up karma-kānda and progressing on the path of devotional life.

TEXT 4

drṣṭi-mātra sakala akṣara likhi' yāya
parama vismita haiyā sarva-jane cāya

The Lord could write the letters of the alphabet after seeing them only once. Everyone was astonished to see this.

TEXT 5

dina dui-tinete padhilā sarva 'phalā'
nirantarā likhena krṣnera nāma-mālā

Within two or three days the Lord completed His study of the conjunct letters. He then constantly wrote various names of Krṣṇa.

When one letter of the alphabet is joined with another letter, the newly formed letter is called phalā.
Day and night He enthusiastically wrote and read names of the Lord like Rāma, Kṛṣṇa, Murāri, Mukunda, and Vanamāli.

The word kutāhalī means “eager” or “enthusiastic.”

TEXT 7

śiṣu-gana-sāṅge pade vaikuṇṭhera-rāya
parama-sukṛti dekhe sarva-nadīyāya

The most fortunate persons of Nadia saw the Lord of Vaikuṇṭha study with other young boys.

The word parama-sukṛti refers to the most fortunate persons.

TEXT 8

ki mādhuri kari' prabhu “ka, kha, ga, gha” bole
tāhā śunitei mātra sarva-jīva bhole

The Lord sweetly recited the Bengali alphabet—“ka, kha, ga, gha.” Everyone who heard Him was captivated.

The word mādhura means “sweetness” or “enchanting,” and the word bhole means “overwhelmed.”

TEXT 9

adbhuta kareṇa kṛiḍā śrī-gaurasundara
yakhana ye cāhe, sei parama duṣkara

Śrī Gaurasundara performed wonderful pastimes; He would demand things that were impossible to obtain.

The word duṣkara means “rare.”

TEXT 10

ākāše udīyā yāya pakṣi, tāhā cāhe
nā pāile kāndiyā dhulāya gadi yāye

If He saw a bird flying in the sky, He desired to have it. And when it was not given to Him, He would cry and roll in the dust.

TEXT 11

kṣane cāhe ākāśerā candra-tārā-gana
hāta-pāo āchādiyā karaye krandana

Sometimes He would demand the moon or the stars in the sky, and when He
did not get them He cried and thrashed His arms and legs.

TEXT 12

sāntvānā kareṇa sabhe kari' niya-kole
sthira nahe viśvambhara, “deo deo” bole

Everyone tried to pacify Him by taking Him on their lap, but Viśvambhara did not relent and continued to demand, “Give Me! Give Me!”

TEXT 13-14

sabe eka-mātra āche mahā-pratikāra
hari-nāma śunile nā kānde prabhu āra

hāte tāli diya sabe bole “hari hari”
takhana susthira haya câṅcalya pāsari'

There was, however, one sure remedy; whenever He heard the names of Hari, He would stop crying. When everyone clapped their hands and chanted the name of Hari, He would be pacified and give up His restlessness.

The word pratikāra means “antiseptic” or “medicinal.”
The word pāsari' means “by forgetting.”
By this pastime the Lord demonstrated both the insignificance of the unsatisfied material desires of conditioned souls who never engage in kirtana and that by hearing krṣṇa-kirtana all of one's desires and obstacles are destroyed, one's mind becomes fixed, and one's love for Krṣṇa increases.

TEXT 15

bālakera pritye sabe bole hari-nāma
jagannātha-grha haila śrī-vaiśuṇṭha-dhāma

As everyone chanted the names of Hari in order to please the child, the house of Jagannātha Miśra appeared just like Vaikuṇṭha.

Śrī Jagannātha Miśra is nondifferent from Śrī Vasudeva, the personification of pure goodness. Since the influence of the illusory material energy and the three modes of material nature are absent from Vaikuṇṭha, it is a transcendental eternal abode of pure goodness and nondifferent from the Lord. In this abode of pure goodness, or Vaikuṇṭha, the names and forms of Lord Hari are eternally present, or manifest. “The house of Jagannātha Miśra was not previously the abode of Vaikuṇṭha due to the absence of Lord Hari's names; later, it was turned into the abode of Vaikuṇṭha.”—Such imagination is born of mental speculation covered by the material modes of nature and therefore has no factual basis. The pastimes of the spiritual potency are eternally pastimes of the spiritual potency; they are never pastimes of the illusory energy. And the pastimes of the illusory energy are eternally pastimes of the illusory energy, wherein the living entities who are averse to Hari indulge in sense gratification. These are not pastimes of the spiritual
potency.

TEXT 16

eka-dina sabe “hari” bole anuksana
tathāpiha prabhu punah kareṇa krandaṇa

One day, in spite of everyone chanting the names of Hari, the Lord did not stop crying.

TEXT 17

sabei bolena,— “śuna, bāpa re nimāi!
bhāla hari’ nāca’,—ei hari-nāma gāi”

They all said to Him, “Listen, dear Nimāi, come and dance nicely while we chant the name of Hari.”

TEXT 18

nā śune vacana kāro, karaye krandaṇa
sabei bale’,— “bola, bāpa, kānda’ ki kāraṇa?”

The Lord did not listen to them and continued to cry, so they asked Him, “Dear child, why are You crying?”

TEXT 19

sabei bolena,— “bāpa, ki icchā tomāra?
sei dravya āni’ dibā, nā kāndaha āra”

They all asked Him, “What do You want? We will bring it for You, but don't cry.”

TEXT 20

prabhu bolē,— “yadi mora prāṇa-raksā cāha’
tabe jhāta dui brāhmanera ghare yāha’

The Lord replied, “If you want to save My life, then go quickly to the house of the two brāhmanas.

TEXT 21-23

jagadiśa pandita hiranya bhāgavata
ei dui-sthāne āmāra āche abhimata

ekādaśi-upavāsa ājī se donhāra
viṣṇu lāgi’ kariyāche yata upahāra
“Jagadiśa and Hiranya are both great devotees, and I desire something from them. Today is Ekādaśī, and they are both fasting. But they have prepared varieties of foodstuffs for Lord Viṣṇu. If I could eat their offering, I will be cured and able to walk.”

The word bhāgavata refers to a devotee of the Supreme Lord, a Vaiṣṇava, or an associate of Lord Hari. The word abhimata means “desire.”
The word upahāra means “foodstuffs.”
The word sustha means “peaceful” or “steady.”
The two brāhmaṇas—Jagadīśa Pandita and Hiranya Pandita—lived in Godrumadvipa. Their house was some distance from the Lord's house. On the day of Ekādaśī they arranged a large offering for the Lord. The injunction for fasting on Ekādaśī is meant only for the living entities, but Lord Viṣṇu is beyond the jurisdiction of the rules and regulations that He has established. Since He is not bound to observe fast on Ekādaśī, and since He alone is the enjoyer of all sacrificial offerings, all types of foodstuffs should be offered to Him on Ekādaśī. On the day of Ekādaśī the Vaiṣṇavas give up all kinds of enjoyment and do not accept the injunction for honoring prasāda as on other days, but Lord Śrī Hari, the protector of the devotees, accepts the foodstuffs offered by His devotees on His day, Hari-vāsara. Śrī Gaura-Nārāyaṇa also revealed His desire to eat those foodstuffs.

TEXT 24

asambhava suniyā janani kare kheda
hena kathā kahe, yei nahe loka veda"

Hearing this impossible proposal, mother Śacī lamented, “You are requesting something that is not sanctioned in the Vedas or in ordinary dealings.”

The phrase yei nahe loka veda refers to that which is not found in worldly tradition or in the Vedas, that which is not customary in worldly or Vedic dealings, or that which is beyond the scope of ordinary and Vedic etiquette.

TEXT 25

sabei hāsena suni' šiṣura vacana
sabe bole,— “dība, bāpa, sambara' krandana”

Everyone laughed on hearing the child's demand, and they said, “All right, we'll give You, but please stop crying.”

TEXT 26

para-vaiśnava sei vipra dui-jana
jagannātha-miśra-saha abheda-jivana

Those two brāhmaṇas were great Vaiṣṇavas and dearest friends of Jagannātha
Miśra.

TEXT 27

śuniñā śiṣura vākya dui vipra-vara
santoṣe pūrṇita haila sarva kalevara

When those first-class brāhmanas heard the child's request, they became fully satisfied.

The words santoṣe pūrṇita mean “full of jubilation.”
Hiranya and Jagadiśa were the heart and soul of Jagannātha Miṣra. In other words, they were well-wishers with unbreakable friendship.

TEXT 28

dui vipra bole,— “mahā-adbhuta kāhini!
śiṣura emata budhi kabhu nāhi śuni

The two brāhmanas exclaimed, “This is an amazing demand! We have never heard of such an intelligent child.

TEXT 29

kemate jānīla āji śrī-hari-vāsara
kemate vā jānīla naivedya bahutara

“How did He know that today is Ekādaśī? How did He know that we have prepared all kinds of foodstuffs for the Lord?

TEXT 30

bujhilāna,—e sīṣur parama-rūpavān
ataeva e dehe gopāla-adhiṣṭhāna

“We can understand that since this child is so attractive, Gopāla must have manifested in His body.

TEXT 31

e sīṣura dehe kṛdā kare nārāyaṇa
hrdaye vasiyā sei bolāya vacana”

“Lord Nārāyana performs pastimes through the body of this child. Sitting in His heart, Nārāyana makes the child speak.”

TEXT 32

mane bhāvi dui vipra sarva upahāra
āniyā dilena kari' hariṣa apāra

Thinking like this, the two brāhmaṇas brought the various offerings and happily gave them to Nimāi.

The words kari' hariṣa apāra mean “with unlimited happiness.”

TEXT 33

dui vipra bole,— “bāpa, khāo upahāra
sakala krṣnera svārtha haila āmāra”

The two brāhmaṇas then said, “Dear child, please eat these foodstuffs. Our desire to serve Kṛṣṇa is fulfilled today.”

In other readings the word sāt, meaning “ate” or “accepted,” is found. We gathered these foodstuffs for offering to Kṛṣṇa, and since Lord Kṛṣṇa personally ate these foodstuffs, all of our desires have been fulfilled.

TEXT 34

krṣna-krpa haile emana buddhi haya
dāsa vinu anyera e buddhi kabhu naya

When one is blessed by Kṛṣṇa he receives the intelligence to engage in devotional service. Unless one is a servant of the Lord he cannot have such intelligence.

Kṛṣṇa as the Supersoul appears in the hearts of the living entities as the instructing spiritual master within to inspire one to serve the Supreme Lord. The living entities prove their intelligence by accepting that mercy of the Lord. No one other than the eternal servant of the Supreme Lord can ever exhibit such a service attitude. Another reading for the second line of this verse is yā'ṛe krpa haya tāna,
sei se jānaya—“Only one who is favored by the mercy of the Lord can understand Him.”

TEXT 35

bhakti vinā caitanya-gosāni nāhi jāni
ananta brahmānda yān'ra loma-kūpe gani

Without performing devotional service, no one can understand Lord Caitanya, from whose hair pores innumerable universes emanate.

The word nāhi jāni mean “not known,” and the word gani means “counted.” The devotional service of Śrī Caitanya-deva is never awakened by the material endeavors of a living entity. Only those who have awakened their devotional service, which is the activity of the soul, can understand Śrī Caitanya-deva. It is a well known fact that innumerable universes are situated in the hair pores of Śrī Caitanya-Nārāyaṇa.
hena prabhu vipra-sišu-rūpe kridā kare
cakṣu bhari’ dekhe janma-janmera kinkare

That same Lord performed His pastimes as a young brāhmaṇa child. The Lord’s eternal servants see those pastimes to the full satisfaction of their eyes.

Those who are most fortunate and eternal servants of the Lord, birth after birth, can make their eyes perfect by seeing the childhood pastimes of this brāhmaṇa boy.

TEXT 37
santoṣa hailā saba pāi’ upahāra
alpa-alpa kichu prabhu khāila sabāra

The Lord was fully satisfied to receive that prasāda, and He ate a little of each item.

TEXT 38
hariśe bhaktera prabhu upahāra khāya
ghucila sakala vāyu prabhura icchāya

The Lord joyfully ate the foodstuffs that had been offered by His devotees. Thus by His own will His intense craving was appeased.

The word ghucila means “became subdued or vanished,” and the word vayu means “intense urge” or “acute desire."

TEXT 39
“hari hari” hariśe bolaye sarva-jane
khāya āra nāce prabhu āpana-kirtane

Everyone present happily chanted the name of Hari as the Lord ate and danced to the chanting of His holy names.

Since Śrī Gaurasundara is the Supreme Lord Himself and nondifferent from Lord Hari, His other name is Gaurahari. Therefore chanting the names of Śrī Hari means to chant His names, or āpana-kirtana.

TEXT 40
katho phele bhūmite, katho kāro gā’ya
ei-mata lilā kare tridaśera rāya

Some of the prasāda fell on the floor, and some fell on the people present there. In this way Tridaśa Rāya performed His pastimes.

Tridaśa Rāya, the Lord of Tridaśa, refers to: (1) He who destroys the living entities’ threefold miseries—those inflicted by the body and mind, those inflicted by other living entities, and those inflicted by natural disturbances; (2) the Lord of those who are under the influence of birth, existence, or death and childhood,
youth, or old age; or (3) the Lord of 33 demigods—the 12 Ādityas, the 11 Rudras, the 8 Vasus, and the 2 Viśvadevas. He is Gaura-Viśnu, the Lord of all lords.

TEXT 41

ye prabhure sarva vede-purāne vākhāne
hena prabhu khele saci-devira angane

That same Lord who is glorified in the Vedas and Purānas thus played in the courtyard of mother Śacī.
The term vede-purāne refers to the scriptures.

TEXT 42

dubilā cāṇcalya-raṣe prabhu viśvambhara
samhati capala yata dvijera koṇara

Lord Viśvambhara drowned in the mood of a restless child as He sported with other restless brāhmaṇa boys.
The word samhati means “society,” “community,” or “a gathering of people,” but in this verse it means “along with.” The word koṇara is a corruption of the word kumāra, or “male children.”

TEXT 43

sabāra sahita giyā pade nānā-sthāne
dhariyā rākhite nāhi pāre koṇa jāne

As the Lord went to study at various places with His friends, no one was able to control Him.

TEXT 44

anya śisu dekhile karaye kutāhala
seha parihāsa kare, bājaye kondala

Whenever the Lord met some new boys, He would tease them. And when the other boys retaliated, a quarrel broke out.
The word kutāhala means to “make fun of,” the word bājaya means “to begin” or “to commence,” and the word kondala is a corruption of the Sanskrit word kandala, which means “quarrel” or “debate.”

TEXT 45

prabhura bālaka saba jine prabhu-bale
anya śisu-gana yata saba hāri' cale

By the strength of the Lord, He and His friends always won such quarrels and the other boys would leave in defeat.
The word prabhura refers to those who are on the Lord's side, the word jine means “to win,” and the term hārī cale means “to be defeated.”

TEXT 46

dhālāya dhūsara prabhu śri-gaurasundara lihāna-kālima bindu sōbe manohara

When Lord Gaurasundara became gray with a covering of dust and decorated with drops of ink He appeared most enchanting.
The word lihāna means “for writing.”

TEXT 47

padiyā śuniyā sarva-sīṣu-gana-sange
gāṇa-snāne madhyāhne calena bahu-range

At noon, after their studies, the Lord and His friends joyfully went to bathe in the Ganges.

TEXT 48

majjiyā gāṇa viśvambhara kutāhali
sīṣu-gana-sange kare jala phelāpheli

Viśvambhara and His friends eagerly entered the Ganges, wherein they enjoyed splashing water on each other.
The word majjiyā refers to being merged or immersed.

TEXT 49

nadiyāra sampatti vā kē balite pāre?
asankhyāta loka eko ghāte snāna kare

Who can describe the opulence of Navadvipa? Innumerable people took bath at one of the bathing ghātas.
The word sampatti means “wealth,” “opulence,” or “beauty.” The word asankhyātā means “innumerable.”

TEXT 50

kateka vā sānta dānta grhaṭha sannyāsī
nā jāni kateka sīṣu mile tanhi āsi'

I am unable to say how many saints, ascetics, householders, sannyāsīs, and children came there to take bath.
sabare laiyà prabhu gangaya sàntare
kşane ḛube, kşane bhāse, nānà krīḍā kare

As the Lord swam in the Ganges with His associates, sometimes He would
dive below the surface and sometimes He would float. In this way He enjoyed
various water sports.

TEXT 52
jala-krīḍā kare gaura sundara-sarira
sabākāra gā'ye läge caranera nīra

While engaged in water sports, Lord Gurasundara would splash water with
His feet on those nearby.

TEXT 53
sabe mānā kare, tabu nisedha nā māne
dhariteko keha nāhi pāre eka-sthāne

People forbade Him from doing this, but the Lord ignored them and they were
unable to catch Him.

TEXT 54
punah punah sabāre karāya prabhu snāna
kā're chōnya, kā'ro ange kullola-pradāna

The Lord compelled everyone to bathe again and again by touching them or
spitting on them.
The word kullola comes from the Hindi word kullā, which means “water spit from
the mouth.”

TEXT 55
nā pāiyā prabhura nāgāli vipra-gane
sabe kalilena tān'ra janakera sthāne

Being unable to restrain Him, the brāhmaṇas approached His father to
complain about Him.
The word nāgāli means “face to face” or “next to.”

TEXT 56
“śuna, śuna, ohe miśra parama-bāndhava!
tomāra putera apanyāya kahi saba

The brāhmaṇas said, “Dear friend, Jagannātha Miśra. Please hear about your
son's misdeeds.

The word apanyāya means “opposed to all logic,” “misdeed,” or “prohibited activity.”

TEXT 57

bhāla-mate karite nā pāri gangā-snāna”
keha bole,— “jala diyā bhānge mora dhyāna”

“Due to His misdeeds we are unable to bathe properly.” Someone said, “He splashes water on me and disturbs my meditation.”

TEXT 58

āro bole,— “kā're dhyāna kara, ei dekha
kali-yuge “nārāyaṇa” muṇi paratekha”

Another complained, “Your son asked me, ‘Who are you meditating on? In Kali-yuga I am directly Lord Nārāyaṇa.’”

TEXT 59

keha bole,— “mora śiva-linga kare curi”
keha bole,— “mora la' palāya uttari”

Someone said, “He stole my Śiva-linga,” and someone else said, “He ran away with my cādara.”

The word uttari is a short form of uttarīya, which refers to a cloth worn above the waist, a cādara.

TEXT 60-61

keha bole,— “puspa, dūrva, naivedya, candana
viṣṇu pūjibāra sajja, viṣṇura āsana

āmi kari snāna, hethā vaise se āsane
saba khāi' pari' tabe kare palāyane”

Someone said, “I kept the ingredients for worshiping Viṣṇu—flowers, dūrva grass, bhoga, sandalwood pulp, and the Lord's āsana—on the bank of the Ganges. When I went to take bath your son sat on the Lord's āsana, ate the bhoga, smeared Himself with the sandalwood pulp, decorated Himself with the flowers, and ran off.

TEXT 62

āro bole,— “tumi kene duhkha bhāva' mane?
yā'ra lāgi' kailā, sei khāilā āpane”
“Then He said, ‘Why are you unhappy? He for whom you arranged those ingredients has Himself enjoyed them.’”

The second line means “He to whom you have offered these foods and ingredients for worship has personally accepted them.” Impersonal monists understand from this incident that the Lord was a worshiper of the “Self,” but such considerations of the Māyāvādīs prove their lack of proper knowledge. Śrī Caitanyaadeva is sac-cid-ānanda-vigraha and the origin of Nārāyaṇa. There is no difference between His names, His person, His body, and His soul like there is with the conditioned souls. Impersonal Brahman is simply the effulgence emanating from His body. Therefore the imaginations of the Māyāvādīs cannot touch Him, for He is beyond the reach of sense perception.

TEXT 63

keha bole,— “sandhyā kari jaletē nāmiyā
duba diyā laiyā yāya carane dhariyā”

Someone said, “I was standing in the water chanting my Gāyatrī, and He grabbed my feet and pulled me down.”

TEXT 64

keha bole,— “āmārā nā rahe sāji dhuti”
keha bole,— “āmārā corāya gītā-punthī”

Another said, “He always takes my flower basket and fresh cloth.” Someone else said, “He steals my Bhagavad-gītā.”

The word sāji refers to a basket of flowers, the word dhuti refers to cloth that one wears, and the word corāya means “steals.”

TEXT 65

keha bole,— “putra ati-bālaka, āmārā
karne jala diyā tā're kāndāya apāra”

Then someone complained, “My son is very young, and your son makes him cry by putting water in his ears.”

TEXT 66

keha bole,— “mora prṣṭha diyā kāndhe cade
`muṇi re maheśa' bali jhānpa diyā pada”

Another person said, “He comes behind me, climbs on my shoulders, and then jumps in the water, exclaiming, ‘I am Lord Maheśa!’”

TEXT 67
keha bole,— “vaise mora pūjāra āsane
naivedya khāiyā viṣṇu pūjaye āpane

Someone said, “Your son sits on my āsana and eats the offerings I have prepared for Lord Visnu. Then He worships Lord Visnu.

TEXT 68
snāna kari' uthile bālukā decya ange
yateka capala śisu, sei tā'ra sange

When I come out from my bath, He throws sand on me. He is surrounded by all the other mischievous boys.

TEXT 69
strī-vāse puruṣa-vāse karaye badala
paribāra belā sabe lajjāya vikala!

“He exchanges the men's cloth with the women's, and then everyone is embarrassed when they go to dress.

The words strī-vāse puruṣa-vāse refers to the cloths worn by women and men, and the word vikala means “overwhelmed,” “agitated,” “morose,” or “absorbed.”

TEXT 70
parama-bāndhava tumi miśra-jagannātha!
nitya eś-mata kare, kahilun tomāta

“O Jagannātha Miśra, you are our dear friend, therefore we are informing you that your son does such things every day.

TEXT 71
dui-prahareo nāhi uthe jala haite
deha vā tāhāra bhāla thākibe kemate”

“He remains in the water for up to six hours, so how will His body remain fit?”

TEXT 72
hena kāle pārśva-vartī yateka bālikā
kopa-mane āilena śacīdevi yathā

At the same time all the neighborhood girls approached mother Śacī in an angry mood.

The word kopa-mane means “in an angry mood.”
TEXT 73
śacire sambodhiyā sabe bolena vacana
“śuna, ṭhākurāṇi, nija-putrera karama

They all complained to Śaci, “O ṭhākurāṇi, listen to what your son has done!

TEXT 74
vasana karaye curi, bole ati-manda
uttara karile jala deya, kare dvandva

“He steals our clothes and speaks very badly. If we protest, He throws water on us and starts a quarrel.
The word dvandva means “argument” or “quarrel.”

TEXT 75
vrata karibāre yata āni phula-phala
chadāiyā phele bala kariyā sakala

“By force, He scatters whatever fruits and flowers we bring for pūjā.
The words bala kariyā mean “forcibly.”

TEXT 76
snāna kari’ uthile bālukā deya ânge
yateka capala śīṣu, sei tā’ra saṅge

“When we come out from our bath, He throws sand on us. He is surrounded by all sorts of mischievous boys.

TEXT 77
alakṣite ñisi’ karne bole bada bola”
keha bole,—“mora mukhe dileka kullola

“He sneaks up behind us and shouts in our ears.” One of the girls said, “He spit water in my face.
The word capala means “naughty,” “mischievous,” or “impudent.” The first line of this verse means “to suddenly shout loudly into the ear.”

TEXT 78
okadāra bici deya keśera bhītare
keha bole,— “more cāhe vibhā karibāre

“And then he threw okāḍa seeds [which induce itching] in my hair.” Someone
else said, “He said He wants to marry me.

The word vibhā is a corruption of the Sanskrit word vivāha, which means “marriage.”

TEXT 79

prati-dina ei-mata kare vyavahāra
tomāra nimāi kibā rājāra kumāra?

“Everyday He behaves with us like this. Does your Nimāi think He is the son of a king?
The words rājāra kumāra refer to one who is independent or as free as a king's son.

TEXT 80

pūrve sunilāna yena nandera kumāra
sei-mata saba kare nimāi tomāra

“The activities of your son, Nimāi, exactly resemble what we have heard about the activities of the son of Nanda.

TEXT 81

dūhkhe bāpa-māyere baliba yei dine
tata-kṣane kondala haibe tomā' sāne

“When we tell our parents about your son's mischief, they will surely quarrel with you.
The girls continued to speak: “The day we complain to our parents about these naughty activities they will certainly quarrel with you.”

TEXT 82

nivārana kara jhāta āpana chāoyāla
nadiyāya hena karma kabhu nahe bhāla”

“Therefore please control your son immediately, for such activities are not proper in Nadia.”
The word nivārana means “to stop or forbid.” The word chāoyāla is a corruption of the word sāvaka, which means “child” or “baby.” “The city of Nadia is filled with many respectable gentlemen. It is not proper for Nimāi to perform mischief in such a society.”

TEXT 83

śuniyā hāsena mahāprabhura janani
sabe kole kariyā balena priya-vāni

On hearing these complaints, the Lord's mother smiled, embraced the girls,
and sweetly spoke to them.

TEXT 84

“nimāi āile āji vādyāmu bāndhiyā
āra yena upādrava nāhi kare giyā”

“When Nimāi returns today, I will tie Him up and beat Him with a stick so that He won't disturb you again.”

The word vādyāmu means “I will beat with a stick.” In other editions the word edimu, “to leave,” is found in place of vādyāmu. [In which case the meaning will be: “I will leave Him tied up.”]

TEXT 85

śacīra carana-dhāli lānā sabe śīre
tabe calilena punah snāna karibāre

All the girls then took the dust from Śacīdevī's feet on their heads and went to take bath.

TEXT 86

yateka cāpalya prabhu kare yā'ra sane
paramārthe sabāra santōsa bada mane

In spite of Nimāi's mischief, everyone ultimately felt fully satisfied.

The word paramārthe means “as it is” or “actually.”

TEXT 87

kautuke kahite āisena misra-sthāne
śuni' misra tarje garje sadambha-vacane

People came to complain to Jagannātha Miśra for amusement, but he became upset and angrily replied.

The word sadambha means “with pride” or “egoistically.”

TEXT 88

“niravadhi e vyabhāra karaye sabāre
bhāla-mate gangā-snāna nā deya karibāre

“This boy behaves like this everyday. He doesn't allow anyone to peacefully take bath in the Ganges.

The word vyabhāra is a corruption of the word vyavahāra, which means “behavior.”
TEXT 89

ei jhānta yāna tā’ra sāsti karibāre
sabe rākhileha keha rākhite nā pāre

“I'm going to punish Him right now!” Although they all tried to pacify Jagannātha Miśra, they were unable.

The second half of this verse means “to protect;” in other words, “no one can stop me even if they try.”

TEXT 90

kroḍha kari’ yakhana calilā miśra-vara
jānilā gaurāṅga sarva-bhūtera īśvara

Gaurāṅga, the Lord of all living entities, could understand that Jagannātha Miśra was searching for Him in an angry mood.

The word sarva-bhūtera īśvara refers to the Supersoul of all living entities.

TEXT 91

gangā-jale keli kare śri-gaurasundara
sarva-bālakera madhye ati manohara

Śri Gaurasundara was most enchanting as He continued sporting in the water of the Ganges with the other boys.

TEXT 92

kumārikā sabe bole,— “suna viśvambhara!
miśra āilena ei, palāha satvara”

All the girls said, “Listen, Viśvambhara! Your father is coming, You better get out of here.”

The word kumārikā, or kumārī, refers to an unmarried girl.

TEXT 93

śisū-gana-sānge prabhu yāya dharibāre
palāila brāhmaṇa-kumāri saba dare

As Jagannātha Miśra came on his way to find the Lord amongst His friends, the brāhmaṇa girls ran away in fear.

TEXT 94

sabāre sikhāya miśra-stâne kahibāra
“snāne nāhi āisena tomāra kumāra

“Listen, father, at least let me see You once.”
Meanwhile, Nimāi instructed His friends to tell His father, “Your son has not come for bath today.

TEXT 95
sei pathe gelā gharā padiyā śuniyā
damarāo āchi ei tāhāra lāgiyā”

“He went straight home after school. We are also waiting for Him.”
The words sei pathe refers to the same path He came on.

TEXT 96
sikhāiyā āra pathe prabhu gelā gharā
gangā-ghāte āsiyā milīlā miśra-vara

After instructing His friends, the Lord went home by another path just as Jagannātha Miśra arrived at the bathing ghāṭa.

TEXT 97
āsiyā gangāra ghāte cāri-dike cāhe
śīṣu-gāṇa-madhye putre dekhite nā pāye

Jagannātha Miśra looked all over but could not see his son amongst the boys.

TEXT 98
miśra jijnāsena,— “viśvambhara kati gelā?”
śīṣu-gaṇa bole,— “āji snāne nā āilā

He then inquired, “Where did Viśvambhara go?” The boys replied, “He didn’t come for bath today.
The word kati is a corruption of the word kutra, or “where.”

TEXT 99
sei pathe gelā gharā padiyā śuniyā
sabhe āchi ei tā’ra apekṣā kariyā

“He went straight home after school. We are all waiting for Him.”

TEXT 100
cāri-dike cāhe miśra hāte bādi laiyā
tarja-garja kare bāda lāg nā pāiyā

Searching all over with a stick in his hand, Jagannātha Miśra grumbled in
anger on being unable to find his son.

TEXT 101

kautuke yahara nivedana kaila giya
sei saba vipra punah bolaye asiya

The brāhmaṇas who had earlier complained to Jagannātha Miśra in jest came and spoke to him again.

The word kautuke means “sarcastically” or “jokingly.” The phrase nivedana kaila means “to complain.”

TEXT 102

"bhaya pa'i visvambhara palaila ghare
ghare cala tumi, kichu bola pache tare"

“Viśvambhara left for home out of fear. You please go home and speak to Him there.

TEXT 103

āra-bāra āsi' yadi cañcalatā kare
āmarāi dhari' diba tomāra gocare

“If He comes back here again and creates mischief, then we will catch Him and hand Him over to you.

TEXT 104

kautuke se kathā kahilāna tomā' sthāne
tomā' bai bhāgyavān nāhi tribhuvane

“Whatever we said to you was simply in jest. Actually there is no one more fortunate than you in the three worlds.

TEXT 105

se hena nandana yā'ra grha-mājhe thāke
ki karite pāre tā're kṣudha-trṣā-šoke?

“How can one be affected by hunger, thirst, or lamentation if he has such a son at home?

The word trṣā means “thirst.”

TEXT 106

tumi se sevilā satya prabhura caraṇa
tā'ra mahābhāgya,—yā'ra e-hena nandana

“You are certainly most fortunate to have the Supreme Lord as your son and serve His lotus feet.

The brāhmaṇas spoke these statements about the good fortune of Jagannātha Miśra, who is the eternal servant of the Lord as His father.

TEXT 107

koṭi aparādha yadi viśvambhara kare
tabu tā' re thuibāna hṛdaya-upare”

“Even if Viśvambhara commits millions of offenses, we will still keep Him in our hearts.”

The word thuibāna means “we will keep” or “we will place.” This word is currently used in the Mymensing district of Bangladesh.

TEXT 108

janme-janme krṣṇa-bhakta ei-saba jana
e saba uttama-buddhi ihāra kārāṇa

Because these brāhmaṇas had all been devotees of Krṣna for many lifetimes, they had fine intelligence.

The word uttama-buddhi refers to the attitude of loving service to the Supreme Lord.

TEXT 109

ataeva prabhu nīja-sevaka sahite
nānā krīḍā kāre, keha nā pāre bhujite

In this way the Lord enjoyed various pastimes with His eternal servants which ordinary people cannot understand.

TEXT 110

miśra bole,— “seha putra tomar sabākāra
yadi aparādha laha,—śapatha āmāra”

Jagannātha Miśra said, “He is your son as well. You must not be offended by His actions.”

TEXT 111

tā'sabāra sange miśra hari' kolākuli
gṛhe āilena miśra hai' kutūhali
After embracing all the brāhmaṇas, Jagannātha Miśra happily returned home.

TEXT 112
āra-pathe ghare gelā prabhu-viśvambhara
hāṭhete mohana punthi, yena saśadhara

Meanwhile, Lord Viśvambhara returned home by another path. He resembled the bright moon as He carried attractive books in His hand.

The word mohana means “beautiful,” and the words yena saśadhara means “as soothing bright white as the moon.”

TEXT 113
likhana-kālira bindu sobhe gaura ange
campake lāgilā yena cāri-dike bhringe

Drops of ink beautified the Lord's golden limbs and resembled bumble bees surrounding a campaka flower.

The bodily complexion of Nimāi resembled the campaka flower, and the bees were black colored. When Nimāi wrote, dots of ink marked His various limbs. This sight appeared like black bees encircling a campaka flower.

TEXT 114
“janani!” baliyā prabhu lāgilā dākite
“taila deha’ more, yāi sināna karite”

The Lord called out, “Mother! Give Me some oil. Let Me go take bath.”

TEXT 115
putrera vacana śuni’ śaci harasita
kichu nā dekhe ange snānera carita

Hearing her son's request, mother Śaci became joyful. She could not see any sign that He had taken bath.

The words snānera carita mean “symptoms of having taken bath.”

TEXT 116
taila diya śacidevi mane-mane gane'
“baliḥara ki balila, kibā dvija-gane

After giving Him the oil, Śacidevī thought, “What did those girls and brāhmaṇas complain about?”

TEXT 117
“He has drops of ink on His body, and He is wearing the same clothes and carrying the same books.”

TEXT 118
ksaneke āilā jagannātha miśra-vara
miśre dekhi' kolette uṭhilā viśvambhara

Soon after, Jagannātha Miśra arrived there and Viśvambhara climbed on his lap.

TEXT 119
sei ālingane miśra bāhya nāhi āke
ānande pūrṇita hailā putra-darasane

Śrī Miśra was filled with ecstasy on seeing his son, and he lost external consciousness by His embrace.

The words bāhya nāhi āke mean “without external consciousness.”

TEXT 120
miśra dekhe sarva-anga dhūlāya vyāpita
snāna-cihna nā dekhiyā hailā vismita

Śrī Miśra was astonished to see that Nimāi was covered with dust and devoid of any sign that He had taken bath.

TEXT 121
miśra bole,— “viśvambhara, ki buddhi tomāra?
lokere nā deha' hene snāna karibāra?

He said, “Viśvambhara, what kind of mentality do You have? Why don't You let people take bath?

TEXT 122
viṣnu-pūjā-sajjā kene kara apahāra?
`viṣṇu' kariyāo bhaya nāhika tomāra?”

“Why do You steal the ingredients meant for worshiping Lord Viṣṇu? Don't You have any reverence for Lord Viṣṇu?”

The word kariyāo means “even after direct realization.”
TEXT 123

prabhu bole,— “ājī āmi nāhi yāi snāne
āmāra samhati-gana gela āguyāne

The Lord replied, “Today I have not yet gone for bath. My friends have gone ahead of Me.

The word samhati-gana refers to the Lord's companions, the word āguyāne is a corruption of the word agravān, which means “went ahead.”

TEXT 124

sakala lokere tārā kare avyabhāra
nā geleō sabe doṣa kahena āmāra

“They have misbehaved with those brāhmaṇas and girls, who are blaming Me even though I wasn't there.

The word avyabhāra means “wrong deeds” or “misbehavior.”

TEXT 125

nā geleō yadi doṣa kahena āmāra
satya tabe kariba sabāre avyabhāra”

“Since they blame Me when I wasn't even there, now I will actually do some mischief to them.”

TEXT 126

eta bali' āhā' prabhu yā'na gangā-snāne
punah sei mililena śīśu-gana-sane

Saying this, the Lord smiled as He left to take bath in the Ganges, where He met again with His friends.

TEXT 127

viśvambhara dekhī' sabe ālingana kari'
hāsaye sakala śīšu śuniṇā cāturī

When Viśvambhara arrived there, the boys embraced Him and laughed after hearing what happened.

TEXT 128

sabei prasamse,— “bhāla nimāi catura
bhāla edālā āji māraṇa pracura!”

They all praised Him, saying, “Nimāi, You are very clever. You have escaped a
good beating today.”

The word māraṇa means “to beat.”

TEXT 129

jala-keli kare prabhu saba-siṣu-sane
hethā śaṭi-jagannātha mane-mane gāne'

As the Lord engaged in water sports with the boys, at home Jagannātha Miśra
and Śaṭi were contemplating.

The word gāne means “to think.”

TEXT 130

“ye ye kahilena kathā, seha mithyā nahe
tabe hene snāna-cihna kichu nāhi dehe?

“Whatever they complained cannot be false. But then why were there no
symptoms on His body of His having taken bath?

TEXT 131

sei-mata ange dhūlā, sei-mata vēśa!
sei punthī, sei vastra, sei-mata keśa!

“His body was covered with dust, He had the same dress and same books, His
hair was dry—everything as though He had not taken bath!

TEXT 132

e bujhi manusya nahe śri-viśvambhara!
māyā-rūpe kṛṣṇa vā janmilā mora gharā!

“It seems that Śrī Viśvambhara is not an ordinary human being! Perhaps Lord
Krṣṇa has appeared by His internal potency as a human being in our house!

In this verse the word māyā-rūpe refers to the Supreme Lord Gaura-Krṣṇa's eternal
humanlike form, manifested by His internal potency yogamāyā. In the Laghu-
bhāgavatāmṛta (Pūrva 413, 414) it is stated: “In many places the word māyā refers
to the Lord's internal potency. The internal potency of the Lord is eternal and is
known as māyā.” In the Catur-veda-sīkha-śruti, Madhvācārya has stated: ato
māyāmaya visumn pravadanti maniṣinaḥ: “The body accepted by the Supreme
Personality of Godhead is called māyāmaya.”

TEXT 133

kon mahāpuruṣa vā,—kichui nā jānī”
henā-mate cintite ālā dvija-mani

“Otherwise He may be some other great personality. We don't know.” While
they were contemplating in this way, the Lord, who is the jewel amongst the 
brâhmanas, arrived there.

TEXT 134

putra-darâsânanânde ghucîla vicâra
snehe pûrṇa hailâ donhe, kîchu nâhi âra

In the ecstasy of seeing their son, the couple forgot all their ideas and became so filled with affection that nothing else was important.

The word vicâra means “to think,” “to ascertain the truth,” “to consider,” or “to discuss.” The words kîchu nâhi âra mean “as if nothing had happened before” or “as if there were no connection at all to that incident.”

TEXT 135

yei dui-prahara prabhu yâya padibâre
sei dui yuga hai’ thâke se donhâre

The two praharas, six hours, that the Lord spent at school studying seemed like two yugas for the couple.

Due to separation from Nimâi, the duration of six hours appeared like two yugas for Jagannâtha Miśra and Śacîdevî.

TEXT 136

koti-rûpe koti-mukhe vede yadi kaya
tabu e-donhâra bhâgyera nâhi samuccaya

If the Vedas chanted the glories of this couple with millions of mouths, in millions of ways, still they could not reach the limit of their good fortune.

TEXT 137

śacî-jagannâtha-pâye rahu namaskâra
ananta-brahmânda-nâtha putra rûpe yânra

Let me offer my respectful obeisances unto the feet of Śacîdevî and Jagannâtha Miśra, whose son is the Lord of innumerable universes.

TEXT 138

ei-mata kridâ kare vaikuṇṭhera râya
bujhite nâ pâre keha tânhâna mâyâya

In this way the Lord of Vaikuṇṭha enjoys His pastimes, which by the influence of His external energy no one can understand.
TEXT 139

śrī krṣna-caitanya nityānanda-cānda jāna
vrndāvana dāsa tachu pada-yuge gāna

Accepting Śrī Caitanya and Nityānanda Prabhu as my life and soul, I,
Vṛndāvana dāsa, sing the glories of Their lotus feet.

Thus ends the English translation of the Gaudiya-bhāṣya of Śrī Caitanya-bhāgavata,
Chapter Six, entitled “The Lord Begins Studying and His Childhood Mischief.”

Chapter Seven
Śrī Viśvarūpa Takes Sannyāsa

This chapter contains descriptions of Viśvarūpa's acceptance of sannyāsa and
Gaurahari's acceptance of the mood of Dattātreya and instructing His mother on
the Absolute Truth while sitting on a pile of rejected clay pots.
Śrī Gaura-gopāla expanded His various mischievous childhood pastimes. Nimāi
would give up His mischief as soon as He saw His elder brother, Viśvarūpa.
Viśvarūpa was renounced since the time of His birth, and He was the abode of all
good qualities. Whenever He explained the scriptures, He would establish
devotional service as their only purpose. He had no interest in anything other than
serving Krṣna with all of His senses. Although He knew His younger brother was
Bāla-gopāla Krṣna, He did not disclose this confidential fact to anyone. Viśvarūpa
always remained intoxicated by discussing topics of Krṣna and serving Krṣna in
the association of the Vaiṣṇavas. Seeing the entire world was mad after material
enjoyment, the seed of envy for Viṣṇu and the Vaiṣṇavas was present in everyone's
heart, and even the reciters of Bhagavad-gītā and Śrīmad Bhāgavatam were devoid
of devotion to Krṣṇa, the pure devotees headed by Advaita Ācārya began to cry for
the pathetic condition of the living entities. Śrī Viśvarūpa even decided to give up
worldly life and consided, “I will no longer see the faces of such people.” Everyday
after taking morning bath in the Ganges Viśvarūpa would go to Advaita Ācārya's
house, where He would explain that devotional service to Krṣṇa is the essence of
all scriptures. Sent by Śacidevi, the child Nimāi also went daily to the house of
Advaita Ācārya to bring His elder brother home for lunch. At that time the
devotees practically entered samādhi upon seeing the enchanting beauty of
Gaurahari, as it is natural for devotees to be attracted by seeing the form of the
Lord. Taking advantage of this incident, the author establishes the devotees'
matchless love for the Supreme Lord by citing the conversation between Śukadeva
Gosvāmī and Parīkṣit Mahārāja from the Śrīmad Bhāgavatam. The spirit soul is the
life of the living entity, and Śrī Nandanananda is the Supersoul, or the life of the
spirit soul. That is why the gopis accepted Krṣṇa as their life and soul. Although
Krṣṇa is also the Supersoul of demons like Kaṁsa, they cannot understand this
due to their offences. The sweetness of sugar candy is known to all. Although due
to the fault of the tongue it may taste bitter to some, the sweetness of the candy is
neither lost nor diminished. Those who are attracted to the supreme sweetness of
Śrī Gaurasundara are most fortunate, while those who are not are simply
unfortunate. Nevertheless, the sweetness of Śrī Gaurasundara is not diminished.
Although Viśvarūpa came home on the order of mother Śacī, He soon returned to
the house of Advaita Ācārya. Whenever Viśvarūpa came home, He did not indulge
in worldly behavior; rather, He would pass His time sitting in the temple room. When Viśvarūpa heard that His parents were arranging for His marriage, He became most unhappy and after a few days exhibited His pastime of taking sannyāsa. Thus He became renowned in the world as Śrī Śaṅkarāranya. The hearts of Śaṭṭi and Jagannātha (who were in the transcendental mood of vātsalya-rasa) were greatly pained when Viśvarūpa took sannyāsa, and Gaurasundara, feeling separation for His brother (separation for His pure servant), displayed His pastime of losing consciousness. Due to separation from Viśvarūpa (separation from a devotee), the devotees headed by Advaita Ācārya began to cry. All the friends of Śaṭṭi and Jagannātha came to solace them in various ways. Hearing about Viśvarūpa's acceptance of sannyāsa, the devotees all wanted to go live in the forest. Advaita Prabhu consoled everyone by saying, “Krṣṇacandra will soon manifest before us and mitigate all of our distress. He will perform pastimes that are rare for even Śukadeva and Prahlāda.” After becoming pacified, Nimāi began to study attentively, and He always remained with His parents. Although mother Śaṭṭi was happy to hear about her son's wonderful intelligence and knowledge, Jagannātha Miśra was in anxiety because he thought, “Due to His intense study, this son will also realize that this world is temporary and devotional service to Kṛṣṇa is the essence of life. Then He will follow the footsteps of His elder brother.” After a long debate with Śaṭṭi, Jagannātha Miśra stopped Nimāi's studies. Thereafter Nimāi again began to exhibit mischievous pastimes. One day Nimāi sat on a pile of untouchable clay pots. When mother Śaṭṭi told Him not to sit there, Nimāi replied, “How can a foolish person who does not know how to read and write discriminate between purity and impurity? For Me, it is all the same.” In the mood of Dattātreya, Mahāprabhu continued to instruct His mother, “The consideration of purity and impurity is born from the imagination or mental speculation of mundane people. The Absolute Truth, Lord Viṣṇu, is present everywhere. And wherever the Lord is present is most pure. Those who cannot understand that the Lord is present everywhere simply chase after mental conceptions. The cooking pots of Viṣṇu are never impure, they are always pure. Other ordinary items are purified by their touch. The Lord is never present in a place that is impure, or devoid of devotional service.” Although Nimāi explained all spiritual topics in the mood of a child, Śaṭṭi and other relatives in the mood of vātsalya could not understand those instructions due to the influence of yogamāyā. When Śaṭṭdevī saw that Nimāi would not leave that dirty place, she personally grabbed the child’s hand and took Him for bath. Thereafter Śaṭṭdevī and others informed Jagannātha Miśra, “Nimāi is feeling most unhappy because He cannot study,” so on everyone's request Purandara Miśra ordered Nimāi to continue His studies.

TEXT 1

jaya jaya mahā-maheśvara gauracandra
jaya jaya viśvambhara-priya-bhakta-vrnda

All glories to Śrī Gauracandra, the Lord of all lords. All glories to Viśvambhara's beloved devotees.

TEXT 2
jaya jagannātha-saci-putra sarva-prāna
kṛpā-drṣtye kara prabhu sarva-jīve trāṇa

All glories to Jagannātha and Śacī's son, who is the life and soul of all. O Lord, please deliver the living entities by Your merciful glance.

The word sarva-prāna refers to He who is the life and soul of His servants. The son of Śacī is the source of all conscious entities.

TEXT 3

hena mate navadvipe śrī-gaurasundara
bālya-lilā-chale kare prakāśa vistara

In this way Śrī Gaurasundara manifested His childhood pastimes in Navadvīpa.

The words kare prakāśa vistara indicate that the mischievous pastimes that Śrī Gaurasundara exhibited in His childhood had two purposes. The direct purpose was to attract His devotees and constantly increase their ecstasy, and the indirect purpose was to confirm the temporary nature of mundane objects of sense gratification by destroying them in a mischievous way. Since accepting and rejecting mundane objects creates various disturbances, obstructing or minimizing the attempt to enjoy such objects is certainly for the eternal benefit of the conditioned souls. A conditioned soul's constitutional duties are transformed into mental speculation due to his external perception. As a result, rather than serving the Lord, one's propensity for enjoying the material world increases. In the absence of this propensity, one's spiritual constitutional engagement of devotional service, in the form of liberation from material enjoyment and endeavor for achieving Kṛṣṇa, becomes manifest.

TEXT 4

nirantara capalatā kare sabā-sane
mā'ye śikhāle prabodha nāhi māne

The Lord regularly engaged in mischief-making. He would not stop even by His mother's order.

TEXT 5

śikhāile āro haya dvi-guna cañcala
gre yāhā pāya, tāhā bhāṅgaye sakala

Whenever His parents tried to restrain Him, He would create twice as much mischief. He would then break anything at home that He could get His hands on.

TEXT 6
bhye ára kichu ná bolaye bāpa-mā'ya
svacchande paramānande khelāya lilāya

Thus, out of fear, His parents no longer tried to restrain the Lord, who was then free to fully enjoy His pastimes.

TEXT 7

ādi-khandha-kathā—yena amṛta-śravana
yahin śisu-rūpe kriḍā kare nārāyaṇa

The topics of Ādi-khandha are like a stream of nectar, for they relate the childhood pastimes of Lord Nārāyana.

TEXT 8

pītā, mātā, kāhāre nā kare prabhū bhaya
visvarūpa agraja dekhile namra haya

The Lord was not afraid of anyone, including His parents, but He displayed humility on seeing His elder brother, Viśvarūpa.

TEXT 9

prabhura agraja visvarūpa bhagavān
ājanma virakta sarva-guṇera nīdhāna

Śrī Viśvarūpa, the Personality of Godhead, was the Lord's elder brother. From birth He was detached from sense gratification. He was the abode of all transcendental qualities.

TEXT 10

sarva-śāstre sabe vākḥānena visnu-bhakti
khaṇḍite tānḥāra vyākhyā nāhi kā'ro sakti

He explained that the purport of all scriptures was devotional service to Lord Viṣṇu, and no one was able to refute His explanation.

TEXT 11

śravane, vadane, mane, sarvendriya-gane
krṣṇa-bhakti vine āra nā bole, nā sune

With His ears, mouth, mind, and other senses, He would not speak or hear about anything other than devotional service to Lord Kṛṣṇa.

TEXT 12
anujera dekhi' ati vilaksana rīta
viśvarūpa mane gaṅe' haiyā vismita

Seeing His brother's uncommon activities, Viśvarūpa was struck with wonder and thought.

The words vilaksana rīta mean “extraordinary or contrary behavior.”

TEXT 13

“e bālaka kabhu nahe prākrta chāoyāla
rūpe, ācarane,—yena śrī-bāla-gopāla

“This boy cannot be an ordinary child. His beauty and activities appear just like those of Śrī Bāla-gopāla.

The word prākrta chāoyāla indicate an ordinary mundane child who is forced to enjoy the fruits of his karma.

TEXT 14

yata amānuṣi karma niravadhi kare
e būjhi,—khelena krṣṇa e ṣisu-sarīre”

“I can understand from the uncommon activities He constantly performs that Lord Krṣṇa enjoys pastimes through the body of this child.”

The word amānuṣi means “not characteristic of a human being,” “not of this world,” or “divine.”

TEXT 15

ei-mata cinte viśvarūpa-mahāsaya
kāhāre nā bhāṅge tattva, sva-karma karaya

Considering in this way, Viśvarūpa kept to His own activities and did not disclose this secret to anyone.

The phrase tattva nā bhāṅge indicates that Viśvarūpa never disclosed to anyone that Śrī Viśvambhara is Śrī Krṣṇa Himself.

TEXT 16

niravadhi thāke sarva-vaishnavera saṅge
krṣṇa-kathā, krṣṇa-bhakti, krṣṇa-pūjā-range

He constantly associated with the Vaiṣṇavas by discussing topics of Krṣṇa, performing devotional service to Krṣṇa, and engaging in the worship of Krṣṇa.

Viśvarūpa always lived in the association of the devotees, discussed topics about Krṣṇa with the devotees, and attained ecstasy by respectfully serving Krṣṇa.
The people of the world were mad for enjoying wealth, children, and education. Whenever they saw the Vaiṣṇavas, they would ridicule them.

Mundane people work hard to achieve wealth, children, and education, and when they do not see such propensities in a Vaiṣṇava, they deride him.

TEXT 18

āryā-tarajā padhe saba vaiṣṇava dekhiyā
“yati, sati, tapasvī yāibe mariyā

They would compose blasphemous rhymes and recite them when they saw a Vaiṣṇava. They challenged, “What is the use of being a sannyāsi, a chaste wife, or a tapasvī? They must also die.

In the phrase āryā-tarajā the word ārya refers to a Bengali poem composed about some particular incident or person. The word tarajā is an Arabian word referring to insulting poems exchanged in the form of questions and answers between two parties in a musical performance or light songs.

The atheistic residents of Navadvīpa at that time followed the doctrine of Čārvāka Muni and were thus maddened by sense gratification due to falsely identifying themselves with their bodies. Whenever they saw the pure Vaiṣṇavas they would tease them with poems that they had composed. They even said that the performance of religious duties by sannyāsīs, chaste women, and ascetics are all useless, because in spite of accumulating great piety they cannot save themselves from death. So there was no need to observe such religious duties. In other words, they considered such people unfortunate miscreants.

TEXT 19

tā’re bāli ’sukrī’,—ye dolā, ghodā cade
daśa-bīśa jana yā’ra āge pāche rade

“We consider someone pious if he can ride on a palanquin or horse surrounded by ten or twenty people.

On the other hand, they considered that a fortunate person was one who takes pride in his opulence as he rides on a horse or palanquin surrounded by many servants and associates.

TEXT 20

eta ye, gosāṇi, bhāve karaha krandana
tabu ta’ dāridrya-duhkha nā haya khandana!

“You all cry for the Lord with love and devotion, yet you remain poverty-stricken.

The word bhāve means “with intense love,” and the word gosāṇi is a respectful
address to the Lord. At the time of chanting Kṛṣṇa's names tears of love flow from the eyes of His loving devotees. The atheistic karmis who were eager for sense enjoyment and who were offenders at the feet of the holy names did not accept such flow of tears as a symptom of love for Kṛṣṇa; rather, they ridiculed the chanting of Kṛṣṇa's names and shedding of tears as useless, because they thought that by chanting Kṛṣṇa's names the devotees were not able to attain the insignificant and irrelevant fruit of freedom from poverty. In other words, the devotees were not able to achieve material prosperity and happiness by counteracting their poverty with the help of the holy name, which is nondifferent from the eternally worshipable Lord Kṛṣṇa. Those atheists committed severe offenses at the feet of the holy names by their faithlessness. In other words, they did not believe that by purely chanting the holy names one attains love of Kṛṣṇa, by nāmābhāsa all of one's anartha are destroyed and one is freed from all material miseries, and by chanting with offense one achieves the fruits of trivarga—dharma, artha, and kāma. Furthermore, because they had no faith in the Supreme Lord, they did not believe that in the course of their service to the Lord the pure devotees gladly accept various miseries and poverty as the mercy of the Lord. They simply desired that the devotees would become greedy for material enjoyment and sense gratification like themselves.

TEXT 21

ghanagana 'hari hari' bali' chāda' dāka
kruddha haya gosānī sunile bada dāka

“You loudly and repeatedly chant the name of Lord Hari, but He becomes angry when anyone loudly chants His name.”

Those atheists would say that if one always loudly chants the holy names, the gosānī, or Lord, would be displeased.

TEXT 22

ei-mata bole kṛṣṇa-bhakti-sūnya jane!
śuni' mahā-duḥkha pāya bhāgavata-gaṇe

People who were devoid of devotion for the Supreme Lord would speak to the Vaiṣṇavas in this way, and the devotees felt great sorrow on hearing such things.

TEXT 23

kothāo nā śune keha kṛṣnera kīrtana
dagdha dekhe sakala sansāra anukṣana

The sound of the chanting of Lord Kṛṣṇa's name could not be heard anywhere, as everyone in the world continually burned in the fire of material existence.

TEXT 24

duhkha bada pāya viśvarūpa bhagavān
nā śune abhiṣṭa krṣṇa-candrer ākhyāna

The Supreme Lord, Śrī Viśvarūpa, was most distressed because He did not hear any glorification of His worshipable Lord, Śrī Kṛṣṇa.

TEXT 25

gitā, bhāgavata ye ye jane vā padāya
krṣṇa-bhakti-vyākhyā kāro nā āise jīhvāya

Even those who spoke on Bhagavad-gitā or Śrīmad Bhāgavatam would never explain anything about devotion to Kṛṣṇa.

Those so-called learned professors who had no devotion for Viṣṇu taught Śrīmad Bhagavad-gitā and Śrīmad Bhāgavatam, but they never explained the importance of devotional service to Kṛṣṇa. Being overwhelmed with pride from their material education, on the basis of these scriptures they taught religiosity, economic development, and sense gratification to the sense enjoyers and the liberation of merging in impersonal Brahmān to the renounced Māyāvādīs.

TEXT 26

kutarka ghusiyā saba adhyāpaka mare
`bhakti’ hena nāma nāhi jānaye samsāre

The teachers wasted their lives in useless arguments. People of the world had not even heard the name “bhakti.”

The word ghusiyā means “to declare,” “to explain,” or “to disclose.”

TEXT 27

advaita-ācārya-ādi yata bhakta-gana
jīvera kumati dekhi’ karaye krandana

Thus the devotees headed by Advaita Ācārya simply cried upon seeing the atheistic mentality of the people.

TEXT 28

duhkhe viśvarūpa-prabhu mane mane gane
“nā dekhiba loka-mukha, cali’ yānā vane”

In such distress, Viśvarūpa considered, “I will not look at the face of these materialistic people, rather I will go to the forest.”

TEXT 29

ūsah-kāle viśvarūpa kari’ gangā-snāna
advaita-sabhāya āsi’ haya upasthāna
Every morning Śrī Viśvaraṇa would take bath in the Ganges and then go to the
gathering at Advaita Prabhu's house.

TEXT 30
sarva-sāstre vākhānena kṛṣṇa-bhakti-sāra
ṣunīyā advaita sukhe kareṇa hunktara

Viśvaraṇa established devotional service to Kṛṣṇa as the essence of all
scriptures. On hearing His explanation, Advaita Prabhu roared with happiness.

TEXT 31
pūjā chādi' viśvarūpe dhari' kari kole
ānande vaiṣṇava sabā 'hari hari' bole

Advaita left His Deity worship to embrace Viśvaraṇa, and all the Vaiśnavas
happily chanted, “Hari! Hari!”

TEXT 32
kṛṣṇānande bhakta-gana kare simha-nāda
kā'ro citte āra nāhi sphuraye viṣāda

Then in the ecstasy of Kṛṣṇa consciousness all the devotees roared loudly like
lions, and lamentation no longer remained in their hearts.

TEXT 33
viśvarūpa chādi' keha nāhi yāya ghare
viśvarūpa na āisena āpana-mandire

The devotees had no desire to leave Viśvaraṇa's association to go home, nor
did Viśvaraṇa have any desire to leave them.

As the devotees could not leave Viśvaraṇa to go home, Viśvaraṇa was also unable
to leave the pure devotees' association to go home.

TEXT 34
randhana kariyā śacī bole viśvambhare
“tomāra agraje giyā ānaha satvare”

After completing her cooking, mother Śacī told Viśvambhara, “Go quickly and
bring Your elder brother.”

TEXT 35
mâyera ādeśe prabhu advaita-sabhāya
āisena agrajere la'bâra chalâya

On the order of His mother, the Lord came to Advaita Ācârya's house to call His elder brother home.

TEXT 36
āsiyâ dekhena prabhu vaiṣṇava-mandala
anyo 'nye kareṇa krṣṇa-kathana-mangala

When the Lord arrived there, He saw all the Vaiṣṇavas engaged in discussing topics of Lord Krṣṇa.

The word vaiṣṇava-mandala refers to the society of Vaiṣṇavas. The phrase krṣṇa-kathana-mangala refers to the auspicious topics of Krṣṇa.

TEXT 37
āpana-prastāva śuni' śrī-gaurasundara
sabāre kareṇa śubha-drṣṭi manohara

Hearing His glorification, Śrī Gaurasundara glanced mercifully on them.

The phrase āpana-prastāva means "concerning His own glorifies."

TEXT 38
prati-ange nirupama lâvanyera sîmā
koṭi candra nahe eka nakhera upamā

Each of the Lord's limbs surpassed the topmost limits of beauty. Even millions of moons could not be compared with one of His toenails.

TEXT 39
digambara, sarva ânga—dhulâya dhusara
hâsiyâ agraja-prati kareṇa uttara

Standing naked with His body covered with dust, Viśvambhara smiled and spoke to His elder brother.

TEXT 40
"bhojane âisa, bhâi, dâkaye janani
agrajā-vasana dhari' calaye âpâni"

“My dear brother, please come to eat. Mother is calling You.” Viśvambhara then caught hold of His brother's dhoti and followed Him home.

TEXT 41
dekhi' se mohana rūpa sarva-bhākta-gana
sthagita haiyā sabe kare nirikṣana

On seeing the Lord's enchanting form, all the devotees were stunned and they continually stared at Him.

TEXT 42
samādhira prāya haiyāche bhakta-gane
krṣṇera kathana kāru nā āise vadane

The devotees practically entered samādhi; they were even unable to speak about Kṛṣṇa.

TEXT 43
prabhu dekhi' bhakta-mohā svabhāvei haya
vinā anubhaveo dāsera citta laya

Devotees are by nature overwhelmed on seeing their Lord; indeed, even before the devotees realized His identity, the Lord stole away their hearts.

Although pure living entities and conditioned living entities are by nature both devotees of the Lord, the consciousness of the former has been awakened so they can feel the love of their eternal worshipable sac-cid-ānanda Lord Viṣṇu, while the later are under the control of māyā and cannot do so. When the conditioned state is overcome, or when all anarthas are destroyed, a living entity under the shelter of service to Lord Viṣṇu can remain pure even while residing in this material world. At that time he is called a mahā-bhāgavata. The madhyama-bhāgavata is a pure servant of the mahā-bhāgavata. Unless the kaniṣṭha-bhāgavata reaches the stage of madhyama-bhāgavata, he remains the servant of the madhyama-bhāgavata even though he is serving a mahā-bhāgavata. Since the kaniṣṭha-bhāgavata desires his own spiritual progress and is traveling on the eternal perfect path to Vaikuṇṭha, he is superior to the conditioned souls who are desirous of material enjoyment and liberation. But he has faith only in Viṣṇu as the transcendental Absolute Truth, and this realization qualifies him as a kaniṣṭha-adhikārī. When one attains the level of kaniṣṭha-adhikāra, he can understand that his spiritual master is situated as a madhyama-adhikārī. But when he attains the level of madhyama-adhikāra, he can accept his spiritual master as a mahā-bhāgavata and qualify himself to become a pure devotee. The mahā-bhāgavatas have no engagement other than the service of Lord Hari and His devotees. Being attached to objects not related to Kṛṣṇa, ordinary conditioned souls engage in the service of the external world due to their impure intelligence. When such persons advance to the level of kaniṣṭha-adhikāra, they dovetail the fruits of their activities with the Lord and thus cultivate mixed devotional service. In the eternal nature of the living entities there is an eternal propensity called hari-bhakti. As a foolish conditioned soul is attracted to material objects, a pure living entity situated in devotional service, his constitutional propensity, is similarly attracted to the Lord. In the opinion of some unfortunate persons, “Even devotional service, the eternal propensity of the living entities, is a
mundane, perverted, abominable, illusory propensities.” Those who argue, or the foolish persons who are expert in material consideration, cannot realize the pure form of devotional service, which is eternally full of knowledge and bliss and which is the goal of the liberated, self-satisfied, swanlike personalities; rather they accept devotional service, which is the eternally perfect transcendental propensities of the living entities, as a mental concoction. Due to this misconception, ordinary people consider the eternal attraction of Śukadeva Gosvāmī, the crest jewel of learned scholars, for Kṛṣṇa as material illusion, or moha. Keeping in mind the transcendental happiness derived from serving the Lord, the author at this juncture uses the word moha, illusion, for the understanding of ordinary people. It is natural for the eternal servants of Kṛṣṇa to serve Kṛṣṇa with love and ecstasy. In other words, the living entity in his constitutional position eternally worships Kṛṣṇa as his natural propensities. The conditioned soul with the mood for enjoyment cannot realize Kṛṣṇa’s love in this material world, but Kṛṣṇa who attracts the self-satisfied souls, unknowingly attracts the hearts of His servants, who have renounced material enjoyment, whose consciousness is awakened, and who are knowers of the Absolute Truth. This is what is meant by Kṛṣṇa attracting His servants who are under the shelter of sānta-rasa. The servants who are under the shelter of sānta-rasa, like the cows, sticks, horn, and flute of Vraja, although not situated in dāsya-rasa, unknowingly serve Kṛṣṇa, while externally appearing less-intelligent.

TEXT 44

prabhuṣe āpana-bhaktāra citta hare’
ēkathā bujhite anya-jane nāhi pāre

Materialistic persons are unable to understand how the Lord steals the hearts of His devotees.

TEXT 45-46

e rahasya vidita kailena bhāgavate
parīkṣitunilena śukadeva haite

prasāṅge śunaha bhāgavatera ākhyāna
śuka-parīkṣitera samvāda anupama

Yet this mystery was disclosed by Śukadeva Gosvāmī to Mahārāja Parīksit in the Śrīmad Bhāgavatam. Please hear now the matchless discussion between Śukadeva and Parīksit from Śrīmad Bhāgavatam in this connection.

In the Śrīmad Bhāgavatam (10.14.49) it is stated: “King Parīksit said: O brāhmaṇa, how could the cowherd women have developed for Kṛṣṇa, someone else’s son, such unprecedented pure love—love they never felt even for their own children? Please explain this.” Śrī Śukadeva Gosvāmī replied in verses 50-57 as follows: “Śrī Śukadeva Gosvāmī said: O King, for every created being the dearmost thing is certainly his own self. The dearness of everything else—children, wealth and so on—is due only to the dearness of the self. For this reason, O best of kings, the embodied soul is self-centered: he is more attached to his own body and self than
to his so-called possessions like children, wealth and home. Indeed, for persons who think the body is the self, O best of kings, those things whose importance lies only in their relationship to the body are never as dear as the body itself. If a person comes to the stage of considering the body “mine” instead of “me,” he will certainly not consider the body as dear as his own self. After all, even as the body is growing old and useless, one's desire to continue living remains strong. Therefore it is his own self that is most dear to every embodied living being, and it is simply for the satisfaction of this self that the whole material creation of moving and nonmoving entities exists. You should know Krṣṇa to be the original Soul of all living entities. For the benefit of the whole universe, He has, out of His causeless mercy, appeared as an ordinary human being. He has done this by the strength of His internal potency. Those in this world who understand Lord Krṣṇa as He is see all things, whether stationary or moving, as manifest forms of the Supreme Personality of Godhead. Such enlightened persons recognize no reality apart from the Supreme Lord Krṣṇa. The original, unmanifested form of material nature is the source of all material things, and the source of even that subtle material nature is the Supreme Personality of Godhead, Krṣṇa. What, then, could one ascertain to be separate from Him? One should refer to these verses and their translation by the author [Vṛndāvana dāsa Ṭhākura] in the following verses.

TEXT 47

\[ ei gauracandra yabe janmilā gokule \]
\[ śīṣu sange grhe grhe kṛiḍā kari' bulé \]

When Śrī Gauracandra appeared as Krṣṇa in Gokula, He played in all the houses there with the other children.

Śrī Gauracandra personally appeared in Gokula as Śrī Krṣṇacandra. The atheist community says that Śrī Krṣṇa appeared 4,712 years prior to the advent of Śrī Gaura, and since Krṣṇa came before Gaura and Gaura came after Krṣṇa there is certainly a difference between Them. Śrīla Vṛndāvana dāsa Ṭhākura, however, has herein forbidden the pure devotees from considering material time, place, and circumstances in relation with the Absolute Truth.

TEXT 48

\[ janma haite prabhure sakala gopi-gane \]
\[ nija-putra haiete sneha kare mane \]

From the time of the Lord's birth, the gopīs had more affection for Him than they had for their own sons.

Sneha, or affection, is always meant for subordinates. Although the servants of Krṣṇa who constantly serve Him in the mood of confidential friendship, parenthood, and conjugal love totally remain under His subordination, they proudly consider themselves superior to Krṣṇa in order to solidify their affection. This pure affection is present more in Krṣṇa's devotees than in Krṣṇa Himself. The supremacy of the worshipable Lord is greater than that of His servants. When Śrī Krṣṇa was unable to repay His debt for the loving service rendered by Śrīmatī Rādhikā, He accepted the mood of Śrī Rādhikā and displayed Her mentality. The
pseudo-sampradāyas such as gaura-nāgaris, who engage in material enjoyment, nourish a mood of opposing Śrī Gaurasundara’s preaching of both pure devotional service and the glories of His servant’s pure love. Pure devotees of Gaura-Kṛṣṇa do not accept this.

TEXT 49

yadyapi iśvara-buddhye na jāne kṛṣnere
svabhāvei putra haite bāda sneha kare

Although they never considered Kṛṣṇa the Supreme Personality of Godhead, they had a natural attraction for Him more than they had for their own sons.

TEXT 50

śuniyā vismīta bāda rājā pariksit
suka-sthāne jijñāsena hai pulakita

Hearing this, Mahārāja Parīkṣit was struck with wonder. His hair stood on end, and he inquired from Śukadeva Gosvāmī as follows.

TEXT 51

“parama adbhuta kathā kahilā, gosāñi!
tribhuvane emata kothāo śuni nāi

“O Gosvāmī, I have never before heard such wonderful narrations within the three worlds.

TEXT 52

nija-putra haite para-tanaya kṛṣnere
kaha dekhi,—sneha kaila kemana-prakāre?”

“Please explain to me how the gopīs displayed more affection for Kṛṣṇa, another's son, than for their own sons.”

TEXT 53-56

śri-śuka kahena,—“suna, rājā pariksit
paramātmā—sarva-dehe vallabha, vidita

ātmā vine putra vā kalatra bandhu-gana
gṛha haite bāhira karāya tata-kṣaṇa

ataeva, paramātmā—sabāra jīvana
sei paramātmā—ei śri-nandananandana

ataeva paramātmā—svabhāva-kāraṇe
Śukadeva Gosvāmi replied, “O Mahārāja Parīksit, it is well-known that the Supersoul is dear to all. When the soul leaves the son, wife, or friend, their body is taken out of the house. Therefore the Supersoul is the life of everyone. That Supersoul is the son of Nanda Mahārāja. Thus the gopis have more affection for Kṛṣṇa due to His natural characteristics as the Supreme Soul.”

In their description of sāyujya liberation, or merging in Brahma, the followers of śuddha-dvaita (purified dualism) accept that the soul and the Supersoul remain together. It is understood from the dvā suparnā verse in the Vedas that the soul and the Supersoul are both present in one vessel. As soon as a soul is bereft of the service of the Supersoul, he develops material conceptions. Although the soul and the Supersoul are both present in this world, which is manifested by the spiritual potency of the Lord, there nevertheless remains a difference between them. Yet there is nothing abominable or inferior in this difference. In order to establish the oneness of the Absolute Truth, this nondual substance has been explained under various doctrines like śuddha-dvaita (purified dualism), viśiṣṭadvaita (specific monism), śuddhadvaita (purified monism), and dvaitadvaita (monism and dualism). The pastimes of the Lord with His associates further confirm the spiritual variegatedness of the nondual Absolute Truth. The inferiority of material variegatedness has unreasonably and illegitimately attacked the impersonalists’ flow of thought. A servant of the Absolute Truth who is expert in the conclusion of personalism finds in the philosophy of acintya-bhedābheda a wonderful and proper balance in all the above-mentioned pure conclusions on the Brahma-sūtras.

In the constitutional position of the Lord’s associates, there is no motive other than service to Śrī Nandanandana, the Supersoul. In other words, the abominable mundane consideration of duality found in the imperfections and differentiations between subjects and objects in this material world cannot be equally established in the nondual kingdom of Vaikuṇṭha. The Supersoul and the soul are related with each other as well-wishers. As soon as the living entity forgets that relationship, māyā immediately arranges for him various temporary relationships like wife and children in this material world. The deluding external energy of the Supersoul has two functions—covering and throwing. When the living entity becomes entangled in this material world, he falls under the control of the material modes of nature and due to his misconceptions he accepts various sense objects, beginning with a wife and children. In this way he is separated from the service of the Absolute Truth, Vrajendra-nandana. From this misconception and forgetfulness of Kṛṣṇa, the living entity develops the mentality of “I am the enjoyer of all material tastes and forms, like my wife and children.” This is not the constitutional duty of a living entity; it is simply a mental concoction. In other words, the living entity is awarded designations by the covering and throwing potencies of māyā and he enjoys the respective results of those designations. But material conceptions are never able to touch a pure living entity. The eternal propensity of a living entity is to cultivate Kṛṣṇa consciousness. A living entity accepts his material designations as himself due to nondevotional misconceptions. Under the influence of such misconceptions the conditioned souls become impersonalists, or worshipers of the impersonal homogeneous Brahma, while some are inclined to enjoy heaven or hell due to their intense urge for material enjoyment. When the pure living entity
with material designations and bewildered intelligence becomes a Māyāvādi, he is covered by the false conception of spiritual and material oneness, which produces a whirlwind of imaginative considerations of oneness between the living entities and Brahman and oneness between the material nature and Brahman. When the soul leaves the body, he can immediately understand, “I am not the body. If I were the body, then why did my relatives attempt to return the five elements of my body to the five material elements at the time of my funeral. Since I am separate from the material body, after leaving my body those related to it consider it detestful and want to throw it out of the house.” Although the material world, which is created by the external energy of the Supersoul, is not false, it is also not eternal, that is, it is prone to change. The eternal soul and the temporary mind both possess the consciousness of being the doer, yet there is a difference between the two.

TEXT 57

\[ eho kathā bhakta-pratī, anya-pratī nahe \\
anyathā jagate kene sneha nā karaye \]

This, however, applies only to the devotees, not others. Otherwise, why doesn't everyone show affection for Kṛṣṇa?

TEXT 58

\[ 'kamsādiha ātmā kṛṣne tabe himse kene?' \\
pūrva-aperādha āche tāhāra kārāne \]

Why do demons like Kaṁsa envy Kṛṣṇa, the Supreme Soul? This is due simply to previous offenses.

TEXT 59-60

\[ sahaje śārkaraṁ miśta,—sarva-jane jāne \\
keha tikta vāse, jihvā-dośera kārane \]

\[ jihvāra se doṣa, sārkaraṁ doṣa nāi \\
ataeva sarva-miśta caitanya gośāni \]

Everyone knows that sugar is sweet by nature, but if the tongue is diseased then the sugar will taste bitter. That is the fault of the tongue, not the sugar. The conclusion is that Lord Caitanya is the sweetest of all.

Although sweet sugar tastes bitter to the jaundice infected tongue, the sweetness of sugar has no bitterness. Similarly, there cannot be any lack of love in Śrī Caitanyaadeva, who is the source of all auspiciousness. Those who cannot understand Śrī Caitanyaadeva to be their worshipable Lord are in that position because of their offenses. In terms of His position as the doer, Śrī Caitanyaadeva is directly Kṛṣṇa; but the material vision of the conditioned souls is infected with imperfection and ignorance, so they consider Śrī Caitanyaadeva an ordinary living entity with aṇu-cetana, minute consciousness, while in fact He is vibhu-cetana, the
supreme consciousness.

TEXT 61

ei navadvīpete dekhila sarva-jane
tathāpiha keha nā jānila bhakta vine

Although everyone saw the Lord in Navadvipa, no one could recognize Him other than the devotees.

Although bhakti, the eternal propensity of the soul, is present in every living entity's heart, it is impossible for the conditioned souls to realize just as it is impossible to see one's face in a dusty mirror. In such a state, the eternal propensity of the living entities, service to Kṛṣṇa, remains dormant. Therefore they are seen to have a taste for karma and jñāna. That is why the service of the Lord is found only in persons who have a service attitude.

TEXT 62

bhaktera se citta prabhu hare sarvathāya
viharaye navadvīpe vaikuṇṭhera rāya

The Lord of Vaikunṭha attracted the hearts of all the devotees as He enjoyed His pastimes in Navadvipa.

TEXT 63

mohiyā sabāra citta prabhu viśvambhara
agraje lailā calilena nija-ghara

After thus enchanting everyone's heart, Lord Viśvambhara returned home with His elder brother.

TEXT 64

mane mane cintaye advaita mahāśaya
“prākṛta mānuṣa kabhu e bālaka naya”

Śri Advaita Prabhu considered to Himself, “This boy is not an ordinary person.”

TEXT 65

sarva-vaiśnawera prati balilā advaita
“kon vastu e bālaka,—nā jāni niścita”

Then Advaita said to the Vaiṣṇavas, “I don't know what sort of boy He is.”

TEXT 66
praśamsite lāgilena sarva-bhakta-gana
apūrva śiśura rūpa-lāvanya-kathana

All the devotees then began to praise the beauty and charm of that wonderful child.

TEXT 67
nāma-mātra viśvarūpa calilena ghare
punah āilena śighra advaita-mandire

Viśvarūpa returned home simply out of formality, then as soon as possible He returned to Advaita's house.

TEXT 68
nā bhāya samsāra-sukha viśvarūpa-mane
niravadhi thāke krṣṇa-ānanda-kirtane

The desire for material enjoyment never appeared in the mind of Viśvarūpa. He constantly remained in the ecstasy of chanting Krṣṇa's names.

TEXT 69
grhe āīleō grha-vyābhāra nā kare
niravadhi thāke viṣṇu-grhera bhitare

Even when He was at home, He never engaged in household activities; rather, He would always stay in the temple room.

The word viṣṇu-grha is explained as follows: formerly in every brāhmaṇa's house there was a separate room for keeping the Deity form of Nārāyaṇa [sālagrāma]. This Deity room is known as the viṣṇu-grha. While at home, Śrī Viśvarūpa would generally pass His time worshiping or meditating in the Deity room.

TEXT 70
vivāhera udyoga karaye pītā-mātā
śuni viśvarūpa baḍa mane pāya vyathā

When His mother and father spoke of arranging His marriage, Viśvarūpa felt great mental pain

TEXT 71
“chādibā saṁśāra”,—viśvarūpa mane bhāve
“cali' yānā vane”,—mātra ei mane jage

Viśvarūpa thought to Himself, “I will leave home and go to the forest.”
TEXT 72

iśvarera citta-vṛtī iśvara se jāne
viśvarūpa sannyāsa karilā kata dine

The heart of the Lord is known only to the Lord. Thus after a few days Viśvarūpa left to take sannyāsa.

TEXT 73

jagate vidita nāma ‘śrī-śaṅkarāranya’
calilā ananta-pathe vaisnāvāgraganyā

He then became known throughout the world as “Śrī Śaṅkarāranya.” As He traversed the path of devotional service to Lord Kṛṣṇa, He became celebrated as the topmost Vaiṣṇava.

Viśvarūpa accepted sannyāsa in the Śrī Śaṅkara-sampradāya and became famous by the name Śrī Śaṅkarāranya. At that time there were ten names for sannyāśīs being used in the Śaṅkara-sampradāya. The name Aranya is one of those ten names. These ten names for sannyāśīs were previously used in the Viṣṇusvāmi-sampradāya. After these Viṣṇusvāmi sannyāśīs had a quarrel with the ekadandi-sannyāśīs from the Śivasvāmi-sampradāya, they entered into the Śaṅkara-sampradāya. In the original Viṣṇusvāmi-sampradāya, however, there were 108 names used for sannyāśīs. By the influence of the Śivasvāmi-sampradāya, the Vedic sannyāśī names were reduced to ten after the time of Śaṅkarācārya.

After traveling throughout the country, Śrī Śaṅkarāranya arrived at Pāndarapura, in the district of Sholapur, near Bombay, and took samādhi on the bank of the Bhīmā River. It is said that Śrī Śaṅkarāranya, the king of sannyāśīs, entered the Deity of Śrī Viṭṭhalanātha, or Śrī Viṭthobā. While traveling to South India many years later (in 1511), Śrī Caitanya Mahāprabhu went to Pāndarapura and heard from Śrī Ranga Puri about Śrī Viśvarūpa's disappearance. At that time Pāndarapura was a famous place of pilgrimage and populated by many sadhus and Vaiṣṇavas.

TEXT 74

calilena yadi viśvarūpa-mahāśaya
śaci-jagannātha dagdha haila hṛdaya

Viśvarūpa’s departure from home left Śacī and Jagannātha grief-stricken.

TEXT 75

goṣṭhi-saha krandana karaye ubharāya
bhāira vrahe mūrcchā gelā gaura-rāya

Śrī Gaurāṅga cried loudly along with His family members and eventually fell unconscious out of separation from His brother.

The word ubharāya means “loudly.”
TEXT 76

se viraha varnīte vadane nāhi pāri
haīla krandana-maya jagannātha-puri

I am unable to describe their feelings of separation, by which Jagannātha Miśra's entire house became inundated with crying.

The word jagannātha-puri refers to the house of Jagannātha Miśra, or the present day Yogapitha in Śrī Māyāpur.

TEXT 77

viśvarūpa-sannyāsa-dekhiyā bhakta-gana
advaitādī sabe bahu karilā krandana

Understanding that Viśvarūpa has taken sannyāsa, Advaita and the other devotees all began weeping.

At the time of Śrīmān Mahāprabhu, the study of Vedic scriptures was prominent in Navadvīpa, which was referred to as Gaudapura by Maharsi Pāṇini. In order to demonstrate that one's material attachment is not destroyed without such study, many personalities headed by Śrī Gaurasundara's elder brother, Śrī Viśvarūpa, accepted sannyāsa and thus increased the glories of Gaudapura, the center of education at that time. The acceptance of sannyāsa by Śrī Gaurasundara and Śrī Purusottama Bhaṭṭācārya is mentioned in many Gauḍiya devotional scriptures. Apart from them, many other jewel-like scholars like Śrī Iśvara Pūri, the disciple of Śrī Mādhavendra, often visited Gaudapura, the center of education. After traveling to the holy places with His sannyāsa guru, Śrī Nityānanda Prabhu also came to Gaudapura and met Śrī Gaurasundara. The sannyāsī disciples of both Keśava Bhārati and Śrī Mādhavendra Puriṇḍa illuminated the path of accepting sannyāsa for members of the varṇāśrama society. Surrounded by many Māyāvādī sannyāsīs, Prakaśānanda Sarasvati of Kāśi simply wasted his time in arguments based on mental speculation. Śrīmad Prabodhānanda Sarasvati, a tridandi-sannyāsī of the Śrī Rāmānuja-sampradāya, and other tridandi-pādas like Śrī Madhvācārya accepted tridandi-sannyāsa and engaged in the service of Lord Hari as practiced in the line of the original Sarvajña Viṣṇusvāmī. In the varṇāśrama society of that time, respect and honor was offered to sannyāsīs by all communities. Later on the dāri-sannyāsīs engaged in pañca-makāra (Dāri-sannyāsīs are a class of married sannyāsīs, and pañca-makāra refers to māṃsa, madya, matsya, mahila, and maithuna—meat, wine, fish, women, and sex.) like eating fish and meat and drinking wine and thus brought deformation and harm to the principles of the sannyāsa order. This is certainly a matter of great concern. In order to check this degradation, the pure Gauḍiya devotees have now reintroduced the process of tridanda-sannyāsa, which was more recently present in this world by name only, and thus bestowed happiness and great auspiciousness on the community of Vaiṣṇavas. Although the crying of Śrī Advaita Prabhu appeared to be caused by feelings of separation, it is understood by the solacing words of Jagannātha Miśra's friends that the learned scholars were overjoyed from this incident. The tears of lamentation of the attached householders, who are averse to the sannyāsīs'
renunciation, and the tears of ecstasy of the devotees, who are fond of the sannyāsī's service at the lotus feet of Mukunda, are not of the same nature.

TEXT 78

uttama, madhyama, ye sunila nadiyāya
hena nāhī,—ye suniyā dukkha nāhī paya

Everyone in Nadia who heard about the incident—whether ordinary or exalted devotee—all felt unhappy.

TEXT 79-80

jagannātha-sacira vidirna haya buka
nirantara dāke 'viśvarūpa! viśvarūpa!'

putra-soke miśracandra hailā vihvala
prabodha karaye bandhu-bandhava sakala

Jagannātha Miśra and Śacidevi were both heart-broken and continually cried out, “Viśvarūpa! Viśvarūpa!” Śrī Miśra was overwhelmed with lamentation for his son, so his friends and relatives all tried to pacify him.

Jagannātha Miśra's display of affliction due to lamentation for his son like that of a ordinary father for his son was actually to deceive persons who are bewildered by material objects like their sons. The glorification of Śrī Viśvarūpa's acceptance of sannyāsa and engagement in worshiping Kṛṣṇa increased the prestige of the daiva-varnāśrama sannyāsī, who destroy the lamentation born of material enjoyment.

TEXT 81

“sthira hao, miśra, duhkha na bhaviha mane
sarva-goṣṭhi uddhārilā sei mahājane

“Dear Miśra, please control yourself. Do not feel sad, for that great personality has delivered us all.

TEXT 82

goinghi purusa ya’ra karaye sannyāsa
trikoti-kulera haya śri-vaikuṇṭhe vāsa

“When someone takes sannyāsa, millions of family members are promoted to Vaikuntha.

TEXT 83

hena karma karilena nandana tomāra
saphala haila vidyā sampūrṇa tāhāra
“Your son has perfected his education by this act.

TEXT 84

ānanda viṣeṣa āro karite yuyāya”
eta bali' sakale dharaye hāte-pā'ya

“Therefore it is befitting for you to feel even more happy than before.” Saying this, they all held the hands and feet of Jagannātha Miśra.

TEXT 85

“ei kula-bhūṣana tomāra viśvambhara
ei putra haibe tomāra vaṁśa-dhara

“Your son Viśvambhara is the ornament of your dynasty.

TEXT 86

ihā haite sarva duḥkha ghucibe tomāra
ekoti-potre ki karibe, e putra yāhāra?”

“He will eradicate all your suffering. If one has a son such as Him, what is the need for millions of sons?”

TEXT 87

ei-mata sabe bujhayena bandhu-gana
tathāpi miśrera duḥkha nā haya khandana

In this way all of Jagannātha Miśra's friends tried to pacify him, but his distress remained unmitigated.

TEXT 88

ye-te-mate dhairya dhare miśra-mahāśaya
viśvarūpa-guna smari' dhairya pāsaraya

If somehow or other he regained his composure, as soon as he remembered Viśvarūpa's qualities, he again lost his patience.

TEXT 89

miśra bole,—“ei putra rahibeka ghare
ihāte pramāṇa mora nā laya antare

Śrī Miśra said, “I have no reason to believe that this son will remain at home.
TEXT 90

dilena kṛṣṇa se putra, nilena kṛṣṇa se
ye kṛṣṇacandra icchā, haiba sei se

“Kṛṣṇa gave me a son, and then He took Him away. Whatever Kṛṣṇa desires, that is what will happen.

TEXT 91

svatantra jīvera tīrārddheka śakti nāī
dehendriya, kṛṣṇa, samarpilun tomā' thānī”

“Independent of You, the living entities have no power whatsoever. Therefore, O Kṛṣṇa, I'm surrendering my body and senses unto You.”

TEXT 92

ei rūpe jñāna-yoge mśra mahādhirā
alpe-alpe citta-vṛtti karilena sthira

In this way the most sober Jagannātha Miśra gradually controlled his mind through the process of jñāna.

Jagannātha Miśra's modified form of vātsalya-rasa that was born from physical consideration was destroyed when Viśvarūpa took sannyāsa, and he realized that the eternal Absolute Truth, Lord Viṣṇu, was his son. Such realization frees one from the shackles of mundane parenthood and is real sannyāsa.

TEXT 93

hena mate viśvarūpa hailā bāhira
nityānanda-svarūpera abheda-sarīra

That is the story of how Viśvarūpa, who is nondifferent from Nityānanda Svarūpa, left home.

TEXT 94

ye śūnaye viśvarūpa-prabhura sannyāsa
kṛṣṇa-bhakti haya tāra chinde karma-phāṇsa

Whoever hears the pastimes of Viśvarūpa's acceptance of sannyāsa attains devotional service to Lord Kṛṣṇa and freedom from the bondage of fruitive work.

Śrī Viśvarūpa Prabhu is Saṅkarṣana and is therefore nondifferent from Śrī Nityānanda Svarūpa. The prakāśa expansion of Mūla-saṅkarṣana Śrī Baladeva-Nityānanda Prabhu in Mahā-Vaikuṇṭha has appeared as Viśvarūpa in gaura-līlā. If one hears the pastime of Viśvarūpa's accepting sannyāsa, he will attain freedom
from the bondage of frutive activities. Śrī Viśvarūpa has three expansions—the first puruṣa incarnation, Kāranodakāśayī Viṣṇu, the second puruṣa incarnation, Garbhodakāśayī Viṣṇu, and the third puruṣa incarnation, Kśīrodakāśayī Viṣṇu. If a living entity understands these three Viṣṇu forms in truth, he can attain freedom from the material concept of life.

TEXT 95

viśvarūpa-sannyāsa śuniyā bhakta-gana
hariše viśāda sabe bhāve anuksaṇa

As the devotees heard about Viśvarūpa's accepting sannyāsa, they simultaneously felt happiness and lamentation.

TEXT 96

“ye vā chila sthāna krṣṇa-kathā kahibāra
tāhā krṣṇa harilena āmā’ sabākāra

They said, “Whatever little opportunity we had for discussing the topics of Krṣṇa together, Krṣṇa has taken away.

TEXT 97

āmarāo nā rahiba, cali’ yāṇa vane
e pāpiṣṭha-loka-mukha nā dekhi yekhāne

“Let us also leave home and go to the forest, then we will not see the faces of these sinful people.

The phrase pāpiṣṭha-loka-mukha refers to the faces of persons who are averse to Krṣṇa and expert in material life.

TEXT 98

pāśaṇḍira vākya-jvālā sahiba vā kata
nirantara asat-pathe sarva-loka rata

“How long must we tolerate the burning words of these atheists? They are all continuously engaged in materialistic activities.

TEXT 99

‘krṣṇa’ hena nāma nāhi śuni kāro mukhe
sakala saṁsāra ṭubi’ mare mithyā sukhe

“We do not hear the name of Krṣṇa from anyone's mouth. The entire world is absorbed in illusory happiness.

The words mithyā sukhe refers to the temporary happiness derived from sense gratification. Only the ātmārāmas, or self-satisfied souls, can experience the eternal
happiness of serving Lord Viṣṇu. When the perishable sensual happiness of the conditioned souls who are averse to Viṣṇu is checked, or when the object of their happiness is destroyed, that same temporary happiness turns into misery.

**TEXT 100**

*bujhāile keha krṣṇa-patha nāhi laya*

uladhiyā āro se upahāsa karaya

“Even if they are instructed, they will not take to devotional life. On the contrary, they taunt us, saying:

The materialists were maddened with temporary material happiness. They could not understand the Supreme Absolute Truth, and as a result, they became scornful and laughed. But actually they were unable to understand the service of Adhokṣaja Krṣṇa by the strength of their sensual knowledge. Rather than understanding that devotional service to Lord Krṣṇa is the only necessity, such materialists become attached to this world and the fruits of their work.

**TEXT 101**

“krṣṇa 'bhaji' tomāra haila kon sukha?
māgiyā se khāo, āro bāde yata duḥkha”

“What pleasure do you derive by worshiping Krṣṇa? You even have to beg for your food. In this way you increase your distress.’

Foolish persons who are averse to Lord Hari compare the materialists with Krṣṇa's devotees by saying, “The devotees of Krṣṇa have no enjoyment, and they always live in poverty, which simply increases their misery.

**TEXT 102**

*yogya nahe e-saba lokera sane vāsa*

*vane cali’ yāna bali’ sabe chāde śvāsa*

“It is not proper to live with such people, therefore we should go to the forest.” Saying this, they sighed deeply.

**TEXT 103**

*prabodhena sabāre advaita-mahāśaya*

*pāibā paramānanda sabe niścaya*

Attempting to console them, Śrī Advaita Prabhu said, “You will all certainly attain great ecstasy.

**TEXT 104**

*ebe bada vāsoṇ muṇi hrdaye ullāsa*

*henā bujhi,—‘krṣṇacandra karilā prakāśa’*
“Even now I am feeling overjoyed at heart, so I can understand that Śrī Kṛṣṇacandra has already advented.

TEXT 105

sabe 'kṛṣna' gāo giyā parama-hariṣe
etāi dekhībā kṛṣne katheka divase

“All of you go and happily chant Kṛṣna's names, and in a few days you will see Kṛṣṇa right here.

TEXT 106

tomā' sabā laṇā haibe kṛṣnera vilāsa
tabe se `advaita' hana śuddha-kṛṣna-dāsa

“Kṛṣṇa will enjoy His pastimes with all of you. Then the meaning of My name, `Advaita,' will be fulfilled, and I will be celebrated as the unalloyed servant of Lord Kṛṣṇa.

TEXT 107

kadācit yāhā nā pāya śuʃa vā prahlāda
tomā' sabāra bhṛtye pāibe se prasāda”

“All you devotees will receive mercy that even Śukadeva Gosvāmī and Prahlāda Mahārāja did not receive.”

In the pure servitorship of Kṛṣṇa there are no mixed or separate interests. Although the characteristics of both the Absolute Truth Śrī Kṛṣṇa and the ingredients of His enjoyment are qualitatively one, His multifarious energies manifest a variety of pastimes. In the philosophies of śuddha-dvaita (purified dualism), śuddhādvaita (purified monism), dvaitādvaita (monism and dualism), and viśiṣṭādvaita (specific monism) the worship of Kṛṣṇa is primarily stressed. Such nondual consideration was also accepted by Śrī Advaita Prabhu. In the Śrī Caitanya-candrāmṛta (18) Tridāṇḍi Śvāmī Śrīla Prabodhānanda has stated: “The dear devotees of Lord Gaura happily enjoy pastimes on the splendid path of pure devotional service, which great sages like Vyāsadeva could not thoroughly understand, which material intelligence has no power to enter, which Śukadeva Gosvāmī could not reveal, and which merciful Lord Kṛṣṇa never revealed to His devotees.” Śrīla Rūpa Prabhu has stated in his Upadeśāmṛta (11) as follows: yat preṣṭhair apy alam asulabhām kim punar bhakti-bhājām—“That which is very rarely attained even by great devotees is even more difficult for ordinary devotees to attain.”

TEXT 108

śuni' advaitera ati-amṛta-vacana
parama-ānande 'hari' bole bhakta-gana
After hearing Śrī Advaita's nectarean words, all the devotees chanted the name of Hari in great ecstasy.

TEXT 109

‘hari’ boli’ bhakta-gaṇa karaye hunkāra
sukha-maya citta-vṛtī haila sabāra

As the devotees loudly chanted the name of Hari, their hearts were filled with happiness.

TEXT 110

siṣu-saṅge krīḍā kare śrī-gaurasundara
hari-dhvani śuni’ yaya bādīra bhitara

Śrī Gaurasundara was playing outside with some other children, but when He heard the name of Hari, He went inside the house.

TEXT 111

“ki kārye āilā, bāpa?” bole bhakta-gane
prabhu bole,—“tomarā dākīlā more kene?”

The devotees asked Him, “Why have come here?” The Lord replied, “Why did you call Me?”

TEXT 112

eta boli’ prabhu siṣu-saṅge dhānā yāya
tathāpi nā jāne keha prabhura māyāya

Saying this, the Lord ran away with the children. Yet by His influence, no one could recognize Him.

TEXT 113

ye avadhi viśvarūpa haila bāhira
tadavadhī prabhu kichu haila susthira

Since Viśvarūpa left home, the Lord became somewhat more peaceful.

TEXT 114

niravadhi thāke pitā-mātāra samīpe
duḥkha pāsaraye yena janani-janake

He constantly remained at the side of His mother and father so that they
would feel some relief from their distress.

**TEXT 115**

khelā sambariāya prabhu yatna kari' pade
tilārddheka pustaka chādiyā nāhi nade

The Lord stopped playing and concentrated on His studies. He would not leave His books for even a moment.

**TEXT 116**

eka-bāra ye sūtra padiyā prabhu yāya
āra-bāra uladhiyā sabāre thekāya

The Lord mastered a sūtra after reading it only once, and He was able to defeat all others in debating its meaning.

The word uladhiyā comes from the Hindi word utā, which means “turned around” or “rather.” The word thekāya means “put into danger” or “defeats.”

**TEXT 117**

dekhiyā apūrva buddhi sabe praśamse
sabe bole,—“dhanya pītā-mātā hena vamse”

Everyone praised His wonderful intelligence and declared, “Glorious are the father and mother who have such a son.”

**TEXT 118**

santose kahena sabe jagannātha-sthāne
tumi ta' kṛtārtha, miśra, e-hena nandane

In satisfaction, they then said to Jagannātha Miśra, “You are most fortunate to have such a son.

**TEXT 119**

e-mata subuddhi śīśu nāhi tribhuvane
brhaspati jininā haibe adhyayane

“In the three worlds there is no child as intelligent as this boy. He will defeat Brhaspati in learning.

**TEXT 120**

sunilei sarva artha āpane vākhāne
ta'na phānki vākhānite nāre kona jane”
“He can explain the meaning of anything He hears just once. No one is able to defeat His reasoning.”

The word phāṇki is a corruption of the Sanskrit word phakkikā, which means “finding faults in a conclusion, creating doubt, and again reestablishing the original conclusion,” “shrewd argument,” or “cleverly.”

TEXT 121
suniṇā putrera guṇa janani hariṣa
miśra punah citte bada haya vimariṣa

Mother Śacī was pleased to hear about her son’s extraordinary qualities, while Jagannātha Miśra again became greatly morose at heart.

The word vimariṣa means “morose.”

TEXT 122
śacī-prati bole jagannātha miśra-vara
“eho putra nā rahibe sansāra-bhitarā

Śrī Miśra said to Śacī, “This son will also not remain at home.

TEXT 123
ei-maṭa viśvarūpa padi' sarva-sāstra
jānila,—'samsāra satya nahe tila-mātra'

“Śrī Viśvarūpa studied all the scriptures and understood the temporary nature of this world.

TEXT 124
sarva-sāstra-marma jāni' viśvarūpa dhīra
anitya samsāra haite hailā bāhira

“After learning the essence of the scriptures, the sober-minded Viśvarūpa gave up transitory material life.

TEXT 125
eho yadi sarva-sāstre haibe jñānavān
chādiyā samsāra-sukha karibe payāna

“If this boy also becomes well-versed in the scriptures, then He will also give up material happiness and leave home.

The word payāna is a corruption of the word prayāṇa, which means “depart,” “go,” or “journey.”
TEXT 126

*ei putra—sabe dui-janera jivana
ihāre nā dekhile dui-janera marana*

“This son is our life and soul. If we don’t see Him, we will both certainly die.
The word *dui-janera* refers to Viśvambhara’s father and mother.

TEXT 127

*ataeva ihāra padiyā kārya nāi
murkha hanā ghare mora rahuka nimāni”*

“Therefore He should no longer study. Let Nimāi remain at home as a fool.”

TEXT 128

*sacī bole,—“murkha haile jiveka kemane?
murkhere ta’ kanyāo nā dibe kona jane”*

Śacī replied, “If He remains a fool, how will He survive? Furthermore, who
will offer their daughter to a fool?”
The word *jiveka* means “continue to live.” (This word is used in Rāḍha-deśa.)

TEXT 129

*mīśra bole, “tumi ta’ abodha vipra-sutā!
harta kartā bhartā krṣṇa—sabāra rakṣitā*

Jagannātha Miśra replied, “You are the ignorant daughter of a *brāhmaṇa*! Lord
Krṣṇa is the doer, the controller, the maintainer, and the protector of all living
entities.

TEXT 130

*jagat poṣana kare jagatera nātha
`pānditye poṣaye,—kebā kahilā tomāta?*

“The Supreme Lord maintains the entire universe. Who told you that good
education can maintain one?
The word *poṣaye* means “maintains.”

TEXT 131

*kibā murkha, ki pandita, yāhāra yekhāne
kanyā likhiyache krṣṇa, se haibe āpane*

“Whether one is a fool or a scholar, they will marry wherever and whomever
Kṛṣṇa has sanctioned for them.

TEXT 132

*kula-vidyā-ādi upalakṣana sakala
sabāre posaye kṛṣṇa, kṛṣṇa-sarva-bala*

“Education, birth, and other qualities are only superficial; Kṛṣṇa alone is the maintainer and strength of all.

The word *upalakṣana* refers to that which reveals the propensity of an object, not the primary propensity of the object, rather the secondary quality.

TEXT 133

*sākhātei ei kene nā dekha āmāta
padiyāo āmāra ghare kene nāhi bhāta?*

“This can be directly seen in my life. Although I am educated, I am nevertheless poor.

TEXT 134

*bhāla-mate varna uccāriteo ye nāre
sahasra paṇḍita giyā dekha tā'ra dvāre*

“Someone else may be unable to properly recite the alphabet, yet he may have thousands of scholars at his doorstep.

TEXT 135

*ataeva vidyā-ādi nā kare posana
kṛṣṇa se sabāra kare poṣaṇa-pālana”*

“Therefore qualities like good education cannot maintain one, only Kṛṣṇa maintains us.”

TEXT 136

*anāyāsena maranam
vinā dainyena jivanam
anārādhita govinda-
caranasya katham bhavet*

“For one who has never worshiped the lotus feet of Lord Govinda, how is it possible for Him to live in comfort and die in peace?”

TEXT 137

“*anāyāse maraṇa, jīvana dainya vine*
krṣṇa sevile se haya, nahe vidyā-dhane

“If one wants to live without poverty and die peacefully, then he should serve Kṛṣṇa. Education and wealth will not help.

The word nahe means “not possible.”

TEXT 138

krṣṇa-kṛpā vine nahe duḥkhera mocana
thākila vā vidyā, kula, koti-koti dhana

“One's distress can never be mitigated without the mercy of Kṛṣṇa, even if one is endowed with high education, good birth, and great wealth.

TEXT 139

yā'ra grihe āchaye uttama upabhoga
tā're krṣṇa diyāchena kona mahāroga

“One may have luxurious items for enjoyment in his house, yet by the arrangement of the Lord he may be suffering from disease.

The word upabhoga means “the best means of enjoyment.”

TEXT 140

kīchu vilasite nāre, duḥkkhe puḍi' mare
yā'ra nāhi, tāhā haite duḥkhī bāli tā're

“Such a person cannot enjoy a thing and thus burns in misery. I consider him more miserable than one who does not possess anything.

The word vilasite means “to freely enjoy.”

TEXT 141

eteka jāniha,—thākileo kīchu naya
yā're yena krṣṇa-ājñā, sei satya haya

“Know for certain that one may possess great opulence, but unless Kṛṣṇa permits, he cannot enjoy.

TEXT 142

eteke nā kara cintā putra-prati tumī
‘krṣṇa pusibena putra’,—kahilāna āmi

“Therefore do not worry about your son. I assure you that Kṛṣṇa will maintain Him.
TEXT 143
yāvat śarīre prāna āchaye āmāra
tāvat tileka duhkha nāhika uhāra

“As long as I live, I will not allow Him to suffer the least.

TEXT 144
āmā-sabāra krṣṇa āchena rakṣayitā
kibā cintā tumī yā’ra mātā pati-vratā

“We have Lord Kṛṣṇa as our protector, and you are a good mother and chaste wife. So why should you worry?

TEXT 145
‘padiyā nāhika kārya’ balilun tomāre
murkha hai’ putra mora rahu mātra ghare”

“Therefore I say that He does not need to study further. Let Him stay at home uneducated.”

TEXT 146
eta bali’ putrere dākilā miśra-vara
miśra bole,—“suna, bāpa, āmāra uttara

Saying this, Jagannātha Miśra called his son and told Him, “Listen, my dear son.

TEXT 147
ājī haite āra pātha nāhika tomāra
ihāte anyathā kara,—sapatha āmāra

“From today on, I want You to give up Your studies. I forbid You to continue.

TEXT 148
ye tomāra icchā, bāpa, tāi dibā āmi
grhe vasi’ parama-mangale thāka tumī”

“My dear son, I'll give You whatever You desire. Stay comfortably at home.”

TEXT 149
eta bali’ miśra calilena kāryāntara
padite nā pāya āra prabhu viśvambhara

Saying this, Jagannātha Miśra went to attend his duties and Lord Viśvambhara refrained from further studies.

TEXT 150

nitya dharma sanātana śrī-gaurāṅga rāya
nā langhe janaka-vākya, padite nā yāya

The personification of eternal religious principles, Śrī Gaurāṅga Rāya, followed His father's instructions and gave up His studies.

TEXT 151

antare dukhita prabhu vidyā-rasa-bhänge
punah prabhu udbhata hailā śisu-sange

The Lord was disappointed to give up His scholastic pursuits, so He again began His childhood mischief.

TEXT 152

kibā nija-ghare prabhu, kibā para-ghare
yāhā pāya tāhā bhānge, apacaya kare

Whether in His own house or in another's house, the Lord would break and ruin whatever He got His hands on.

TEXT 153

niśā haile prabhu nā āise ghare
sarva-rātri śisu-sange nānā krīdā kare

He would not even return home at night, rather He would continue playing all night with the other boys.

TEXT 154

kambale dhākiyā āṅga, dui śisu meli'
vṛṣa-prāya haiyā calena kutuhali

The Lord and another boy covered themselves with a blanket and played as a bull.

TEXT 155

yā'ra bādi kalā-vana dekhi' thāke dine
rātri haile vrṣa-rūpe bhāṅgaye āpane

If they saw banana trees at someone's house during the day, at night the Lord and His friend, disguised as a bull, would destroy them.

TEXT 156

garu-jñāne grhastha karaye 'hāya hāya'
jāgile grhastha, śiśu-samhati palāya

Thinking that a bull was destroying his bananas, the house owner cried out in lamentation. As he came out from his house, the boys ran away.

TEXT 157

kā'ro ghare dvārā diya bāndhaye bāhire
laghvī gurvī grhastha karite nāhi pāre

The Lord would lock the door of someone's house from outside, and the householder would be unable to come out for passing urine or stool.

The phrase dvārā diya bāndhaye bāhire indicates that the doors could be locked from outside. The word laghvī means “to pass urine,” and gurvī means “to pass stool.”

TEXT 158

'ke bāndhila duyāra?'—karaye 'hāya hāya'
jāgile grhastha, prabhu uṭhiyā palāya

When the householder cried out, “Who has locked my door?” the Lord ran away.

TEXT 159

ei-mata dina-rātri tridaśera rāya
śiśu-gana-sange krīḍā karena sarvadāya

In this way Tridaśa Rāya played continually day and night with His friends.

TEXT 160

yateka-cāpalya-kare prabhu viśvambhara
tathāpīo miśra kichu nā kare uttara

In spite of all Viśvambhara's mischievous activities, Jagannātha Miśra did not say a thing.

TEXT 161
eka-dina miśra calilena kāryāntara
padite nā pāya prabhu, krodhita antara

One day, after Jagannātha Miśra went for his duties, the Lord became very angry because He was not allowed to study.

TEXT 162
viṣṇu-naivedyera yata varjya-händi-gana
vasilena prabhu händi kariyā āsana

He then sat down on the old rejected pots that had been used for preparing offerings for Lord Viśṇu.

The word varjya means “rejected” or “abandoned.” The word händi is a corruption of the Sanskrit word händi, which is a pot for cooking rice.

TEXT 163
e bada nigūdha-kathā,—śuna eka mane
krṣṇa-bhakti-siddhi haya ihāra śravane

This topic is most confidential. Whoever hears it will attain devotional service to Lord Kṛṣṇa.

TEXT 164
varjya-händi-gana saba kari' simhāsana
tathī vasi' hāse gaurasundara-vadana

Using those rejected pots as a simhāsana, Lord Gaurasundara smiled as He sat there.

TEXT 165
lāgila händira kāli sarva-gaura-ange
kanaka-putali yena lepiyāče gandhe

The black soot from those pots decorated Gaura's limbs, and He appeared like a golden doll smeared with sandalwood pulp mixed with aguru.

The golden body of Nimāi smeared with the black soot from the clay cooking pots looked like someone had smeared black aguru and sandalwood paste on the limbs of a golden doll.

TEXT 166
śiśu-gana jānāila gityā saci-sthāne
“nimāi vasiyā ache händira āsane”

His friends went and informed mother Śacī, “Nimāi is sitting on the rejected
pots.”

TEXT 167

mā'ye āsi' dekhiyā karenā 'hāya hāya'
“e sthanete, bāpa, vasibāre nā yuyāya

When mother Śaci went there and saw Nīmā in that condition, she lamented and said, “My dear son, this is not a proper place to sit.

TEXT 168

varjya-hāndi, ihā-saba paraśile snāna
eta-dine tomāra e nā Janmile jñāna?”

“These are rejected pots, and if one touches them he must take bath. Haven't You understood this by now?”

The word paraśile means “if one touches,” and the word jñāna refers to the conception of clean and dirty or purity and impurity.

TEXT 169

prabhu bole, “torā more nā dis padite
bhadrabhadra murkha-vipre jānibekamate?”

The Lord replied, “You don't allow Me to study, so how will I know the difference between good and bad or a fool and a brāhmaṇa?

The word bhadrabhadra means “pure and impure.”

TEXT 170

murkha āmi, nā jāniye bhāla-manda-sthāna
sarvatra āmāra 'eka' advitiya-jñāna”

“I am a fool, so I don't know which place is good and which is bad. Therefore I consider all places equal.”

The word advitiya-jñāna refers to perception of the equality of all places.

TEXT 171

eta bali' hāse varjya-hāndīra āsane
dattātreya-bhāva prabhu hailā takhane

After saying this, the Lord smiled from His seat on the rejected pots and accepted the mood of Dattātreya, the topmost knower of the Absolute Truth.

For a description of Dattātreya, one may consult the Laghu-bhāgavatāmṛta (Pūrva 45-48), wherein the following verses are quoted. From Śrīmad Bhāgavatam (2.7.4):

atrer apatyam abhikāṅkṣata āha tuṣṭo
datto mayāham iti yad bhagavān sa dattah

yat-pāda-pankaja-parāga-pavitra-dehā
yogarddhim āpur ubhayim yadu-haihayādyāḥ

“The great sage Atri prayed for offspring, and the Lord, being satisfied with him, promised to incarnate as Atri’s son, Dattatreya [Datta, the son of Atri]. And by the grace of the lotus feet of the Lord, many Yadus, Haihayas, etc., became so purified that they obtained both material and spiritual blessings.” From Śrīmad Bhāgavatam (1.3.11):

śaṣṭham atrer apatyatvam
vṛtah prāpto ‘nasūyayā
ānvīksikīṁ alarkāyā
prahlādādibhya úcivān

“The sixth incarnation of the puruṣa was the son of the sage Atri. He was born from the womb of Anasūyā, who prayed for an incarnation. He spoke on the subject of transcendence to Alarka, Prahlāda and others [Yadu, Haihaya, etc.].”

śrī brahmānde tu kathitam
atri-patnyānasūyayā
prārthito bhagavān atrer
apatyatvam upeyivān

“It is mentioned in the Brahmānda Purāṇa that when Anasūyā, the wife of the sage Atri, prayed to Lord Viṣṇu, the Lord agreed to become the son of Atri.”

varam dattvānasūyayai
viśnuh sarva-jagān-mayah
atreḥ putro bhavat tasyāṁ
svecchā-mānusa-vigrahah
dattātreya iti khyāto
yati-veśa-vibhuṣitah

“He who accepts a human form by His own sweet will and who is the cause of all universes, that Supreme Lord, Viṣṇu, gave Anasūyā a benediction and thus appeared in her womb as the son of Atri. He became famous as Dattatreya, and He was dressed as a sannyāśi.”

Śrī Baladeva Vidyābhūṣaṇa has written in his commentary on these verses from Laghu-bhāgavatāṁrta: “Atri’s prayer to have a son as good as the Lord is one of the topics of the Fourth Canto, and Anasūyā’s prayer to have the Lord as her son is found in the First Canto. The statement of the Brahmānda Purāṇa supports the later verse.”

TEXT 172

mā’ye bole, “tumi ye vasilā manda-sthāne
ebe tumī pavitra vā haibā kemane?”

Mother Śacī inquired, “You have sat in an impure place, so how will You purify Yourself?”
TEXT 173

prabhu bole,—“mātā, tumī bada sīśu-mati!
apavitra sthāne kahbu mora nahe sthitī

The Lord replied, “My dear mother, you are very childish. I am never in an impure place.

It is stated in the Caitanya-caritāmṛta (Antya 4.176):

‘dvaita’ bhadṛaḥbhadra-jañāna, sāba—‘manodharma’
‘ei bhāla, ei manda’,—ei sāba ‘bhrama’

“In the material world, conceptions of good and bad are all mental speculations. Therefore, saying, ‘This is good, and this is bad,’ is all a mistake.” And in the Śrīmad Bhāgavatam (11.28.4) it is said:

kim bhadram kim abhadram vā
dvaitasyāvastunah kiyat
vācoditām tad antrām
manasā dhyātām eva ca

“Anything not conceived in relationship to Kṛṣṇa should be understood to be illusion [māyā]. None of the illusions uttered by words or conceived in the mind are factual. Because illusion is not factual, there is no distinction between what we think is good and what we think is bad. When we speak of the Absolute Truth, such speculations do not apply.”

The considerations of purity and impurity accepted by attached householders who follow the doctrine of the nondevotional materialistic smārta are not accepted by the Vaiṣṇava smṛti. According to Vaiṣṇava smṛtis, the service and ingredients of service offered for the pleasure of the Lord can never be considered unpalatable, perverted, or impure. This pure consideration found in the Vaiṣṇava smṛtis and propounded by Śrī Gaurasundara has created havoc in the material rules and regulations of the smārta who are maddened by mundane sensual knowledge. In the Padma Purāṇa it is stated:

naivedyām jagadīśasya
anna-pāṇādikām ca yat
brahmavan-nirvikāram hi
yathā viṣṇus tathaiva tat

“Those foodstuffs and beverages that are offered to Kṛṣṇa are transcendental, incorruptible, and nondifferent from Viṣṇu.”

Foodstuffs that are offerable to Viṣṇu are called naivedya. Abominable items can never be viṣṇu-naivedya. According to Vaiṣṇava smṛti a Vaiṣṇava should never discriminate between mundane purity and impurity, rather he should see everything in relation to Viṣṇu. Pure Vaiṣṇavas are naturally inclined towards the spiritual principles of liberated personalities and do not have ordinary mundane vision. The following statements of the scriptures may be discussed in this regard.

surāṣe vihiṭa śāstre
harim udiśya yā kriyā
saiva bhaktir iti proktā
yayā bhaktih parā bhavet

“My dear Nārada, O sage among the demigods, those activities prescribed in the revealed scriptures for satisfying the Supreme Personality of Godhead, Lord Hari, are called the regulative principles of bhakti, (sādhana-bhakti), by practicing which one may attain the highest bhakti (prema).”

laukikī vaidikī vāpi
yā kriyā kriyate mune
hari-sevānukūlāīva
sa kārya bhaktim icchatā

“One should perform only those activities—either worldly or prescribed by Vedic rules and regulations—which are favorable for the cultivation of Kṛṣṇa consciousness.”

ihā yasya harer dāsye
karmanā manasā girā
nikhilāśv apy avasthāsu
jīvan-muktāh sa ucyate

“A person who acts in the service of Kṛṣṇa with his body, mind, intelligence, and words is a liberated person, even within the material world.”

The consideration of purity and impurity found in Vaiṣṇava literature is different from that of the smārtas. A person’s purity and superiority depends on his inclination towards the service of the Supreme Absolute Truth after giving up material considerations. (This is the purport for verses 173-179.)

TEXT 174

yathā mora sthiti, sei sarva punya-sthāna
gangā-ādi sarva tīrtha tahiṅ adhiṣṭhāna

“Wherever I am, that place becomes most sacred. The Ganges and all other tīrthas are present at that place.

TEXT 175

āmāra se kālpanika ‘śuci’ vā ‘aśuci’
sraṣṭāra ki doṣa âche, mane bhāva bujhi’

“Purity and impurity is only our mental creation. Please consider, what fault is there with the creator?

The word āmāra refers to a conditioned soul who has no conception of advaya-jñāna, or spiritual oneness. The word sraṣṭāra refers to the Lord, who is the creator of the universe.

TEXT 176

loka-veda-mate yadi aśuddha vā haya
āmi parasileko ki aśuddhatā raya?
“Even if something is considered impure by the Vedas and people in general, can it remain impure after I touch it?

The phrase loka-veda-mate refers to worldly behavior in accordance with Vedic karma-kânda. The word âmi refers to the Lord, who is completely faultless and the reservoir of all good qualities.

TEXT 177

e-saba hândite mûle nâhika dûsana
tumi yâ'ke viśnu lagi' karilâ randhana

“In fact these pots are not at all contaminated, because you have used them to cook for Lord Viśnu.

The word mûle means “naturally” or “factually,” the word dûsana means “false,” “abomination,” or “impurity,” and the word yâte means “because.”

TEXT 178

viśnura-randhana-sthâlî kâbhu duśta naya
se hândî paraśe âra sthâna sùddha haya

“The pots used in cooking for Lord Viśnu are never contaminated. Indeed, simply by the touch of His cooking pots other places become purified.

The word sthâlî refers to the cooking pots. The smârtas are greatly concerned with purity and contamination in relation to their eating. According to the Vaisnava smrtis any item becomes pure and acceptable by the touch of the Lord, the Lord's devotee, Śrīmad Bhâgavatam, the Lord's remnants, or the Lord's caranâmârta. This consideration is beyond the conceptions of purity and impurity born from the mundane vision of the smârtas.

TEXT 179

eteke âmâra vâsa nahe manda-sthâne
sâbâra sùddhatâ mora paraśa-kârane

“Therefore I never reside in a contaminated place. Everything becomes pure by My touch.”

The word manda means “material,” “worldly,” or “abominable.”

TEXT 180

bâlya-bhâve sarva-tattva kahi' prabhu hâse
tathâpi nâ bujhe keha tâ'na mâyâ-vaśe

The Lord, in the mood of an ordinary child, smiled as He spoke on the Absolute Truth. Still, no one recognized Him due to the influence of His illusory energy.

The word sarva-tattva refers to the science of spiritual oneness.
TEXT 181

sabei hāsena suni’ śiśura vacana
‘snāna āsi’ kara’—sacī bolena takhana

Everyone began to laugh after hearing the child speak. Then mother Sacī said, “Come and take bath.”

TEXT 182

nā āisena prabhu seikhâne vasi’ āche
sacī bole,—“jhâta āya, bāpa jāne pâche”

The Lord, however, did not move from His seat, so Sacī again said, “Come quickly, before Your father learns about this.”

TEXT 183

prabhu bole,—“yadi more nā deha’ padite
tabe muñi nāhi yāna,—kahilun tomâte”

The Lord replied, “I tell you, if you don't allow Me to study, then I won't leave this place.”

TEXT 184

sabei bhartena thâkurera jananīra
sabe bole,—“kene nāhi deha’ padibâre?”

Everyone present then admonished the Lord's mother, “Why don't you allow Him to study?

TEXT 185

yatna kari’ keha nija-bâlaka padâya
kata bhâgye āpane padite śiśu cāya

“Some people take great efforts to get their child to study. It is most auspicious if a child wants to study.

TEXT 186

kon satru hena-buddhi dila vâ tomâre?
ghare murkha kari’ putra râkhibâra tare?

“Which enemy has given you the idea to keep your son at home, uneducated.

TEXT 187
ihāte śiśura doṣa tilārdheka nāi”
sabei bolena,—“bāpa, āsā, nimāṇi!

“This child has no fault at all.” Then they said to Nimāi, “Come, Nimāi!
The word tilārdheka means “even a speck” or “even a little.”

TEXT 188

āji haite tumi yadi nā pāo padite
tabe apacaya tumi kara bhāla-mate”

“If You are not allowed to return to Your studies from today, then You can
continue Your destruction.”

TEXT 189

nā āise prabhū, seikhāne vasī' hāse
sukṛti-sakala sukha-sindhu-mājhe bhāse

Still the Lord did not leave His seat. He continued sitting there smiling as the
pious people there floated in an ocean of bliss.
The word sukṛti-sakala refers to those fortunate persons who desire to please Lord
Visnū.

TEXT 190

āpane dhariyā śisu ànilà jananī
hāse gauracandra,—yena indranila-mani

Then mother Śacī personally pulled Him off His seat, and Lord Gauracandra
smiled like a shining blue sapphire.
The phrase yena indranila-mani indicates that the golden body of Nimāi was
smeared with soot from the impure rejected cooking pots, therefore He looked like
a brightly shining blue sapphire, or He looked exactly like Śrī Nanda-gopāla.
Otherwise (according to Śrīdhara Svāmī's commentary on the word ākṛṣṇam found
in the Śrīmad Bhāgavatam 11.5.32—“kṛṣṇa-varṇam tvīśākṛṣṇam”), Kṛṣṇa's
incarnation for Kali-yuga looked as bright as a blue sapphire.

TEXT 191

`tattva' kahilena prabhu dattātreya-bhāve
nā bujhila keha viśnu-māyāra prabhāve

The Lord spoke the Absolute Truth in the mood of Dattātreya, yet no one
could recognize Him due to the influence of His illusory energy.

TEXT 192
snāna karāilā lañā śacī punyavatī
gen kāle āilena miśra mahāmati

The pious Śacī then took Nimāi to the Ganges, and they both took bath. At that time the magnanimous Jagannātha Miśra arrived there.

TEXT 193

miśra-sthāne śacī saba kahilena kathā
‘paḍite nā pāya putra mane bhāve’ vyathā’

Śacī explained to him what had taken place. She then said, “Our son is morose because He is not allowed to study.”

TEXT 194

sabei bolena,—“miśra, tumī ta’ udāra
kā’ra kathāya putre nāhi deha’ paḍibāra?

The others there said, “O Miśra, you are broad-minded. Who has inspired you to stop His studies?

The word bole means “speaking” or “statement.”

TEXT 195

ye karibe krṣṇacandra, sei satya haye
‘cintā parihari’ deha’ padite nirbhaye

“Whatever Kṛṣṇa desires will certainly take place. Therefore give up your anxiety and fearlessly allow Him to study.”

TEXT 196

bhāgya se bālaka cāhe āpane padite
bhāla dine yajña-sūtra deha’ bhāla mate”

“You are fortunate that your son wants to study. You should arrange to give Him a brāhmaṇa thread on an auspicious day.”

The word yajña-sūtra refers to three rings of thread that one receives at the sacred thread ceremony. One must accept the sacred thread to mark the beginning of one's study of the scriptures. The once-born śūdras are not qualified to study the scriptures. Only the twice-born brāhmaṇas are qualified to accept the sacred thread, teach others how to worship, give in charity, and study the scriptures. Apart from these activities, brāhmaṇas are also qualified to worship, teach, and accept charity. Without accepting the sacred thread, a brāhmaṇa is not qualified to perform sacrifices. It is stated: upa—veda-samipe tvāṁ nesye—“I will bring you near the Vedas,” or “I will teach you the Vedas.” The ācārya awards a person the sacred thread for this purpose—to give him the qualification for studying the
Vedas.

TEXT 197

miśra bole,—“tomarā paraṃ-bandhu-gana
tomarā ye bole, sei āmāra vacana

Śrī Miśra replied, “All of you are my well-wishers. Therefore whatever you say, I must accept.”

TEXT 198

alaukika dekhīyā śīṣura sarva-karma
vismaya bhāvena, keha nāhi jāne marma

Seeing the child's uncommon activities, everyone was struck with wonder, yet no one could understand Him.

TEXT 199

madhye madhye kona jana ati bhāgyavāne
pūrve kahi' rākhīyāche jagannātha-sthāne

Some most fortunate person had previously given Jagannātha Miśra a prediction.

TEXT 200

“prākrta bālaka kabhu e bālaka nahe
yatna kari' e bālaka rākhīha hrdaye

“This boy is not ordinary. Please carefully keep this child in the core of your heart.”

TEXT 201

niravadhi gupta-bhāve prabhu keli kare
vaikunṭha-nāyaka nija-angane vihare

Thus the Lord of Vaikuṇṭha constantly enjoyed His confidential pastimes in the courtyard of His house.

TEXT 202

padite āilā prabhu bāpera ādeše
hailena mahāprabhu ānanda-višeše

By the order of His father, the Supreme Lord then joyfully resumed His studies.
TEXT 203

Śrī kṛṣṇa-caitanya nityānanda-cānda jāna
vrndāvana dāsa tachu pada-yuge gāna

Accepting Śrī Caitanya and Nityānanda Prabhu as my life and soul, I,
Vrndāvana dāsa, sing the glories of Their lotus feet.

Thus ends the English translation of the Gaudīya-bhāṣya of Śrī Caitanya-bhāgavata,
Chapter Seven, entitled “Śrī Viśvarūpa Takes Śannyāsa.”

Chapter Eight
The Disappearance of Jagannātha Miśra

This chapter describes Nimāi's sacred thread ceremony, His studying at the house of
Gaṅgādāsa Pándita, Jagannātha Miśra's dream of Viśvambhara's future pastimes
as a sannyāsī, and the disappearance of Jagannātha Miśra.
Śrī Gaurasundara accepted the sacred thread in a grand ceremony at an auspicious
moment, on an auspicious day, in an auspicious month. Then in order to deliver
the living entities He enacted the pastimes of Vāmanadeva and begged alms from
everyone. Śrī Gaurasundara began to study with Gaṅgādāsa Pándita, who is
nondifferent from Sāndipani Muni and the crest jewel among the professors of
Navadvīpa. When Gaṅgādāsa realized that Nimāi was the most intelligent of his
students, he became very pleased. Nimāi did not hesitate to challenge even
Gaṅgādāsa's senior students, headed by Śrī Murāri Gupta, Kamalākānta, and
Krṣnānanda. Nimāi would go to the various bathing ghātas along the Ganges and
quarrel with the other students. After Nimāi explained and established the
meaning of a sūtra, He would refute that meaning and then again reestablish His
first explanation, thereby astonishing the assembled students. In order to see
Nimāi's scholastic pastimes, the omniscient Brhaspati appeared in Navadvīpa along
with his disciples. The Ganges had long desired the good fortune enjoyed by the
Yamunā: urmidorvilāsa-padma-nābhā-pāda-vandini—“who with folded hands in the
form of waves prayed to the lotus feet of the Lord.” Śrī Gaurasundara, who is a
desire tree, regularly fulfilled that desire of Gaṅgādevī. Thus Nimāi displayed His
pastimes of bathing in the Ganges, properly worshiping Viṣṇu, watering the tulasi
plant, and honoring prasāda. Thereafter He would sit in a secluded place in His
house to study and write a commentary on the sūtras. Seeing these activities,
Jagannātha Miśra was jubilant within, and out of parental affection He continually
prayed to Krṣṇa so that his son would not face any obstacles. One day Jagannātha
Miśra dreamt that Nimāi was dressed as a wonderful sannyāsī and engaged in
continual laughing, dancing, and crying while chanting the names of Krṣṇa
surrounded by the devotees headed by Advaita Ācārya. He saw Nimāi sit on
Viṣṇu's simhāsana and place His feet on everyone's head. The demigods led by the
four-headed, five-headed, and thousand-headed Lords all chanted, “Jaya
Śacinandana!” and offered prayers from all sides. Then he saw Nimāi dancing and
chanting in the streets of Navadvīpa followed by millions of people. He also saw
Nimāi going to Niłācala with His devotees. After seeing this dream, Jagannātha
Miśra was convinced that Nimāi would leave home, and he became filled with fear
and anxiety. Śacidevi, however, solaced Jagannātha Miśra, saying, “The way Nimāi
is engaged in studying, He will never leave home and go anywhere.” Shortly
thereafter, Jagannātha Miśra left this world. As Śrī Rāmacandra cried when Śrī Daśaratha left this world (feeling separation from His devotee), Śrī Gaurasundara also profusely cried on the disappearance of Jagannātha Miśra. Thereafter Nimāi solaced mother Sačī in various ways, saying, “I’ll give you that which is rare for even Lord Brahmā and Lord Śiva.” One day before going to take bath in the Ganges, Nimāi asked Sačidevi for some oil, an āmalaki fruit, a flower garland, and some sandalwood to worship the Ganges. When Sačidevi requested Nimāi to wait a bit, Nimāi became as angry as Rudra and began to destroy everything in the house, including the doors and windows. Being the protector of sanātana-dharma, however, the Lord did not raise His hand against His mother. After breaking everything, Nimāi began to roll on the ground. Thereafter Sačidevi brought sandalwood and a garland for Nimāi’s worship of the Ganges. As Yaśodā tolerated all of Kṛṣṇa’s mischievous activities in Gokula, Sačidevi similarly tolerated all of Nimāi’s mischievous activities in Navadvipa. After Nimāi bathed in the Ganges, returned home, and ate, Sačidevi said to Him, “What did You gain by smashing everything in the house? What will You eat tomorrow? We have no more provisions at home.” In reply, Nimāi told His mother, “Viśvambhara Kṛṣṇa is the only maintainer of everyone. His devotees do not need to worry about their food.” Saying this, Śrī Gaurasundara, the husband of Sarasvatī, went out to manifest His pastimes of study. When Nimāi returned home, He gave twenty grams of gold to His mother and said, “Kṛṣṇa has given this resource, you can exchange it for whatever household provisions we need.” Sačidevi thought, “Whenever there is a shortage at home, Nimāi immediately brings gold from somewhere.” Sačidevi became afraid as she thought, “I don’t know, perhaps some problem will arise.” Thus Sačidevi first checked the gold with five to ten people before exchanging it for her household necessities. Nimāi remained always engaged in discussing the scriptures while taking bath, eating, and traveling. He did not disclose Himself due to the fallen condition of the world. This chapter ends with a description of the world as devoid of devotional service to Lord Hari and the distress felt by the compassionate Vaiśnavas on account of this pathetic condition.

TEXT 1

jaya jaya kṛpa-sindhu sri-gaurasundara
jaya sači-jagannātha-grha-saśadhara

All glories to Śrī Gaurasundara, the ocean of mercy! All glories to the moonlike Lord in the house of Śačī and Jagannātha!

TEXT 2

jaya jaya nityānanda-svarūpera prāṇa
jaya jaya sankirtana-dharmera nidhāna

All glories to the life and soul of Nityānanda Svarūpa! All glories to the inaugurator of the congregational chanting of the holy names!

Śrī Gaurasundara is the inaugurator of devotional service in the form of chanting the holy names. It stated in the Śrīmad Bhāgavatam (11.5.32):
krṣṇa-varṇam tvisākrṣnam
sāṅgopāṅgāstra-pārṣadam
yajñaiḥ sankīrtana-prāyair
yajantī hi su-medhasah

“In the age of Kali, intelligent persons perform congregational chanting to worship the incarnation of Godhead who constantly sings the names of Krṣṇa. Although His complexion is not blackish, He is Krṣṇa Himself. He is accompanied by His associates, servants, weapons and confidential companions.” In his commentary on Śrīmad Bhāgavatam (7.5.23-24—śravanam kīrtanam viṣṇoh), Śrīla Jīva Gosvāmī Prabhu has written about the preaching of devotional service in the form of chanting the holy names by Śrī Caitanyadeva, the deliverer of people in the age of Kali, as follows: “Therefore, although in the age of Kali other processes of devotional service are to be performed, they must always be accompanied by the chanting of the holy names.” It is also mentioned in the Caitanya-caritāmṛta (Ādi 3.77): “Lord Śrī Krṣṇa Caitanya is the initiator of sankīrtana [congregational chanting of the holy name of the Lord]. One who worships Him through sankīrtana is fortunate indeed.”

TEXT 3

bhakta-gosthi-sahita gauranga jaya jaya
sunile caitanya-kathā bhakti labhya haya

All glories to Śrī Gaurāṅga along with His devotees and associates. By hearing the topics of Lord Caitanya, one attains the devotional service of the Lord.

TEXT 4

hena mate mahāprabhu jagannātha-ghare
nigūḍhe āchenā, keha cinite nā pāre

In this way, as the Supreme Lord confidentially resided in the house of Jagannātha Miṣra, no one was able to recognize Him.

TEXT 5

bālya-krīḍā-nāma yata āche prthivite
sakala khelāya prabhu, he pāre kahite?

The Lord enjoyed every variety of childhood sports found in the world. Who can describe them all?

TEXT 6

veda-dvāre vyakta haibe sakala purāne
kichu seše sunibe sakala bhāgyavāne

These pastimes will later be described through the Vedas in all the Purāṇas,
and fortunate souls will hear about them.

The word *veda* refers to (1) Viṣṇu, (2) the śrutis, (3) the āmnāyas, (4) the chandas, (5) the brahmās, and (6) the nīgamas. The word *Purāṇa* refers to the eighteen *Purāṇas*, the twenty *Upanītīs*, and the histories. Although the topics of Śrī Gaurasundara, the covered incarnation, are more or less explained in all the *Purāṇas*, they are not clearly described. Lord Viṣṇu resides in the hearts of the Vaiṣṇavas, and topics of Lord Viṣṇu emanate from the mouths of the Vaiṣṇavas. Therefore the wonderful activities of Śrī Gaurasundara will later be described by Vaiṣṇava acāryas in their commentaries on the *Purāṇas*. The Vedic literatures emanate from the breathing of Lord Viṣṇu. Śrī Vyāsadeva, who divided the Vedas, has appeared in this age of Kali as Śrī Vṛndāvana dāsa Thākura, the author of Śrī *Caitanya-bhāgavata*, which is nondifferent from Śrīmad Bhāgavatam. Therefore Śrī Kavirođa Gosvāmī Prabhupāda has written about Śrī *Caitanya-bhāgavata* as follows: “The subject matter of this book is so sublime that it appears that Śrī Caitanya Mahāprabhu has personally spoken through the writings of Śrī Vṛndāvana dāsa Thākura.”

The eternality of Vedic literature is not denied by the use of future tense in the phrase *veda-dvāre vyaktā haiśe*. In different Manvantaras and in the beginning of different yugas, Lord Nārāyaṇa reveals Vedic knowledge in the heart of His servant Brahmā and preaches His transcendental name, form, qualities, and pastimes through Śrī Vyāsadeva.

**TEXT 7**

*ei-mata gauracandra bālya-rase bholā*
*yajnopavītera kāla āsiyā mililā*

As Śrī Gaurasundara remained fully absorbed in His childhood pastimes, the time came for His accepting a *brāhmaṇa* thread.

Some say that the word *bholā* is a corruption of the word *vihvala*, which means "madden" or "forgetting oneself."

Regarding the words *yajnopavītera kāla*, it is stated in the *Vedas*: *aṣṭa-varsām brāhmaṇam upanayīta*—“When the son of a *brāhmaṇa* becomes eight years old, he should be awarded the sacred thread.” In this statement the word *brāhmaṇa* refers to those who will become *brāhmaṇas* in the future. The *Śrimad Bhāgavatam* (11.17.39) statement: *grhārthi sadrśim bhāryām udvahet*—“One who desires to establish family life should marry a wife of his own caste,” refers to those who will accept wives in the future, and in the same way a non-*brāhmaṇa* who will become a *brāhmaṇa* in the future is called a *brāhmaṇa*. In the *Śrimad Bhāgavatam* (7.11.13) it is stated: *samśārā yatraṇicchinnāḥ sa dvija ‘jo jagāda yam*—"Those who have been reformed by the *garbhādhāna* ceremony and other prescribed reformatory methods, performed with Vedic mantras and without interruption, and who have been approved by Lord Brahmā, are *dvijas*, or twice-born.” In the Viṣṇu *Yāmala* it is stated:

*aśuddhāḥ śūdra-kalpaḥ hi*
*brāhmaṇaḥ kali-sambhavah*
*teṣām āgama-mārgena*
śuddhir na śrota-vartmanā

“The brāhmaṇas born in the age of Kali are merely südras. Their so-called Vedic path of karma is polluted and cannot purify them. They can only be purified by following the path of the āgamas or pāṇcarātrika-viddhi.” From this statement it is understood that due to the lack of purity in family lines in the age of Kali, or quarrel, one should become purified through the process of pāṇcarātrika initiation. Therefore the Śrimad Bhāgavatam (7.11.35) states:

yasya yal lakṣānam proktam
puṁso varṇābhivyāṇjakam
yad anyatṛāpi drṣyeta
tat tenaiva vinirdiśet

“If one shows the symptoms of being a brāhmaṇa, ksatriya, vaisya or śūdra, as described above, even if he has appeared in a different class, he should be accepted according to those symptoms of classification.” And Śrīdharā Svāmī in his commentary on this verse states: yad yadī anyatra varṇāntare ’pi drṣyeta, tad-varṇāntaram tenaiva lakṣāna-nimittenaiva varnena vinirdiśet, na tu jāti-nimitteney arthāḥ.—“If the proper symptoms are seen in persons other than those born as brāhmaṇas, then such persons should be considered brāhmaṇas. They should not be considered according to their caste by birth.” The Mahābhārata (Anusāsana 143.46 and 50) states:

śūdro ’py āgama sampanno
dvijo bhavati samskrtah

“Persons born in lower, degraded castes can become qualified well-versed brāhmaṇas.”

na yonir nāpi samskāro
na śrutam na ca santatiḥ
kāranāti dvijatvasya
vṛttam eva tu kāranam

“Therefore, neither the source of one's birth, nor his reformation, nor his education is the criterion of a brāhmaṇa. The vṛtta, or occupation, is the real standard by which one is known as a brāhmaṇa.” In the Bhārvadvāja-samhitā of the Nārada-pāṇcarātra (2.34) it is stated:

svayam brahmāni nīkṣiptān
jātān eva hi mantrataḥ
vinitān-artha putrādin
samśkṛtya prati-bodhayet

“An ācārya should purify his sons and disciples by engaging them in the service of the Absolute Truth after initiating them with proper mantras so that they will be purified and knowledgable.” The Hari-bhakti-vilāsa (Part 2) quotes the Tattva-sāgara as follows:

yathā kāñcanatām yāti
kāmasyam rasa-vidhānataḥ
tathā dikṣā-vidhānena
dvijavāṃ jāyate nrnām
“As bell metal, when mixed with mercury, is transformed to gold, a person, even though not golden pure, can be transformed into a brāhmaṇa, or dvija, simply by the initiation process.” (Hari-bhakti-vilāsa 2.12) In his commentary on this verse, Śrī Sanātana Gosvāmī has written: nṛṇāṁ sarvesām eva, dvijatvam vipratā—“All human beings are eligible to become twice-born brāhmaṇas.” In his Dig-darśini-tikā on Brhad-bhāgavata-patrīta (2.4.37), he has explained the word, dikiṣā-lakṣaṇa-dhārinah—“accepting the signs of initiation,” as follows: “Some of them [the residents of Vaikuṇṭha] accepted the signs of initiation, and some of them accepted mantras for worshiping the Lord. They had sacred threads, waterpots, āśanas of kuṣa grass, tulasī beads, and various other signs.” In his commentary on the Brahma-samhitā (5.27), Śrī Jīva Gosvāmī Prabhū has written: “After being initiated in the chanting of the eighteen syllable mantra, Lord Brahmā became a dvija. There was no impediment with this because Lord Brahmā was born from Śrī Govindadeva, who is the predominating Deity of the eighteen syllable mantra. We can also cite the evidence of Dhrūva Mahārāja, for he also became a brāhmaṇa after initiation.” These and innumerable other statements of the scriptures and mahājānas confirm that everyone must be initiated through the pāṇcarātrika process and accept the sacred thread. This has been the process since time immemorial. Therefore Śrī Jayatirthapāda refers to the vrścikā-tanduli-nāya in his Tattva-prakāśikā commentary on the Brahma-sūtras (1.3.29) to demonstrate that brahminical qualities acquired by birth or by occupation are accepted. The sacred thread ceremony is meant to give one the qualification for studying the Vedas, because the Brahma-sūtras state that śūdras, or those without sacred thread, are not eligible to hear Vedānta. After accepting pāṇcarātrika mantras and being properly initiated according to the Śrī Nārada-pāṇcarātra a person must observe the ten samskāras, or purificatory rites, and thereafter hear the meanings of the mantras.

TEXT 8

yajña-sūtra putrera dibāre miśra-vara
bandhu-varga dākiyā ānilā nija-ghara

For the sacred thread ceremony of His son, Jagannātha Miśra invited all of his friends and relatives to his house.

TEXT 9

parama-hariṣe sabhe āsiyā mililā
ya'ra yena yogya-kārṣa karite lāgilā

Everyone happily gathered there and assisted in various ways according to their ability.

TEXT 10

stṛ-gane 'jaya' diyā kṛṣṇa-guna gāya
nata-gane mṛdanga, sānāi, vanśi bā'ya

The women chanted Krṣṇa's glories, and the musicians played mṛdanga, sānāi,
and flute.
The word bâ'ya means “play.”

TEXT 11
vipra-gane veda pade, bhâte râyabâra
śaci-grhe haila ânanda-avatâra

The brâhmanas recited the Vedas, and the professional blessers chanted prayers. Thus Śacidevi's house appeared as the incarnation of ecstasy.

The word râyabâra means “prayers” or “songs of glorification” as well as “reciter of prayers” or “messenger.”
The phrase haila ânanda-avatâra means “happiness personified has appeared.” In other words, the marketplace of happiness has manifested.

TEXT 12
yajña-sūtra dharibena śrī-gaurasundara
subha-yoga-sakala aīla śaci-ghara

As Śrī Gaurasundara accepted the brâhmana thread all the auspicious planetary conjunctions fell on the house of Śací.

TEXT 13
subha-māse, subha-dine subha-kśana dhari'
dharilena yajña-sūtra gaurâṅga-śrī-hari

The month, day, and moment were all auspicious as Śrī Gaurahari accepted the brâhmana thread.

TEXT 14
śobhila śrī-ange yajña-sūtra manohara
sūkṣma-rūpe `śesa' và vedilà kalevara

The enchanting thread beautified the body of the Lord as if Ananta Šeṣa surrounded His body in a subtle form.

The sacred thread form of Ananta Šeṣa is mentioned in the Caitanya-caritâmrta (Ādi 5.123-124) as follows: “He serves Lord Krṣna, assuming all the following forms: umbrella, slippers, bedding, pillow, garments, resting chair, residence, sacred thread and throne. He is thus called Lord Šeṣa, for He has attained the ultimate end of servitude to Krṣna. He takes many forms for the service of Krṣna, and thus He serves the Lord.”

TEXT 15
hailâ vâmana-rūpa prabhu-gauracandra
dekhite sabāra bāde parama ānanda

Everyone was most pleased to see how Lord Gauracandra resembled Vāmanadeva.

The word vāmana-rūpa refers to the dwarf incarnation of Lord Viṣṇu. One may refer to the Eighth Canto of the Śrīmad Bhāgavatam, Chapters 18 to 23. Śrī Vāmanadeva, or Śrī Upendra, was born from Kāśyapa in the womb of Aditi. When Śrī Upendra, the form of a dwarf, heard that Bali, the King of the demons, was performing an asvamedha sacrifice, He went to the sacrifice with a desire to accept three paces of land in charity. The material world consisting of the three modes of nature is only one-fourth of Lord Viṣṇu's creation, whereas the transcendentally pure spiritual world covers three-fourths of His creation. The word kāya refers to the gross material world, the word manah refers to the subtle material world, and the word vāk refers to the spiritual Vaikuṇṭhas. Therefore Śrī Vāmanadeva begged for the three steps of land that are beyond the realm of the gross and subtle material worlds, or beyond the reach of material sense perception. The gross world is known as Bhūrloka, the subtle world is known as Bhuvarloka, and the Vaikuṇṭha world beyond the three modes of nature is known as Svārloka. One should surrender and offer everything in worship at the lotus feet of Lord Viṣṇu. In the material world there is no conception of Viṣṇu. Vāsudeva is situated only in the state of pure goodness. Lord Vāmanadeva accepts only the gifts or foodstuffs that are offered by His devotee. This is the teaching of the Vāmana incarnation. Therefore a person who desires purification is instructed to chant the Rg Veda mantra, om tad viṣṇoh paramam padam sadā pāsyanti sūrayah diviva caksur ātamat. Materialistic worshipers of the sun-god compare Lord Viṣṇu to the sun, which rises and sets. This is the materialistic conception of what is called tri-sandhyā. Although Lord Viṣṇu is the Lord of the fourteen planetary systems, He sometimes comes as Vāmanadeva and sometimes He displays a form measuring three and a half cubits. The Supreme Personality of Godhead, Gaura-Kṛṣṇa, exhibited the pastimes of Trivikrama by begging alms in the form of a dwarf brāhmaṇa.

TEXT 16

apūrva brahmāṇya-teja dekhi' sarva-gane
nara-jñāna āra keha nāhi kare mane

On seeing His wonderful brāhmaṇa effulgence, no one considered Him an ordinary child.

For an elaboration on the word brahmāṇya-teja one should refer to the Śrīmad Bhāgavatam (8.18.18), and for an explanation of the second line one should refer to Śrīmad Bhāgavatam (8.18.22).

TEXT 17

hāte danda, kāndhe jhuli, śrī-gaurasundara
bhikṣā kare prābhū sarva-sevakera ghara

Then, with a stick in His hand and a bag on His shoulder, Śrī Gaurasundara
went to beg alms at the houses of His devotees.

At the time of the sacred thread ceremony the brahmaçıri should recite the Gāyatrī mantra before the acārya, and he should accept a sacred thread, a belt made of straw, kaupīnas, deerskin garments, a danda, a waterpot, a ring of kuśa grass, an umbrella, prayer beads, and a container (bag) for begging alms. Being decorated in this way, he should beg alms from his mothers. The sacred thread ceremony of Śrī Gaurasundara was properly performed just like the ceremony of Śrī Vāmanadeva, as described in the Śrīmad Bhāgavatam (8.18.14-17).

TEXT 18

yā'ra yathā-sakti bhikṣā sabei santoṣe
prabhura jhulite diyā nāri-gana hāse

Everyone gave in satisfaction according to their ability. All the women smiled as they put their alms in the Lord's bag.

TEXT 19

dvija-patnī-rūpa dhari' brahmāṇi, rudrāṇī
yata pati-vratā muni-vargera grhini

The chaste wives of Brahmā, Śiva, and various great sages all took the form of brāhmaṇas' wives.

The word brahmāṇi refers to goddess Sarasvatī, the word rudrāṇi refers to goddess Pārvatī, the words muni grhini refer to the sages' wives like Aditi, Anasūyā, Arundhati, and Devahūti.

TEXT 20

śrī-vāmana-rūpa prabhura dekhiyā santoṣe
sabei jhulite bhikṣā diyā diyā hāse

They felt great satisfaction seeing Viśvambhara's Vāmana form and smiled as they placed alms in the Lord's bag.

TEXT 21

prabhuo kareṇa śrī-vāmana-rūpa-lilā
jīvera uddhāra lāgi' e sakala khelā

The Lord also enjoyed His Vāmana pastimes, which were enacted for the deliverance of the conditioned souls.

TEXT 22

jaya jaya śrī-vāmana-rūpa gauracandra
dāna deha' hṛdaye tomāra pada-dvandva
All glories to Śrī Gauracandra, who accepted the form of Lord Vāmana! Please donate Your lotus feet in charity to my heart.

The second line of this verse means “O Gaurasundara, I pray that You manifest the lotus feet of Your Vāmana form in my heart.” In this regard, one may refer to the complete surrender of Bali Mahārāja, recorded in the Śrīmad Bhāgavatam, Eighth Canto, Chapter Twenty-two.

TEXT 23

\[ ye \ śuṇe \ prabhura \ yajña-sūtrera \ grahana \]
\[ se \ pāya \ caityanyakandra-carane \ śaraṇa \]

Whoever hears the topics of the Lord accepting a brāhmaṇa thread certainly attains the shelter of Śrī Caitanya's lotus feet.

TEXT 24

\[ hena-mate \ vaikuṇṭha-nāyaka śacī-ghare \]
\[ vedera \ nigūḍha \ nānā-mata \ kridā \ kare \]

In this way the Lord of Vaikuṇṭha enjoyed in the house of Śacī various pastimes that are unknown to the Vedas.

The word nāyaka refers to the Lord, and the word nigūḍha means “secret” or “confidential.” Śrī Gaura-Nārāyana is the Lord of Vaikuṇṭha, so He is a genius in all the scriptures and the source of the opulence of knowledge. Nevertheless, acting like an ordinary person, He rejected the foolish considerations of the material scholars and glorified the expert considerations of the learned devotees by manifesting a desire to study grammar, just as Krṣṇa studied under Sāndipani Muni.

TEXT 25

\[ ghare \ sarva-śāstrera \ bujhiyā \ samihita \]
\[ goṣṭhi-mājhe \ prabhura \ padite \ haila \ cita \]

After properly understanding the meanings of the scriptures at home, the Lord desired to study in the company of His associates.

The word samihita means “proper endeavor,” “the desire,” “the comments,” “confidential meaning,” or “purport.” The word cita is a gentle form of the word citta, which means “heart” or “mind.”

TEXT 26

\[ navadvipe \ āche \ adhyāpaka-śiromani \]
\[ gangādāsa-pandita \ ye-hena \ sāndipani \]

In Navadvipa there resided the topmost teacher, Gangādāsa Pandita, who was nondifferent from Sāndipani Muni.
For a description of Gangadāsa Pandita one should refer to Caitanya-bhāgavata (Adi 2.99). A description of Sāndipani Muni is found in the Śrimad Bhāgavatam (10.45.31-48) and in the Viṣṇu Purāṇa (5.21.19-30). Sāndipani Muni was a resident of Avanti and belonged to the dynasty of Kaśyapa Muni. In sixty-four days, Śrī Balarāma and Śrī Kṛṣṇa learned from him the Upanīṣads, the Vedas, the Dhanur-veda (military science), the Dharma-śāstras (religious scriptures), Mīmāṃsā, Tarka-vidyā (logic or argument), the six types of politics, and the sixty-four arts and sciences. After mastering all the arts and sciences, They requested Sāndipani Muni to accept some guru-daksinā. After consulting his wife, Sāndipani Muni expressed his desire for the return of his son, who had drowned in the ocean at Prabhāsa-kṣetra. Balarāma and Kṛṣṇa immediately went to the shore of the ocean. After They heard from the mouth of the ocean deity that Their guru's son had been kidnapped by a demon in the shape of a conchshell named Pañcājana, Lord Kṛṣṇa killed the demon and accepted the Pañcājanyā conch made from the demon's bones. But not finding Their guru's son there, Kṛṣṇa and Balarāma went to Yamarāja's kingdom, named Sānyamani, and blew the conchshell. When Yamarāja heard the sound of the conch, he came out and after properly worshiping Kṛṣṇa and Balarāma he returned Their guru's son. Śrī Balarāma and Śrī Kṛṣṇa accepted Their guru's son and returned him to his father.

TEXT 27
vyākarana-śāstrera ekānta tattva-vit
tāṅ'ra thāṇi padite prabhura samihita

He was in full knowledge of the grammatical literatures, so the Lord desired to study under him.

TEXT 28
bujhilena putrera ingita miśra-vara
putra-sange gelā gangādāsa-dvīja-ghara

Understanding the desire of his son, Jagannātha Miśra took Him to the house of the brāhmaṇa Gangādāsa.

The word ingita means “confidential desire,” “hint,” or “gesture.”

TEXT 29
miśra dekhi' gangādāsa sambhrame uhillā
ālingana kari' eka āsane vasilā

When they arrived, Gangādāsa stood up out of respect and embraced Śrī Miśra. They then sat together on an āsana.

TEXT 30
miśra bole,—“putra āmi dilun tomā' sthāne
padāibā śunāibā sakala āpane

Jagannātha Miśra said, “I am offering you my son. Please teach Him everything.”

TEXT 31

Gaṅgādāsa bole,—“bāḍa bhāgya se āmāra
padāimu yata śakti āchaye āmāra”

Gaṅgādāsa replied, “It is my great fortune. I will teach Him to the best of my ability.”

TEXT 32

sisya dekhi’ parama-ānande gaṅgādāsa
putra-prāya kariyā rākhilā nija-pāsa

Gaṅgādāsa was most happy to see his new student, and he treated Him like his own son.

The word prāya means “equal,” and the word pāsa comes from the word pāra, which means “near.”

TEXT 33

yata vyākhyā gaṅgādāsa pandita kareṇa
sakṛt śunile mātra ṭhākura dhareṇa

After hearing only once, the Lord would assimilate whatever Gaṅgādāsa Pandita explained.

The word sakṛt means “once,” and the word dhareṇa means “to realize or master something by deliberation.”

TEXT 34

gurura yateka vyākhyā kareṇa khandana
punar-bāra sei vyākhyā kareṇa sthāpana

He would refute the explanations of His guru and then again establish the explanation that He had just refuted.

TEXT 35

sahasra sahasra sisya pade yata jana
hena kāro śakti nāhi divāre dāṣaṇa

There were thousands of students, but no one had the ability to defeat His explanations.
The words divāre dāśana mean “to find fault” or “refute.”

TEXT 36

dekhiyā adbhuta buddhi guru haraśita
sarva-sisya-śreṣṭha kari' karilā pūjita

Gangādāsa was pleased to see Nimāi's wonderful intelligence, and he accepted Him as his best student.

The word pūjita means “to worship” or “to honor.”

TEXT 37

yata pade gangādāsa-pandītera sthāne
sabārei ṭhākura cânena anukṣane

The Lord would regularly challenge and defeat all of Gangādāsa Pandita's other students.

The word cânena means “to induce,” “to move,” “to shake,” “to bewilder,” “to defeat,” or “to refute.”

TEXT 38

śrī-murāri gupta, śrī-kamalākānta-nāma
kṛṣṇānanda-ādi yata goṣṭhira pradhāna

Śrī Murāri Gupta, Śrī Kamalākānta, and Śrī Kṛṣṇānanda were some of the Lord's prominent classmates.

Śrī Murāri Gupta is the composer of the Sanskrit book Caitanya-carita. He was born in Śrīhaṭṭa, in the family of a doctor, and latter He came to reside in Naḍavāpa, where he became a student of Gangādāsa Pandita. (See Ādi-khanda, Chapter 8.) Nimāi's debate with the elder Murāri is described in the Ādi-khanda, Chapter Ten, and Murāri's happiness upon seeing the Lord's devotional symptoms born from feelings of separation from Kṛṣṇa after His return from Gayā are described in the Madhya-khanda, Chapter One. The Lord's manifestation of His Varāha form at Murāri's house is described in the Madhya-khanda, Chapter Three, and in Caitanya-caritāmṛta, Ādi-līlā, Chapter Seventeen. After hearing Gaura and Nityānanda glorify each other, Murāri smiles and jokes. (See Madhya-khanda, Chapter Four.) Murāri's taking part in the Lord's kirtanas at the house of Śrīvāsa is described in the Madhya-khanda, Chapter Eight. At the time of the Lord's maha-prakāśa, Murāri lost consciousness and later cried in love and offered prayers to the Lord. The Lord responded by glorifying His servant Murāri. (See Madhya-khanda, Chapter Ten.) Murāri's participation in water sports with the other devotees is found in the Madhya-khanda, Chapter Thirteen. On the night the Lord danced in the dress of Mahā-Lakṣmī, Haridāsa and Murāri, dressed as constables, introduced the Lord’s drama. (See Madhya-khanda, Chapter Eighteen.) One day at the house of Śrīvāsa Pandita, Murāri Gupta saw Gaura and Nityānanda seated together. Murāri first offered obeisances to Gaura and then to Nityānanda. The Lord, however, was displeased and said to Murāri, “You have transgressed
etiquette while offering obeisances.” That very night in a dream the Lord taught Murāri the glories of Nityānanda. The next morning Murāri first offered obeisances to Nityānanda and then to Gaura. Seeing this, the Lord was pleased and He gave Murāri the remnants of His chewed betel. By accepting those remnants, Murāri’s intelligence was purified and he received love of God. Once, in the mood of the supreme controller, the Lord spoke in anger to Murāri Gupta about the impersonalist Prakāśānanda, of Kāśi. Thereafter, the Lord glorified the eternal truth regarding His names, forms, qualities, and pastimes. The Lord blessed Murāri, who thereafter offered rice with ghee to the Lord. The next morning the Lord came to Murāri for treating the symptoms of indigestion that He exhibited due to eating heavy foods. Thereafter the Lord exhibited His pastime of being cured by drinking water from Murāri’s waterpot. On another day, when the Lord manifested His four-armed form in the house of Śrīvāsa, Murāri took the role of Garuda and carried the Lord on his shoulders. Considering that separation from the Lord after His disappearance would be unbearable, Murāri decided to give up his body while the Lord was still present. The Lord, who is the Supersoul of everyone, checked Murāri from carrying out this plan. These and other pastimes are described in the Madhya-khanda, Chapter Twenty. The pastimes of Murāri and other devotees chanting at night with the Lord through the streets of Navadvipa and Murāri and other devotees crying in happiness on seeing the Lord drink water at the house of Śrīdāra are found in Madhya-khanda, Chapter Twenty-three. After the Lord took sannyāsa and came to the house of Advaita Ācārya, Śacī along with Murāri and other devotees went there to meet Him. (See Caitanya-caritāmṛta, Madhya 3.153.) Murāri accompanied the devotees every year to visit the Lord in Puri. (See Caitanya-caritāmṛta, Madhya 11.86, 16.16, as well as Antya 10.9, 121, 140, and 12.13.) One day, on the order of the Lord, Murāri Gupta recited eight verses in glorification of Lord Rāmacandra. The Lord then blessed him. (See Caitanya-caritāmṛta, Antya-lilā, Chapter Four.) Murāri’s sporting in the waters of Narendrasarovara is described in the Antya-khanda, Chapter Nine. Murāri’s humble prayers and his receiving the mercy of the Lord are described in the Caitanya-caritāmṛta (Ādi 17.77-78 and Madhya 11.152-158). Seeing Murāri’s attachment for Lord Rāmacandra, he is awarded the name Rāmadāsa. This is found in Caitanya-caritāmṛta (Ādi 17.69 and Madhya 15.219). Murāri’s meeting with the Lord’s South India traveling companion, Kālá Kṛṣṇadāsa, when he visits Navadvipa is found in the Caitanya-caritāmṛta (Madhya 10.81). His chanting during the Ratha-yātra festival is described in Caitanya-caritāmṛta (Madhya 13.40). His meeting with Sanātana Gosvāmi is mentioned in Caitanya-caritāmṛta (Antya 4.108 and 7.47). Murāri’s meeting with Jagadānanda is described in Caitanya-caritāmṛta (Antya 12.98).

TEXT 39

sabāre cālaye prabhuv prānki jijnāsiyā
śisu-jñāne keha kichu nā bole hāsiyā

The Lord challenged and defeated them all, even the elder boys, but they would consider the Lord just a child and simply smile at Him.
TEXT 40

ei-mata prati-dina padiyā śuniyā
gangā-snāne cale nija-vayasya laiyā

After school, the Lord regularly went with His friends to bathe in the Ganges.

TEXT 41

paduyāra anta nāhi navadvipa-pure
padiyā madhyāhne sabe gangā-snāna kare

In Navadvipa there were innumerable students, and they all took bath in the Ganges at midday.

At the time of the Lord there were many schools in Navadvipa, wherein innumerable students from various provinces studied the scriptures. The area of Navadvipa at that time stretched northeast up to Dvīpacandrapura.

TEXT 42

eko adhyāpākera sahasra śisya-gana
anyo 'nye kalaha kareṇa anukṣaṇa

Each teacher had thousands of students, and they would regularly challenge the students of the other teachers.

TEXT 43

prathama vayasa prabhu svabhāva-caṅcala
paḍuyā-ganera saha kareṇa kondala

As the Lord was young and restless, He would also quarrel with the other students.

The words prathama vayasa mean “in childhood” or “in boyhood.”

TEXT 44

keha bole,—“tora guru kon buddhi tā'ra”
keha bole,—“ei dekha, āmi śisya yā'ra”

Someone would challenge, “Your teacher is not very learned.” Another would say, “See whose disciple I am.”

TEXT 45

ei-mata alpe alpe haya gālāgāli
tabe jala-phelāpheli, tabe deya bāli

In this way they began to quarrel with harsh words, and soon they would
splash water and throw sand at each other.

**TEXT 46**

tabe haya mărămări, ye yâhāre pâre
kardama pheliyā kā'ro gâye keha márē

Eventually they would beat each other or throw mud at each other.

**TEXT 47**
râjâra dohāi diyā keha kā're dhare
mâriyā palâya keha gangâra upâre

Some boy, in the name of the king, would catch another boy, and someone would beat another and then swim across the Ganges to safety.

The words gangâra upâre refer to the present day city of Navadvîpa (Kuliyā) and the village of Râmacandrapura.

**TEXT 48**
etâ hudâhudi kare paduyâ-sakala
bâli-kâdâmaya sava haya gangâ-jala

They wrestled so intensely that the waters of the Ganges became full of sand and mud.

**TEXT 49**
jala bharibâre nâhi pâre nârî-gana
nâ pâre karite snâna brâhmana sajjana

In that situation the girls were unable to fill their water pots and the gentle brâhmanâs were unable to take their bath.

**TEXT 50**
parama-cañcala prabhu viśvambhara-râya
ei-mata prabhu prati-ghâte-ghâte yâya

Śrî Viśvambhara was most restless. He went to each bathing ghâta.

The word prati-ghâte refers to His own bathing ghâta, Bârakoṇā-ghâta, Mâdhâi's ghâta, Nâgariyâ-ghâta, and other ghâtas.

**TEXT 51**
prati-ghâte paduyâra anta nâhi pâi
ṭhâkura kalaha kare prati ṭhâni ṭhâni
At each ghāṭa there were innumerable students, and the Lord debated at every ghāṭa.

TEXT 52

prati-ghāte yāya prabhu gangāya sāntāri'
eko ghāṭe duī cāri danda kридā kari'

The Lord swam to each ghāṭa and enjoyed debating there for one or two hours.

TEXT 53

yata yata prāmāṇika paduyāra gana
tā'rā bole,—“kalaha karaha ki kāraṇa?”

The senior students asked the boys, “Why are You arguing?
The word prāmāṇika means “knowledgeable,” “mature,” “principle,” or “expert.”

TEXT 54

jijñāsā karaha,—“bujhi, kā'ra kon buddhi!
vṛtti-pañji-tīkāra, ke jāne, dekhi, sūddhi

“Let us see who can explain the proper forms of vṛtti, pañji, and tīkā.”

Vṛtti is the brief explanation of a verse, tīkā is the expanded explanation of a verse, and pañji is a poetic description of a subject. Previously kāyasthas used to write pañji. On the Kalāpa grammar composed by Sarva Varmā there is a tīkā written by Susena Vidyābhūṣana, a pañji written by Trilocana Dāsa, and a vṛtti written by Durgā Simha that are all very famous. Gangādāsa Pandita taught Kalāpa grammar to his students, headed by Nimāi.
The word sūddhi means “the pure form,” “the real truth,” “the purport,” and “the confidential truth.”

TEXT 55

prabhu bole,—“bāla bāla, ei kathā haya
jijñāsuka āmāre yāhāra citte laya”

The Lord replied, “Yes, good. You can ask Me anything you like.”

TEXT 56

keha bole,—“eta kene kara ahaṅkāra?”
prabhu bole,—“jijñāsaha ye citte tomāra”

One student asked Him, “Why are You so conceited?” and Nimāi replied, “Ask Me whatever you like.”
TEXT 57
“dhātu-sūtra vākhānaha”—bole se paduyā
prabhu bole,—“vākhānī ye, śuna mana diyā”

The same student then said, “Explain the sūtras on verbal roots.” The Lord replied, “Listen attentively to what I say.”

TEXT 58
sarva-sākṣi-samanvita prabhu bhagavān
karilena sūtra-vyākhyā ye haya pramāṇa

The all-powerful Supreme Lord Viśvambhara then explained the sūtras according to the prescribed grammatical rules.

The word pramāṇa means “perfect evidence” or “faith.”

TEXT 59
vyākhyā śuni’ sabe bole prāśamsā-vacana
prabhu bole,—“ebe śuna, kari ye khandana”

Hearing His explanation, everyone praised Him. The Lord then said, “Now hear Me refute these explanations.”

TEXT 60
yata vyākhyā kailā, tāhā dāsīlā sakala
prabhu bole,—“sthāpa’ ebe kā’ra āche bala”

After the Lord refuted each of His explanations, He then asked, “Now who can reestablish these explanations?”

TEXT 61
camatkāra sabei bhāvena mane mane
prabhu bole,—“śuna, ebe kariye sthāpane”

Everyone there was struck with wonder as Nimāi said, “Now hear Me reestablish those explanations.”

TEXT 62
punah hena vyākhyā karilena gauracandra
sarva-mate sundara, kothāo nāhi manda

Śri Gauracandra then again established those explanations in such a wonderful way that no one could find any fault.
The word *manda* means “fault,” “excuse,” or “error.”

**TEXT 63**

*yata saba prāmāṇika paduyāra gana*
*santoṣe sabi karilena alingana*

All the senior students then embraced Nimāi in satisfaction.

**TEXT 64**

*paduyā-sakala bole,—“āji ghare yāha*
*kāli ye jijnāsi, tāhā balibāre cāha”*

The other students said, “Today You can go home, and tomorrow we will have more questions for You.”

**TEXT 65**

*eī-mata prati-dīna jāhnāvira jale*
*vaikunṭha-nāyaka vidyā-rase khelā khele*

In this way the Lord of Vaikunṭha enjoyed His pastimes as a student playing in the water of the Ganges.

**TEXT 66**

*eī kṛdā lāgiyā sarva-jīna brhaspati*
*śīśya-saha navadvipe hailā utpatti*

To assist in His pastimes, the omniscient Brhaspati took birth in Navadvipa along with his disciples.

The word *sarva-jīna* is another name for the original Viṣṇusvāmi. He appeared at Candanavana-Kalyanapura, in the province of Pandya. He is the first Vaiṣṇava *ācārya* in this age of Kali. He defeated the philosophy of Buddhism and brought Śrī Jagannāthadeva to Sundarācala. Three hundred years before Christ a king named Vijaya Pandya appeared. After he conquered Śrī Puruṣottama and brought Lord Jagannātha to his own province, the Buddhists returned Lord Jagannātha to Nilācala. A few hundred years later, during the reign of Sundara Pandya, he was reminded of the place where Lord Jagannātha was brought while going to conquer the northern provinces. That place, known as Sundarācala, later became known as Gundicā. Shortly before this incident a disciple of Śaṅkarācārya named Padmapādācārya built a *matha* at the place known as Chatrabhoga. Later on this *matha* was shifted to the shore of the ocean by Śrī Rāmānujācārya. There is a book named *Sankṣepa-śāriraka* in the Śaṅkara-sampradāya that is said to be written by Sarvajñātma Muni. But this Sarvajñātma Muni cannot be the Sarvajña Muni who established the philosophy of *suddhādvaita*. There is another Sarvajña in the Jain sampradāya as well. In the disciplic succession of Sarvajña Muni there were many disciples, including Brhaspati.
TEXT 67
jalakrida kare prabhu sisyagana-sange
ksane-ksane gangara upare yaya range

While sporting in the Ganges, the Lord and His friends would sometimes
swim to the other side.
The words gangara upare refers to Kuliya, or the present day city of Navadvipa.

TEXT 68
bahu manoratha purve achila gangara
yamunara dekhi krshacandera vihara

Seeing the good fortune of the Yamunā in obtaining the association of Lord
Krśna, the Ganges had cherished the desire for the same opportunity.

TEXT 69
"kabe haibeke mora yamunara bhagya"
iravadhi ganga ei balilena vakya

The Ganges constantly prayed, “When will I be fortunate like the Yamunā?”

TEXT 70
yadyapiha ganga aja-bhavadi-vandita
tathapiha yamunara pada se vanchitata

Although the Ganges is worshiped by Lord Brahmā and Lord Śiva, she
nevertheless still desires the good fortune of the Yamunā.

TEXT 71
vancha-kalpa-taru prabhu shri-gaurasundara
jahnavira vancha purna kare nirantara

Lord Gaurasundara is like a wish-fulfilling tree that constantly satisfied the
desires of the Ganges.

TEXT 72
kari bahu-vidha kridda jahnavira jale
gre aileen gauracandra kutuhale

After enjoying various pastimes in the waters of the Ganges, Śrī Gauracandra
joyfully returned home.
TEXT 73

yathā-vidhi kari' prabhu śrī-viṣṇu-pūjana
tulasīre jala diyā kareṇa bhojana

The Lord then worshiped Viṣṇu according to regulation, and after watering tulasī, He took His meal.

TEXT 74

bhojana kariyā mātra prabhu sei-kṣane
pustaka laiyā giyā vasena nirjane

Immediately after taking His meal, the Lord took His books and sat in a solitary place.

TEXT 75

āpane kareṇa prabhu sūtra nā tippanī
bhulilā pustaka-rase sarva-deva-mani

The Lord, who is the crest jewel amongst the demigods, fully absorbed Himself in His studies and composed His own commentary on the sūtras.

The words sūtra nā tippanī refers to the commentary on the commentary of Kātantra-sūtra, composed by Sarva Varmā. The phrase sarva-deva-mani means “the Lord of lords.”

TEXT 76

dekhiyā ānande bhāse miśra-mahāśaya
rātri-dine hariṣe kichī nā jānaya

Seeing His son studying attentively, Jagannātha Miśra floated in an ocean of happiness and forgot whether it was day or night.

TEXT 77

dekhite dekhite jagannātha putra-mukha
niti-niti pāya ānirvacaniya sukha

Every day Jagannātha Miśra felt indescribable happiness on seeing the face of his son.

The word niti-niti means “regularly” or “daily.”

TEXT 78

ye-mate putrera rūpa kare miśra pāna
“sāṣarīre śāyujya haila kībā tā'na!”
Śrī Miśra drank the nectarean beauty of his son’s form in such a way that it appeared he had merged his body with the Lord!

The words sasārire sāyujya are explained as follows: When a conditioned soul is freed from the gross and subtle bodies, or designations, he attains the liberation of brahma-sāyujya, or merging with Brahman, or, in other words, he becomes dormant. This is the conclusion of the impersonalists. But Jagannātha Miśra is nondifferent from Vasudeva, the shelter of vātsalya-rasa in the transcendental realm of Goloka, beyond the material creation. He was so absorbed in seeing the beautiful form of Gaura, the Personality of Godhead, as his son that he continually remained merged in an ocean of bliss. Ordinary people did not consider him as Vasudeva, the personification of pure goodness; they considered him a conditioned soul, fit for sāyujya-mukti like themselves. In fact, they considered Jagannātha Miśra had already attained sāyujya-mukti, the state of becoming dormant, in his present gross and subtle bodies. But, according to Caitanya-caritāmṛta (Madhya 6.268), “A pure devotee does not like even to hear about sāyujya-mukti, which inspires him with fear and hatred. Indeed, the pure devotee would rather go to hell than merge into the effulgence of the Lord.” Also in Caitanya-caritāmṛta (Madhya 9.267): “Pure devotees reject the five kinds of liberation; indeed, for them liberation is very insignificant because they see it as hellish.” In this regard, one should refer to the descriptions of the pure devotional service performed by Rṣabhadeva’s son, Bharata, as narrated by Śrī Śukadeva Gosvāmī to Mahārāja Pariksit in Śrīmad Bhāgavatam (5.14.44). Descriptions of sāyujya-mukti are found in the Madhva-sampradāya’s philosophy of sūdha-dvaita. Unless there is a reciprocation between the worshipable Supreme Lord and His servants, the mood of worshiper and worshipable cannot exist. Therefore the sāyujya-mukti referred to herein is the attainment of the lotus feet of Viṣṇu; it certainly does not refer to becoming one with the Lord or merging with Brahman.

TEXT 79

sāyujya và kon aupādhi sukha tā’ne
sāyujyādi-sukha miśra alpa kari’ māne

Jagannātha Miśra, however, considered the happiness of merging with the Lord to be most insignificant.

The word kon means “for what use.” The word tā’ne means “to him” or “for him.” The words aupādhi sukha refer to the happiness derived through one’s gross and subtle bodies from one’s temporary sense gratification and desire for liberation. This is nothing like the happiness experienced by the ātmārāmas, or self-satisfied souls, from their unalloyed service to Gaura-Kṛṣṇa.

The word alpa means “tiny,” “insignificant,” or “pseudo.” It is stated in the Caitanya-caritāmṛta (Ādi 6.44 and 7.85, 97-98): “The conception of servitude to Śrī Kṛṣṇa generates such an ocean of joy in the soul that even the joy of oneness with the Absolute, if multiplied ten million times, could not compare to a drop of it. For a devotee who has actually developed bhāva, the pleasure derived from dharma, artha, kāma and mokṣa appears like a drop in the presence of the sea. Compared to the ocean of transcendental bliss that is tasted by chanting the Hare
Krṣna mantra, the pleasure derived from impersonal Brahman realization [brahmānanda] is like the shallow water in a canal. My dear Lord, O master of the universe, since I have directly seen You, my transcendental bliss has taken the shape of a great ocean. Being situated in that ocean, I now realize all other so-called happiness to be like the water contained in the hoofprint of a calf.” In the chapter of Bhakti-rasāmrtasindhu describing the glories of pure devotional service, it is stated:

\[
\text{manāg eva prarūdhāyām} \\
\text{hrdaye bhaṅgavād ratau} \\
\text{puruṣārthās tu catvāras} \\
\text{tṛṇāyante samantatāh}
\]

“Any person who has developed even a little quantity of pure devotional service can very easily kick out all the other kinds of happiness derived from religiousness, economic development, sense gratification, and liberation.

\[
\text{brahmānandobhaved esa} \\
\text{cet parārdha-guni-kṛtah} \\
\text{naiti bhakti-sukhāṁbhodhīḥ} \\
\text{paramānū-tulām api}
\]

“If brahmānanda, the bliss of merging in the Brahman effulgence, were multiplied one hundred trillion times, it would still not equal even an atomic fragment of the ocean of transcendental bliss felt in devotional service.” Śrīdhara Svāmi has written in his Bhāvārtha-dipikā as follows: “Virtuous people who joyfully relish recitation of Your sweet pastimes consider the four goals of human life to be insignificant. The mind absorbed in bhakti, without desire for insignificant things, brings people to life with prema. Those devotees who are absorbed only in service to the lotus feet of Kṛṣṇa have no desire for liberation.”

One may also refer to the following verses from the Śrīmad Bhāgavatam: 3.4.15, 3.25.34 and 36, 4.9.10, 4.20.25, 5.14.43, 6.11.25, 6.17.28, 7.6.25, 7.8.42, 8.3.20, 9.21.12, 10.16.37, 11.14.14, and 11.20.34.

**TEXT 80**

\[
\text{jagannathā-miśra-pā'ya bahu namaskāra} \\
\text{ananta-brahmanda-nātha putra-rūpe yān'ra}
\]

I offer unlimited obeisances at the feet of Śrī Jagannatha Miśra, whose son was the Lord of innumerable universes.

**TEXT 81**

\[
\text{ei-mata miśracandra dekhite putrere} \\
\text{niravadhi bhāse vipra ânanda-sāgare}
\]

In this way, whenever he saw his son, Śrī Miśracandra would float in an ocean of bliss.

The word miśracandra is the family surname with candra added out of affection.
TEXT 82
kāmadeva jiniyā prabhu se rūpavān
prati-ange ange se lāvanya anupama

The beauty of the Lord surpassed that of Cupid. Each of His limbs was extraordinarily beautiful.

TEXT 83
ihā dekhi' mīṣracandra cintena antare
“dākini dānave pāche putre bala kare”

Seeing the beauty of his son, Jagannātha Miśra thought, “I'm afraid that my son may be attacked by ghosts or demons.”

The word dākini refers to a female follower of Rudra, a follower of Bhadrakāli, a witch, or a sorceress.
The word dānava refers to the sons of Danu, the wife of Kaśyapa Muni and daughter of Prajāpati Dakṣa.
The words bala kare mean “to overpower” or “to influence.”

TEXT 84
bhaye mīṣra putre samarpaye kṛṣṇa-sthāne
hāse prabhu gauracandra ṛde thāki' sune

Out of fear, Śrī Miśra surrendered his son at the lotus feet of Krṣṇa, as Gauracandra smiled while watching from a secluded place.

The word ṛde is a corruption of the word antarāle, which means “from behind.”

TEXT 85
miśra bole,—“kṛṣṇa, tumī raksitā sabāra
putra-prati śubha-drṣṭi karibā āmāra

Jagannātha Miśra prayed, “O Krṣṇa, You are the protector of all. Please glance mercifully on my son.

The word raksitā means “the protector” or “the deliverer.”

TEXT 86-87
ye tomāra caraṇa-kamala smṛti kare
kabhu vighna nā āise tāhāna mandire

tomāra smarana-hina ye ye pāpa-sthāna
tathāya dākini-bhūta-preta-adhiṣṭhāna”

“Whoever remembers Your lotus feet will never face any disturbances at home. Those sinful places where You are not remembered are the residences of ghosts,
witches, and evil spirits.

Places where forgetfulness of Viṣṇu is prominent are known as sinful places. Such places are inhabited by abominable species like ghosts, witches, and evil spirits. The devotees of the Lord are demigods. Because the devotees always remember the Lord, wherever they reside is known as a sacred place. It is stated in the Śrīmad Bhāgavatam (10.2.33):

\[\text{tathā na te mādhava tāvakhāḥ kvacid} \]
\[\text{bhṛasyantī mārgāt tvayi baddha-sauhrdāḥ} \]
\[\text{tvayābhiguptā vicaranti nirbhayā} \]
\[\text{vināyakāṇikapa-mūrdhasu prabho} \]

“O Mādhava, Supreme Personality of Godhead, Lord of the goddess of fortune, if devotees completely in love with You sometimes fall from the path of devotion, they do not fall like nondevotees, for You still protect them. Thus they fearlessly traverse the heads of their opponents and continue to progress in devotional service.”

And in the Śrīmad Bhāgavatam (11.4.10):

\[\text{tvām sevātām sura-kṛtā bahavo 'ntarāyāḥ} \]
\[\text{svauko vilānghya paramam vrajatām padam te} \]
\[\text{nānyasya barhiśi balin dadatah sva-bhāgān} \]
\[\text{dhatte padam tvam avitā yadi vighna-mūrdhni} \]

“The demigods place many obstacles on the path of those who worship You to transcend the temporary abodes of the demigods and reach Your supreme abode. Those who offer the demigods their assigned shares in sacrificial performances encounter no such obstacles. But because You are the direct protector of Your devotee, he is able to step over the head of whatever obstacle the demigods place before him.”

Also in the Śrīmad Bhāgavatam (3.22.37):

\[\text{sārīrā mānasā divyā} \]
\[\text{vaiyāse ye ca mānusāḥ} \]
\[\text{bhautikās ca katham kleśā} \]
\[\text{bādhāh pari-hari-saṁśrayam} \]

“Therefore, O Vidura, how can persons completely under the shelter of Lord Kṛṣṇa in devotional service be put into miseries pertaining to the body, the mind, nature, and other men and living creatures?” In the Garuda Purāṇa it is stated:

\[\text{na ca durvāsasah śāpo} \]
\[\text{vajram cāpi śacī-pateh} \]
\[\text{hantum samarthaṃ puruṣam} \]
\[\text{hrdiṣthe madhusūdane} \]

“One who has realized Madhusūdana within his heart cannot be killed by the curse of Durvāsā or the thunderbolt of Indra, the husband of Śacī.” And in the Nārādiya Purāṇa it is stated:

\[\text{yatru pūjā-paro viṣṇos} \]


tatra vighno na bādhate
rājā ca taskaraś cāpi
vyādhayaś ca na sānti hi

pretāḥ piśācāḥ kuśmāṇḍā
grahā bāla-grahās tathā
dākinyo rākṣasās caiva
na bāḍhas te 'cyutārcakam

“Neither a king, a thief, nor disease can create obstacles for one engaged in worshiping Lord Viṣṇu. A person engaged in the worship of Acyuta cannot be checked by ghosts, witches, evil spirits, planets, sorceresses, or other demons.” One may also refer to Bhakti-sandarbhā (122) in this regard.

TEXT 88

na yatra śravanādīni
rakṣo-ghnānī sva-karmasu
kurvanti sātvatāṁ bhurtur
yātūdāṇyaś ca tatra hi

My dear King, wherever people in any position perform their occupational duties of devotional service by chanting and hearing [śravanam kirtanam viṣṇoh], there cannot be any danger from bad elements. Therefore there was no need for anxiety about Gokula while the Supreme Personality of Godhead was personally present.

When Mahārāja Parīksit heard that the fearful child-killer Pūtanā wandered through various villages killing children on the order of Kamsa, he was full of anxiety for Kṛṣṇa. At that time Śrī Śukadeva Gosvāmī spoke this verse in order to relieve the king's anxiety.

This verse was spoken by Śukadeva Gosvāmī to the apprehensive Parīksit Mahārāja to confirm that since Pūtanā was engaged in sinful activities, she would certainly die. Places where the hearing and chanting of Kṛṣṇa's names are not present are full of demonic influence, but wherever the Lord is present there is no question of fear. (Śrīdhara Svāmī)

After hearing that Pūtanā was roaming about killing children, one may fearfully inquire, “Alas, what was the position of the other baby boys in Śrī Nanda's village?” Śrī Śukadeva spoke this verse in answer to this question. If one indirectly hears and chants the names of Kṛṣṇa in the course of performing one's occupational duties like sacrifices, then one can never be exploited by demonesses; and if one directly hears and chants the names of Kṛṣṇa, then there no question of any influence from them. The word sātvata, or the Lord of the devotees, confirms that what to speak of the hearing and chanting the Lord's names, even hearing and chanting the names of His devotees destroys all demonic influences. The demons exhibit their influence only in places where the Lord's names are not heard or chanted. The meaning of this verse can also be as follows: One may raise the doubt—“Were all the children of that time killed by Pūtanā or not?” Śrī Śukadeva Gosvāmī spoke this verse in answer to this question. The above purport is applicable here. Other than the baby boys who heard and chanted
Kṛṣna's names, the Lord had Pūtanā kill all those who were averse to Him and belonging to Kaṁsa's party. The foolishness of Kaṁsa is displayed in this incident. In spite of the Lord's personal presence, the arrival of wicked Pūtanā in Vraja and her disturbances there were only to nourish the pastimes of the Lord, which give pleasure to the entire world and increase the love and affection of the Vrajavāsīs headed by Yaśodā. These incidents are all arranged by the Lord's līlā-śakti, or pleasure potencies. The word līlā-śakti here refers to one of the three principle energies in Vaikuṇṭha and Vṛndādevi in Vṛndāvana. (Śrī Jiva Gosvāmi's Laghu-uoṣāṇi)

This verse was spoken by Śrī Śukadeva to the anxious Mahārāja Paṁśukṛś to confirm that since Pūtanā was engaged in sinful activities, she would certainly die. Villages and cities where persons are engaged in fruitive activities that are fructified or unfructified and are devoid of hearing or chanting the names of Kṛṣṇa, who is the Lord of the devotees, are influenced by demonesses. Such demonesses cannot disturb a place where hearing and chanting about Kṛṣṇa is the main activity, and where hearing and chanting about Kṛṣṇa is the only activity it is impossible for them to create any mischief. What then can be said about the place where the Lord is personally present? (Śrī Viśvanātha Cakravarti's Sārārtha-darsini)

TEXT 89

“āmi tora dāsa, prabhu, yateka āmāra
rākhībā āpane tumi, sakala tomāra

“O my Lord, I am Your servant. Everything I possess belongs to You, so please preserve it.

TEXT 90

ataeva yata âche vighna và sāṅkata
nā āsuka kabhu mōra putrera nikāta

“Therefore do not allow any obstacle or danger disturb my son.”

The word sāṅkata means “misery” or “trouble.”

TEXT 91

ei-mata niravadhi miśra jagannātha
eka-citte vara möge tuli’ duī hāta

In this way, with folded hands and fixed concentration, Jagannātha Miśra constantly begged for the Lord's mercy.

TEXT 92

daive eka-dina svapna dekhi’ miśra-vara
hariše viṣāda baḍa haila antara

Then one day Jagannātha Miśra unexpectedly had a dream that filled his heart
simultaneously with happiness and lamentation.

**TEXT 93**

svapna dekhi' stava padi' dandavat kare
“he govinda, nimâni rahuka mora ghare

After the dream, he offered his obeisances and prayed, “O Lord Govinda, let Nimâi stay at home.

**TEXT 94**

sabe ei vara, krâna, mâgi tora thâni
‘grâsta haiyâ ghare rahuka nimâni’”

“O Krâna, this is the only benediction that I ask of You. Let Nimâi stay at home as a householder.”

**TEXT 95**

śaci jijñâsaye bada haiyâ vismita
“e sakala vara kene màga' âcambita

Astonished, Śaci inquired, “Why are you suddenly asking for these benedictions?”

The word âcambita comes from the Sanskrit word asambhâvita, which means “suddenly.”

**TEXT 96**

miśra bole,—“âji mui dekhilun svapana
nimâni karyâche yena sikhâra munâna

Jagannâtha Miśra replied, “Today I dreamt that Nimâi had shaved His head.

The ekadandi-sannyâsîs burn their sacred threads in the sacrificial fire and shave off their sikhâs. This was the practice at that time of those sannyâsîs, who imitated the Buddhist monks. Vedic sannyâsîs, however, have always accepted the trîdana and kept their sikhâs. Although the ekadandi-sannyâsîs follow Buddhist tradition by giving up their sikhâ and sacred thread, they still generally call themselves Vedic sannyâsîs. There is no necessity for paramahamsas to wear saffron cloth and keep their sikhâs and sacred threads, but kuṭîcâka sannyâsîs are prohibited from accepting the dress of paramahamsas. During the manifest pastimes of Śrimân Mahâprabhu the ekadandi-sannyâsîs who followed Śaṅkarâcârya were prominent in North India. The ordinary people of that time accepted that shaving one's sikhâ was a symptom of the sannyâsa order.

**TEXT 97**

adbhuta sannyâsî-veṣa kahane nà yâya
hāse nāce kānde 'krṣṇa' bali' sarvadāya

“I’m unable to describe how wonderfully He looked dressed as a sannyāsī. He laughed, danced, and cried while constantly chanting the name of Krṣṇa.

TEXT 98

advaita-ācārya-ādi yata bhakta-gana
nimāṇi vediyā sabe kareṇa kīrtana

“Headed by Advaita Ācārya, the devotees performed kīrtana as they circumambulated Nimāi.

TEXT 99

kakhano nimāṇi vāise viṣṇura khaṭṭāya
carana tuliyā deya sabāra māthāya

“The next moment I saw Nimāi sitting on Viṣṇu's simhāsana and placing His feet on the heads of the devotees.

TEXT 100

catur-mukha, pañca-mukha, sahasra-vadana
sabei gāyena,—“jaya śri-sacīnandana”

“Brahmā, Śiva, Ananta Śeṣa—everyone chanted, ‘Jaya Śacīnandana’!

The word catur-mukha refers to Lord Brahmā, the word pañca-mukha refers to Lord Śiva, and the word sahasra-vadana refers to Śri Śeṣa, or Ananta.

TEXT 101

mahānande catur-dike sabe stuti kare
dekhiyā āmāra bhaye vākya nāhi sphure

“As I watched devotees in all directions offering prayers with great ecstasy, I became speechless out of fear.

TEXT 102

kata-kṣane dekhi’ koṭi koṭi loka laiyā
nimāi bulena prati-nagare nāciyā

“Shortly thereafter I saw Nimāi dancing through the streets of Navadvīpa surrounded by millions of people.

TEXT 103

lakṣa koṭi loka nimānira pāche dhāya
brahmānda sparśiyā sabe hari-dhvani gāya

“As those innumerable people followed Nimāi, the sound of their chanting the names of Hari pierced the coverings of the universe.

TEXT 104
catur-dike sunī mātra nimānīra stuti nilācale yāya sarva-bhaktera samhāte

“The only sound I heard was the prayers that were being offered to Nimāi from all sides as they traveled on the path to Nilācala.

TEXT 105
ei svapna dekhi' cintā pāna sarvathāya
`viraktā haiyā pāche putra bāhirāya’

“After seeing this dream, I became filled with anxiety that Nimāi will leave home and take sanvyāsa.”

The word virakta means “detached” or “renounced,” and the word bāhirāya means “to go out,” “to leave home,” or “to take sanvyāsa.”

TEXT 106
śacī bole,—“svapna tumi dekhilā gosānī
cintā nā kariha ghare rahibe nimānī

Śacī then said, “Although you had such a dream, don't worry. Nimāi will certainly remain at home.

In this verse the word gosānī refers to the Vaiṣṇava husband of Śacī or the son of an Āryan.

TEXT 107
punthi chādi' nimānī nā jāne kona karma
vidyā-rama tā'ra haiyāche sarva-dharma

“He is not interested in anything other than His studies, as if that has become His life and soul.”

TEXT 108
ei-mata parama udāra dui jana
nānā kathā kahe, putra snehera kāraṇa

In this way the most exalted couple discussed various topics out of affection for their son.
After passing some days like this, Jagannatha Miśra, whose body is eternally pure, departed from this world.

The body of Jagannatha Miśra is neither a product of the three modes of material nature nor is it temporary. He is transcendental to the modes of nature and nondifferent from Vasudeva, the personification of pure goodness. Śrī Gauracandra eternally appears in his heart. It is stated in the Śrīmad Bhāgavatam (4.3.23) as follows:

\[
\text{sattvam viśuddham vasudeva-sabditam} \\
yad iyate tatra pumān apāvrtah}
\]

\[
sattve ca tasmin bhāgavān vāsudevo \\
ḥy adhokṣajo me namasā vidhiyate
\]

“I am always engaged in offering obeisances to Lord Vasudeva in pure Kṛṣṇa consciousness. Kṛṣṇa consciousness is always pure consciousness, in which the Supreme Personality of Godhead, known as Vasudeva, is revealed without any covering.”

Considering the bodies of Jagannatha Miśra and Śacidevi as products of material nature like their own bodies, foolish materialists also dare to consider the sac-cid-ānanda body of their son, the Supreme Lord Śrī Gaurasundara, to be an object of material enjoyment like that of an ordinary conditioned soul. The bodies of Viṣṇu and the Vaiṣṇavas are certainly not material, rather they are completely spiritual. They are not forced to undergo birth and death like conditioned souls; they eternally exist before, during, and after the material creation. In the Padma Purāṇa it is stated:

\[
yathā saumitrī-bharatau \\
yathā saṅkarsanādayah \\
tathā teneiva jāyante \\
martya-lokam yadṛcchayā
\]

\[
punas teneiva yāsyanti \\
tad viṣṇoh sāsvatam padam \\
na karma-bandhanam janma \\
vaīṣṇavānām ca vidyate
\]

“Just as Bharata and Laksmana, the son of Sumitrā, and just as Saṅkarsana and other forms of the Supreme Lord appear in this world by Their own desire, similarly the Vaiṣṇavas, who are associates of the Lord, appear with the Lord and then return to the eternal abode with the Lord. The Vaiṣṇavas, like Viṣṇu, are not subjected to birth as a result of fruitive activities.”

TEXT 110

\[
miśrera vijaye prabhu kāndilā vistara
\]
After his departure, the Lord cried profusely, just as Rāmacandra cried after the departure of Mahārāja Daśaratha.

The word vijaye refers to the time of death or disappearance. Some editions use the word virāhe, which means “due to separation.” The description of Mahārāja Daśaratha's disappearance is found in the Rāmāyaṇa, Ayodhyā-kānda, Sarga 103, verses 1-3, 6, and 8.

**TEXT 111**

durnivāra śrī-gauracandrera ākarṣaṇa
ataeva rakṣā haila āira jīvana

Mother Śacī survived simply due to her irresistible attraction for Śrī Gauracandra.

The word durnivāra means “uninterrupted” or “inevitable,” and the words gauracandrera ākarṣaṇa refers to loving attraction for Gaura-Kṛṣṇa.

**TEXT 112**

duhkha bada,—e sakala vistāra karite
duhkha haya,—ataeva kahilun sanksepe

Elaborating on these topics is too painful. Therefore I have given only a brief description.

**TEXT 113**

hena-mate jananṭra sange gaurahari
āchena nigūḍha-rūpe āpanā' samvari

In this way Śrī Gaurahari and His mother controlled their grief as they lived together in seclusion.

**TEXT 114**

piṭr-hina bālaka dekhiyā sacī āi
sei putra-sevā bai āra kārya nāi

Śacidevi engaged fully in the service of her fatherless son with no interest in any other activity.

**TEXT 115**

dandeka nā dekhe yadi āi gauracandra
mūṛchā pāye āi dui cakse hanā andha

If she did not see Gauracandra for a danda, she would faint and become
blinded.

The word *dandeka* means one *danda* or “about twenty-four minutes.” The words *mūrchā pāye* mean “to become unconscious or senseless.” The phrase *dui caṅse haṅā andha*—“she was blinded,” is used because Nimāi was the eyesight of mother Śacī.

**TEXT 116**

*prabhuto māyere prīti kare nirantara*
*prabhodhena tāne bāli āsvāsa-uttara*

The Lord also constantly displayed affection and pacified His mother with pleasing words.

The word *prabhodhena* means “to pacify” or “to solace,” and the words *āsvāsa-uttara* refer to encouraging, solacing, and reassuring answers.

**TEXT 117**

“śuna, mātā, mane kichu nā cintīha tumī
takala tomāra āche, yādi āchī āmi”

He would say, “O mother, don't be aggrieved. As long as I am with you, you have everything.

**TEXT 118**

*brahmā-mahēśvarera durlabha loke bole*
tāhā āmi tomāre āniyā dimu hele”

“I will readily bring you that which people consider rare for even Brahmā and Śiva.”

**TEXT 119**

*saco dekhite gauracandrera sri-mukha*
deha-smṛti-mātra nāhi, thākī kise duṅkha?

What to speak of her distress, mother Śacī even forgot her own self upon seeing the beautiful face of Śrī Gauracandra.

Seeing the beautiful lotus face of Nimāi, the personification of ecstatic pastimes, His liberated servants who reside in Vaikuntha forgot themselves and gave up all desire for sense enjoyment. Identifying the material body as the self is found in Durgā's kingdom of flickering enjoyment among conditioned souls who are averse to Gaura-Kṛṣṇa and overpowered by nescience. In other words, because they identify the body as their self, they are no better than cows or asses and they are subjected to the threefold miseries. Śacidevī is the personification of pure goodness and happiness. She is eternally liberated and the shelter of the transcendental mellow of vātsalya-rama. Since Śacidevī is continuously engaged in the service of
Gaura with no desire for personal sense enjoyment, how can she be afflicted by the threefold miseries born of nescience?

TEXT 120

yan'rá smrti-mātra pārṇa haya sarva kāma
se-prabhu yānāra putra-rupe vidyāmāna

He whose remembrance fulfills the desires of all was personally present in the form of her son.

TEXT 121

tāhāra kemate duhkha rahihe sarire?
āṇanda-svarūpa karilena jananire

Therefore, how could she remain miserable? Rather, Śacīdevī soon recovered her blissful nature.

TEXT 122

hena mate navadvipe vipra-sīṣu-rupe
āchena vaikuṇṭha-nātha svānubhava-sukhe

In this way the Lord of Vaikuṇṭha relished ecstasy as a brāhmaṇa child in Navadvīpa.

Nimāi is the transcendental sac-cid-ānanda Supreme Personality of Godhead. He does not experience happiness like that derived by conditioned souls from their perishable gross and subtle bodies born of nescience. He is self-satisfied and enjoys eternal spiritual happiness. Another reading of svānubhava-suṇhe is svānubhāva-suṇhe, which means “happiness due to His own opulence.”

TEXT 123

ghare mātra haya daridratāra prakāśa
ājñā,—yena mahā-maheśvarera vilāsa

Although the Lord's house displayed all the symptoms of poverty, He would make demands like the King of kings.

The words daridratāra prakāśa refer to the condition of poverty of an ordinary living entity. Wherever Śrī Gaura-Nārāyaṇa, who is full with six opulences, is present, that place is devoid of poverty and want. The phrase yena mahā-maheśvarera vilāsa refers to the independent will of Śrī Nārāyaṇa, who is full in six opulences.

TEXT 124

ki thākura, nā thākura,—nāhika vicāra
cāhilei nā pāile rāksā nāhi āra
He never considered whether there was anything at home or not. If He didn't get what He demanded, there would be no escape from His wrath.

TEXT 125
ghara-dvāra bhângiyā phelena sei-kṣane
āpanāra apacaya, tâhâ nāhi jâne

He would even break the door of the house, without considering that it was His loss.

TEXT 126
tathâpiha śaci ye cāhena, sei-kṣane
nānā yatne dena putra-snehera kârane

Still, out of affection, Śaci would try to immediately give Him whatever He demanded.

TEXT 127
eka-dina prabhū calilena gangā-śnâne
taila, āmalakī cāhe jananīra sthâne

One day as the Lord prepared to go and take bath in the Ganges, He asked His mother for oil and āmalaki.

TEXT 128
“divya-mâlā sugandhi-candana deha' more
gangâ-śnâna kari' cânâ gangâ pûjibâre”

“I want to worship the Ganges after taking bath,” He said, “so please give Me a garland and some sandalwood paste.”

The word cânâ means “want” or “desire.”

TEXT 129
jananīra kahena,—“bâpa, śuna mana diyâ
kșaneka apekṣâ kara, mâlâ âni giyâ”

His mother replied, “Please listen my dear child. I will go bring a garland. Just wait a moment.”

TEXT 130
“âni giyâ” yei-mâtra śunilâ vacana
krodhe rudra hailena śacīra nandana
As soon as He heard the words “I will go bring,” the son of Śaci became as angry as Lord Rudra.

The word rudra refers to Lord Śiva's form as the destroyer. It also means “formidable,” “fierce,” “terrible,” and “blazing.”

TEXT 131
“ekhana yâibâ tumi mâlâ ânibâre!”
eta bali’ kruddha hânâ pravesilâ ghare

“You will go now to get a garland!” Saying this, the Lord angrily entered the house.

TEXT 132
yateka âchila gangâ-jalera kalasa
âge saba bhângilena hai’ krodha-vaśa

In an angry mood, the Lord first broke all the pots of Ganges water.

TEXT 133
taila, ghṛta, lavana âchila yâ’te yâ’te
sarva cûrna karilena thengâ lai’ hâte

Then He took a stick and broke the containers of oil, ghee, and salt to pieces.

TEXT 134
choṭa bada ghare yata chila ‘ghâta’ nāma
saba bhângilena icchā-maya bhagavān

The supreme independent Lord then broke the small and big clay pots that were used for auspicious ceremonies.

TEXT 135
gadâgadi yâya ghare taila, ghṛta, dugdha
tandula, kârpâsa, dhânya, lona, bâdi mudga

Oil, ghee, milk, rice, cotton, paddy, salt, bâdi, and mung dal were strewn throughout the entire house.

The word lona is a corruption of the word lavana, which means “salt.”

TEXT 136
yateka âchila sikhâ tâniyâ tâniyâ
krodhâvese phele prabhu chindiyâ chindiyâ
In an angry mood, the Lord tore down and smashed all the hanging pots.
The word sikā refers to a pot for keeping various things hanging from the ceiling by rope.

TEXT 137

vastra ādi yata kichu pāilena ghare
khān-khān kari' ciri' phele duī kare

He tore apart the cloth and everything else He found in the house.
The word khān-khān comes from the word khanda, which means “pieces.” The word ciri comes from the Sanskrit root chid, which means “to pierce” or “to cut.”

TEXT 138

saba bhangi' āra yadi nāhi avaśesa
tabe seṣe grha-prati haila krodhāvese

After breaking everything, He directed His anger on the house.

TEXT 139

dohātiyā thēṅgā pāde grhera upare
hena prāna nāhi kā'ro ye niśedha kare

Holding a stick in His two hands, He began striking the house. No one dared to restrain Him.
The phrase dohātiyā thēṅgā pāde indicates that Nimāi held a stick in His two hands and started beating. Dohātiyā means “with two hands,” thēṅgā comes from the word danda, which means “stick,” and pāde comes from the Sanskrit root padā, which means “to hit” or “to beat.”

TEXT 140

ghara-dvāra bhāngi' seṣe vrksere dekhiyā
tāhāra upare thēṅgā pāde dohātiyā

Then, after the smashing the doors and house, He began hitting a tree with His stick.

TEXT 141

tathāpiha krodhāvese kṣamā nāhi haya
seṣe prthivite thēṅgā nāhi samuccaya

Still His anger did not subside, and He began striking the earth.

TEXT 142
grhera upānte sacī saśankita haiyā
mahābhaye āchena yehena lukāiyā

Mother Śacī fearfully hid in a corner of the house.
The word upānte means “at the end,” “in a corner,” or “to one side.”

TEXT 143
dharma-samsthāpaka prabhu dharma-sanātana
jananire hasta nāhi tolena yakhana

The Lord is the personification of religious principles. He advented to establish Sanātana-dharma, so He never tried to hit His mother.

TEXT 144
etādrśa krodha āro āchena vyāṇjīyā
tathāpiha jananire nā márilā giyā

Although the Lord was filled with anger, He would not hit His mother.
The word vyāṇjīyā means “by exhibiting” or “by manifesting.”

TEXT 145
sakala bhāngiyā seše āsiyā angane
gadāgadī yaite lāgilā krodha-mane

After breaking everything He could, the Lord finally began to roll in the courtyard out of anger.

TEXT 146
śrī-kanaka-anga hailā bālukā-veśṭîta
sei haila mahāśobhā akathya-carita

As the golden limbs of the Lord became covered with sand, He appeared indescribably beautiful.
The word akathya-carita means “with indescribable glories.”

TEXT 147
kata-kśane mahāprabhu gadāgadī diyā
sthira hai’ rahilena sayana kariyā

After rolling on the ground for some time, Gaura calmed down as He continued lying there.

TEXT 148
sei-mate drṣṭi kailā yoga-nidrā-prati
prthivite suī’ aṭche vaikuṇṭhera pati

In this way the Lord of Vaikuṇṭha entered into yoga-nidrā as He lay there on the ground.

The word yoga-nidrā indicates that the Lord slept with the help of yogamāyā, which is His independent spiritual nourisher of His transcendental pastimes.

TEXT 149-150
ananterā śrī-vigrahe yānḥāra sayana
lakṣmī yān'ra pāda-padma seve anuksana
cāri-vede ye prabhure kare anvesane
se prabhu yāyena nidrā saćira angane

He who lies on the body of Ananta, He whose lotus feet are constantly served by the goddess of fortune, He who is to be known through the Vedas—that same Lord was now sleeping in the courtyard of Śacī.

TEXT 151-152
ananta brahmāṇḍa yān'ra loma-kūpe bhāse
srṣṭi-sthiti-pralaya karaye yān'ra dāse
brahmā-siva-ādi matta yān'ra guna-dhyāne
hena-prabhu nidrā ya'na saćira angane

He whose hair pores are the source of innumerable universes, He whose servants direct the creation, maintenance, and destruction of those universes, He whose glories intoxicate the minds of even Śiva and Brahmā—that same Lord was now sleeping in the courtyard of Śacī.

TEXT 153
ei-mata mahāprabhu svānubhava-rase
nidrā yāya dekhi' sarva-deve hānde hāse

As the Supreme Lord thus relished yoga-nidrā, all the demigods either cried or laughed.

TEXT 154
kata-ksane sacidevi mālā anāiyā
gangā pūjibara sajja pratyakṣa kariyā

Shortly thereafter Śacidevi brought a garland and other ingredients for worshiping the Ganges.
TEXT 155

dhīre dhīre putrera śrī-ange hasta diyā
dhūlā jhādi' tulite lāgīlā devi giyā

She slowly brushed the sand off the Lord's body and lifted Him up.

TEXT 156

“uṭha utha, bāpa mora, hera mālā dhara
āpana-icchāya giyā gangā pūjā kara

“Get up, my dear son. Open Your eyes and take this garland. Go worship the Ganges as You desire.

TEXT 157

bhāla haila, bāpa, yata phelilā bhângiyā
yāuka tomāra saba bālāi laiyā”

“It is good that You have broken everything. I hope that all future impediments have been destroyed by this act.”

The word bālāi comes from the Arabian word bālāha, which means “danger,” “inauspicious,” “improper,” or “sinful.”

TEXT 158

janaṇaṇa vākya śuni śrī-gaurasundara
calilā karite snāna lajīta-antara

On hearing His mother's words, Śrī Gaurasundara felt embarrassed and went to take bath.

TEXT 159

ethā śacī sarva-grha kari' upaskāra
randhanera udyoga lāgilā karibāra

Meanwhile, mother Śacī cleaned the house and prepared to cook.

TEXT 160

yadyapiha prabhu eta kare apacaya
tathāpi śacīra citte duḥkha nāhi haya

Although the Lord destroyed so many things, Śacī did not feel any distress.

TEXT 161
krṣnera cāpalya yena aśesa-prakāre
yaśodā sahilena gokula-nagare

She simply tolerated Gaura's mischief, just as mother Yaśodā tolerated Kṛṣṇa's unlimited mischief in Gokula.

TEXT 162

ei-mata gaurāṅgera yata caṅcalatā
sahilena anuksaṇa śacī jagān-mātā

In this way Śacī, the mother of the universe, constantly tolerated all of Gaurāṅga's mischievous activities.

TEXT 163

iśvarera kṛdā jāni kahite kateka
ei-mata caṅcalatā karena yateha

I am unable to describe the many other similar mischievous pastimes performed by the Lord.

TEXT 164

sakala sahena āi kāya-vākya-mane
hailena śacī yena prthivi āpane

Mother Śacī tolerated them all with her body, mind, and speech as though she was mother earth herself.

The phrase yena prthivi āpane indicates that Śacī became as tolerant as mother earth.

TEXT 165

kata-ksane mahāprabhu kari' gangā-snāna
āilena grhe kridā-maya bhagavān

After some time, Nimāi, the supreme enjoyer of various pastimes, returned home after taking bath in the Ganges.

TEXT 166

viṣṇu-pūjā kari' tulasīre jala diya
bhojana karite prabhu vasīlena giya

The Lord then worshiped Viṣṇu, offered water to tulasī, and sat down for His meal.
Fully satisfied after His meal, the Lord washed His hands and then chewed some betel nut.

Text 168

dhīre dhīre āi tabe balite lāgilā
“eta apacaya, bāpa, ki-kārye karilā?

Thereafter, mother Śacī softly asked Him, “My dear son, why have You destroyed so many things?

Text 169

ghara dvāra dravya yata, sakali tomāra
apacaya tomāra se, ki dāya āmāra?

“The house and its door belongs to You; destroying them is Your loss. It is not my concern.

The word dāya means “profit or loss,” “connection,” “relation,” “necessity,” or “responsibility.”

Text 170

padibāre tumī bola ekhani yāibā
gharete sambala nāhi,—kāli ki khāibā?”

“You say that You will go to school now, but I have nothing left at home. What will You eat tomorrow?”

The word sambala comes from the Sanskrit root samb, which means “requirement” or “livelihood.”

Text 171

hāse prabhu jananīra śuniyā vacana
prabhu bole,—“kṛṣṇa poṣṭā, karibe poṣana”

The Lord smiled and said, “Kṛṣṇa is the maintainer of everyone. He will maintain us.”

The word poṣṭā means “the maintainer.”

Text 172

eta bali’ pustaka laiyā prabhu kare
sarasvati-pati calilena padibâre

Saying this, the Lord, who is the husband of the goddess of learning, took His books and went off to school.

The word *sarasvati-pati* refers to Śrī Kṛṣṇa, the husband of spiritual knowledge or Sarasvati.

**TEXT 173**

*kata-kśana vidyā-rasa kari kutuhale jāhnāvira kule ailenā sandhyā-kale*

After happily enjoying His studies, the Lord went to the Ganges in the evening.

**TEXT 174**

*kata-kśana thāki' prabhu jāhnāvira tīre	
tabe punah ailenā āpana-mandire*

He passed some time on the bank of the Ganges and then returned to His home.

**TEXT 175**

*janānīre dāka diyā aniṇā nibhrte
divya svarna tolā duī dilā dilā tā'na hāte*

The Lord then called His mother to a secluded place and gave her twenty grams of gold.

The word *nibhrte* refers to a secluded or private place.

**TEXT 176**

“dekha, mātā, krṣṇa ei dilena sambala

ihā bhāṅgāiyā vyaya karaha sakala”

“Dear mother, see what Kṛṣṇa has given. Please get it exchanged for our necessities.”

The word *bhāṅgāiyā* means to accept some items or smaller change in exchange. The word *karaha* means “to arrange” or “to carry out.”

**TEXT 177**

*eta bali' mahāprabhu calilā sayane
para-ma-vismita hai' āi mane gane'*

Thereafter the Lord went to bed, while the astonished Śacīdevī considered.
TEXT 178
“kothā haite suvarṇa ānaye bārebāra
pāche kona pramāda janmāya āsi’ āra

“From where does He bring this gold so often? I'm afraid that later on some problem might arise.

The word pramāda means “danger” or “harmful.”

TEXT 179
yei-mātra sambala-sāṅkoca haya ghare
sei ei-mata sonā āne bāre-bāre

“Whenever there is shortage of necessities at home, He has brought gold.

The phrase sambala-sāṅkoca refers to a lack of resources.

TEXT 180
kibā dhāra kare, kibā kon siddhi jāne?
kon rūpe kā'ra sonā āne vā kemane?”

“Does He borrow it, or does He know some mystic power? Otherwise, whose gold is it, and how does He get it?”

The word dhāra means “to borrow.” The word siddhi is found in the Śrīmad Bhāgavatam (11.15.4-5): “Among the eight primary mystic perfections, the three by which one transforms one's own body are animā, becoming smaller than the smallest; mahimā, becoming greater than the greatest; and laghimā, becoming lighter than the lightest. Through the perfection of prāpti one acquires whatever one desires, and through prākāmya-siddhi one experiences any enjoyable object, either in this world or the next. Through iśītā-siddhi one can manipulate the subpotencies of māyā, and through the controlling potency called vaśitā-siddhi one is unimpeded by the three modes of nature. One who has acquired kāmāvasāyitā-siddhi can obtain anything from anywhere, to the highest possible limit. My dear gentle Uddhava, these eight mystic perfections are considered to be naturally existing and unexcelled within this world.” One may also refer to verses 6-8 of the same chapter.

TEXT 181
mahā-akaitava āi parama-udāra
bhāṅgāte diteo ċarāya bāre-bāra

The supremely honest and magnanimous Śacī became fearful of getting gold exchanged so often.

The word mahā-akaitava means “devoid of duplicity,” “devoid of cheating,” or “most simple.” The word ċarāya comes from the Hindi word dārnā, which means “to be afraid.”
TEXT 182

“daśa-thāṇi paṇca-thāṇi dekhāiyā āge”
lokere śikhaya āi “bhāngāibi tabe”

Śacī would have the gold checked by five or ten people before getting it exchanged.

TEXT 183

hena mate mahāprabhu sarva-siddhiśvara
gupta-bhāve āche navadvīpera bhitara

In this way the Supreme Lord of all mystic powers secretly resided in Navadvīpa.

The word sarva-siddhiśvara refers to the master of the eight yogic perfections. In this regard one may refer to Śrīmad Bhāgavatam (11.15.10-17).

TEXT 184

nā chādena śrī-hasta pustaka eka-kṣana
pađena goṣṭhite yena prayakṣa madana

He did not leave aside His books for even a moment, and as He studied with His classmates He looked just like Cupid.

TEXT 185

lalāte śobhaye īrdhva tilaka sundara
śire śrī-cāncara-keśa sarva manohara

His forehead was decorated with tilaka, and the curly hair on His head stole the minds of all.

TEXT 186

skandhe upavita, brahma-teja mūrti-manta
hāṣya-maya śrī-mukha prasanna, divya danta

With a brāhmaṇa thread hanging on His shoulder, He appeared to be the personification of brahminical effulgence. His beautiful smiling face was most pleasing, and His teeth were divine.

TEXT 187

kibā se adbhuta duī kamala-nayana
kibā se adbhuta sobhe trikaccha-vasana

How wonderful were His two lotus eyes! And how wonderful was the way He
wore His dhoti!

The word *trikaccha* refers to a style in which elder Bengalis wear their dhotis. When the left end of a dhoti is taken between the legs and tucked in at the back it is called *kâchâ*. When the other end is tucked in at the navel it is called *koñcâ*. When the other end of this *koñcâ* is also tucked in at the navel it is called *trikaccha*.

**TEXT 188**

*yei dekhe, sei eka-drôtye rûpa câya*
*hena náhi ‘dhanya dhanya’ bali’ ye nâ yâya*

Whoever saw Him could not remove their gaze from His form, and no one could refrain from complimenting His extraordinary beauty.

The word *eka-drôtye* means “without diversion,” “without blinking,” or “without closing the eyes.”

**TEXT 189**

*hena se adbhuta vyâkhya karena thâkura*
*sunitâ guruva haya santosa pracura*

While studying, Nimâi gave such nice explanations that His teacher was greatly satisfied with Him.

**TEXT 190**

*sahala paduyâ-madhye âpane dhariyâ*
*vasâyena guru sarva-pradhâna kariyâ*

Indeed, the teacher recognized Nimâi as the foremost of all of his students.

**TEXT 191**

*guru bole,—“bâpa, tumi mana diyâ pada*
*bhaṭṭâcârya haibâ tumi,—balîlânâ daḍhâ”*

The teacher said, “Dear child, You must study attentively. Then You will soon be known as a Bhaṭṭâcârya.”

A *brâhmana* is eligible for the title of Bhaṭṭâcârya if he has thoroughly studied and become expert in logic and Mimâmsâ (a particular branch of philosophy), if he has completely memorized one of the four *Vedas*, or if he is a learned teacher who is expert in philosophy.

**TEXT 192**

*prabhu bole,—“tumi âśirvâda kara yâ’re*
*bhaṭṭâcârya-pada kon durlabha tâhâre?”*
The Lord replied, “It is not difficult for anyone you bless to become a Bhaṭṭācārya.”

TEXT 193

yāhāre ye jīnāsaṇa śrī-gaurasundara
hena nāhi paḍuyā ye dibeka uttara

Whenever Śrī Gaurasundara asked a question, none of the students were able to answer.

TEXT 194

āpani kareṇa tabe sūtrera sthāpana
śeṣe āpanāra vyākhyā kareṇa khandana

He would Himself establish the explanation, and the next moment He would refute it.

One should know that the controller of māyā, Lord Viṣṇu, has the ability to do, undo, and redo anything.

TEXT 195

kehā yadi kona-mate nā pāre sthāpite
tabe sei vākhya prabhu kareṇa su-rite

If someone was unable to establish a point, the Lord would give the proper explanation.

The word su-rite means “properly” or “nicely.”

TEXT 196

kibā snāne, ki bhojane, kibā paryatane
nāhika prabhura āra ceṣṭā sāstra vine

While bathing, eating, or traveling, the Lord had no engagement other than studying the scriptures.

TEXT 197

ei-mata āchena thākura vidyā-rase
prakāśa nā kare jagatera dīna doṣe

While the Lord enjoyed His pastimes as a student, He did not disclose Himself due to the fallen condition of the world.

The phrase dīna doṣe refers to persons of this world who possess material knowledge and are averse to Lord Viṣṇu, who is beyond material sense perception. Since they cannot accept the superiority of spiritual knowledge by which one's
inclination towards Viṣṇu is awakened, they are called dīna, or poor. Tridandi Gosvāmī Śrīmān Prabodhānanda Sarasvatī has written in his Caitanya-candrāmṛta (36) as follows: “Lord Caitanyakandra has expanded a golden ocean of devotional mellow. The most unfortunate person who is untouched by this ocean is certainly cheated for ages together.”

TEXT 198

hari-bhakti-sānya haila sakala samsāra
asat-sanga asat-patha bai nāhi āra

At that time the entire world was devoid of devotional service to the Lord, and people were engaged simply in materialistic association and activities.

All inferior mundane association and processes that have no relationship with the Absolute Truth, Viṣṇu, the controller of māyā, are simply materialistic association and activities.

TEXT 199

nānā-rūpe putrādīra mahotsava kare
deha-geha vyatirikta āra nāhi sphure

People held various grand festivals for their sons and daughters, and they had no care for anything other than their body and home.

Foolish materialists of that time were maddened with fruitive activities and simply engaged in satisfying their wives and children. Furthermore, fruitive workers, or persons who were expert in pious activities, who licked the feet of people like Bhimabhaṭṭa simply engaged their bodies and minds in opening hospitals and schools of mundane knowledge on the pretext of compassion for the purpose of sense gratification in their future life. Such people were under the control of selfish motives and thus highly averse to serving Kṛṣṇa without reward. The smṛti-sāstras are not meant to educate or uplift the consciousness of such people. These people are ignorant fools. “Service to Lord Hari is the highest duty for all people at all times.”—Due to forgetting this supreme truth, these people developed desires for material enjoyment based on mundane welfare activities.

TEXT 200

mithyā sukhe dekhī sarva-lokera ādara
vaiṣṇavera gana duḥkha bhāvena antara

The Vaiṣṇavas were all distressed at heart to see the people's attachment to illusory happiness.

TEXT 201

‘kṛṣṇa' bali sarva-gane karena krandana
“e saba jīvere kṛpā kara, nārāyana
They all cried, “O Kṛṣṇa! O Lord! Please be merciful on these fallen souls.

TEXT 202

hena deha pāiyā kṛṣṇe nāhi haila rati
katakāla giyā āra bhunjibe durgati!

“These people have not developed attachment for Kṛṣṇa after attaining this human form of life! How long will they suffer such degradation?

TEXT 203

ye nara-sarīra lāgi' deve kāmya kare
tāhā vyarthā yāya mithyā sukhera vihāre

“Theyir human form of life, which is desired even by the demigods, is being wasted in the pursuit of false happiness.

The first line of this verse indicates that only the human birth is favorable for worshiping Lord Hari. Therefore it is desired even by the demigods. The demigods’ prayers in the Śrīmad Bhāgavatam (5.19.21-25) in this regard are as follows: “Since the human form of life is the sublime position for spiritual realization, all the demigods in heaven speak in this way: How wonderful it is for these human beings to have been born in the land of Bhārata-varṣa. They must have executed pious acts of austerity in the past, or the Supreme Personality of Godhead Himself must have been pleased with them. Otherwise, how could they engage in devotional service in so many ways? We demigods can only aspire to achieve human births in Bhārata-varṣa to execute devotional service, but these human beings are already engaged there.

“After performing the very difficult tasks of executing Vedic ritualistic sacrifices, undergoing austerities, observing vows and giving charity, we have achieved this position as inhabitants of the heavenly planets. But what is the value of this achievement? Here we are certainly very engaged in material sense gratification, and therefore we can hardly remember the lotus feet of Lord Nārāyana. Indeed, because of our excessive sense gratification, we have almost forgotten His lotus feet.

“A short life in the land of Bharata-varṣa is preferable to a life achieved in Brahmaloka for millions and billions of years because even if one is elevated to Brahma-loka, he must return to repeated birth and death. Although life in Bhārata-varṣa, in a lower planetary system, is very short, one who lives there can elevate himself to full Kṛṣṇa consciousness and achieve the highest perfection, even in this short life, by fully surrendering unto the lotus feet of the Lord. Thus one attains Vaikuṇṭha-loka, where there is neither anxiety nor repeated birth in a material body.

“An intelligent person does not take interest in a place, even in the topmost planetary system, if the pure Ganges of topics concerning the Supreme Lord’s activities does not flow there, if there are not devotees engaged in service on the banks of such a river of piety, or if there are no festivals of sankirtana-yajña to satisfy the Lord [especially since sankirtana-yajña is recommended in this age].
“Bhārata-varṣa offers the proper land and circumstances in which to execute devotional service, which can free one from the results of jñāna and karma. If one obtains a human body in the land of Bhārata-varṣa, with clear sensory organs with which to execute the sankirtana-yajña, but in spite of this opportunity he does not take to devotional service, he is certainly like liberated forest animals and birds that are careless and are therefore again bound by a hunter.”

TEXT 204

krṣṇa-yātṛā-mahotsava-parva nāhi kare
vivahādi-karme se ānanda kari' mare

“They don't celebrate Krṣna's appearance day, but they spend their entire lives celebrating weddings and other family festivals.

The word yātṛā is explained by Śrīdhara Svāmī in his commentary on the words pujā-yātrotsavā-srītān in Śrīmad Bhāgavatam (11.27.50), wherein he says, “The word yātṛā refers to a special function performed by a large group of people, and the word utsava refers to festivals such as Vasanta.” Regarding the words mama parvānunodanam and sarva-vārṣika-parvasu in Śrīmad Bhāgavatam (11.11.36-37) he says: “The word parva refers to festivals like Janmaṣṭamī and regular observances like Cāturmāṣya and Ekādaśi.” And in his explanation on the word mahotsavāḥ in Śrīmad Bhāgavatam (5.19.23) he says: “A mahotsava is a festival in which devotees chant and dance.”

Regarding the word mare: Foolish people who consider their bodies as themselves forget their worshipable Lord. In other words, due to ignorance of their relationship with the Lord, they do not endeavor to please Hari, guru, or Vaiṣṇava, rather they engage in various activities for pleasing their own senses and mind. Therefore they give up the service of Adhokṣaja, or the path of ultimate benefit, and accept the path of temporary enjoyment. They do not travel the path leading to Vaikuntha, or immortality, rather they travel the path to hell, or material existence. In this way they travel through various species and suffer unlimited miseries. The only duty of all living entities is to perform activities for the pleasure of Hari, guru and Vaiṣṇava. As stated in the Śrīmad Bhāgavatam (11.29.8): yān śraddhayācāraṁ mṛtyum mṛtyum jayati durjayam—“by the execution of which a mortal human being will conquer unconquerable death.”

Also in the Śrīmad Bhāgavatam (2.1.4) Śrī Śukadeva speaks to Mahārāja Parīkṣit as follows: “Persons devoid of ātma-tattva do not inquire into the problems of life, being too attached to the fallible soldiers like the body, children and wife. Although sufficiently experienced, they still do not see their inevitable destruction.”

In the Śrīmad Bhāgavatam (3.30.3-14, 18) Lord Kapiladeva speaks the following words to His mother, Devahūti: “The misguided materialist does not know that his very body is impermanent and that the attractions of home, land and wealth, which are in relationship to that body, are also temporary. Out of ignorance only, he thinks that everything is permanent. The living entity, in whatever species of life he appears, finds a particular type of satisfaction in that species, and he is never averse to being situated in such a condition. The conditioned living entity is satisfied in his own particular species of life; while deluded by the covering
influence of the illusory energy, he feels little inclined to cast off his body, even when in hell, for he takes delight in hellish enjoyment. Such satisfaction with one's standard of living is due to deep-rooted attraction for body, wife, home, children, animals, wealth and friends. In such association, the conditioned soul thinks himself quite perfect. Although he is always burning with anxiety, such a fool always performs all kinds of mischievous activities, with a hope which is never to be fulfilled, in order to maintain his so-called family and society. He gives heart and senses to a woman, who falsely charms him with māyā. He enjoys solitary embraces and talking with her, and he is enchanted by the sweet words of the small children. The attached householder remains in his family life, which is full of diplomacy and politics. Always spreading miseries and controlled by acts of sense gratification, he acts just to counteract the reactions of all his miseries, and if he can successfully counteract such miseries, he thinks that he is happy. He secures money by committing violence here and there, and although he employs it in the service of his family, he himself eats only a little portion of the food thus purchased, and he goes to hell for those for whom he earned the money in such an irregular way. When he suffers reverses in his occupation, he tries again and again to improve himself, but when he is baffled in all attempts and is ruined, he accepts money from others because of excessive greed. Thus the unfortunate man, unsuccessful in maintaining his family members, is bereft of all beauty. He always thinks of his failure, grieving very deeply. Seeing him unable to support them, his wife and others do not treat him with the same respect as before, even as miserly farmers do not accord the same treatment to their old and worn-out oxen. The foolish family man does not become averse to family life although he is maintained by those whom he once maintained. Deformed by the influence of old age, he prepares himself to meet ultimate death. Thus the man, who engaged with uncontrolled senses in maintaining a family, dies in great grief, seeing his relatives crying. He dies most pathetically, in great pain and without consciousness.”

TEXT 205

tomāra se jīva, prabho, tumī se rākṣitā
ki balība āmarā, tumī se sarva-pitā

“O Lord, the living entities are Your parts and parcels, and You are their protector and supreme father.”

The words tomāra se jīva are explained as follows: Lord Viṣṇu is the supreme consciousness and the supreme controller, or the Supersoul, and the living entities are all controlled by Him and possess minute consciousness. Therefore they are constitutionally Vaiṣṇavas or subordinate to Him. As confirmed in the Bhagavad-gītā (15.7): mamaivaṁśo jīva-loke jīva-bhūtah sanātanaḥ—“The living entities in this conditioned world are My eternal fragmental parts.”

TEXT 206

ei-mata bhaṭṭa-gaṇa sabāra kuśala
cintena-gāyena krṣṇacandrera maṅgala

In this way, the devotees always desire the welfare of the living entities, and
they pray to Lord Kṛṣṇa on their behalf.

TEXT 207

śrī kṛṣṇa-caitanya nityānanda-cānda jāna
vrndāvana dāsa tachu pada-yuge gāna

Accepting Śrī Caitanya and Nityānanda Prabhu as my life and soul, I,
Vṛndāvana dāsa, sing the glories of Their lotus feet.

Thus ends the English translation of the Gaudīya-bhāṣya of Śrī Caitanya-bhāgavata,
Chapter Eight, entitled “The Disappearance of Jagannātha Miśra.”

Chapter Nine
Nityānanda's Childhood Pastimes
and Travels to Holy Places

This chapter describes the various dramas related to Śrī Kṛṣṇa, Rāma, and Vāmana
that Śrīmad Nityānanda Prabhu enacted up to His twelfth year and His subsequent
travel to the holy places up to the age of twenty.
On the order of Śrī Gaura-Kṛṣṇa, Śrī Anantadeva personally appeared in the village
of Ekacākā, in the district of Rādhā-deśa, from the womb of Padmāvatī, the wife of
Hādo Ojhā, as Śrī Nityānanda-candra. In the wake of His appearance, all the
prevalent inauspicious symptoms were totally uprooted.
In His childhood pastimes, Śrīmad Nityānanda Prabhu and His associate childhood
friends remained engaged in imitating various pastimes of Lord Kṛṣṇa. Sometimes
He and His friends would form the assembly of the demigods, and someone
dressed as mother earth, burdened by the atrocities of the demons, would come
before that assembly and offer prayers. At that time Śrīmad Nityānanda Prabhu
and the boys who were part of that assembly would go to the bank of a river and
pray to Lord Kṣirodakaśāyī. Thereafter, a boy acting as Kṣirodakaśāyī would
announce from a hidden place, “I will soon appear in Mathurā Gokula in order to
diminish the burden of the earth.” At other times they imitated the various
Dvāpara pastimes of Kṛṣṇa like the marriage of Vasudeva and Devaki, the birth of
Kṛṣṇa in the prison cell, Vasudeva's taking Kṛṣṇa to the house of Nanda,
Vasudeva's return with Mahāmāyā, the daughter of Yaśodā, the killing of Pūtanā,
the breaking of Śakata, Kṛṣṇa's stealing butter and milk from the house of the
cowherds, the killing of Dhenuka, Agha, and Bakāsura, tending the cows, lifting
Govardhana, stealing the gobhis' clothes, Kṛṣṇa's bestowing mercy on the wives of
the sacrificial brahmans, Nārada's giving advice to Kamsa in a secluded place, and
the killing of the elephant Kuvalaya, the wrestlers Cāṇūra and Muṣṭika, and
Kamsa. Sometimes in the form of Vāmana, He deceived Bali; sometimes while
enacting the pastimes of Rāma, He would gather His friends to form an army of
monkey soldiers and build a bridge; He would personally play the role of
Lakṣmana and approach Sugrīva with bow and arrows in His hands; in the form of
Rāma, He would diminish the pride of Paraśurāma; and while enacting the killing
of Indrajit, He would fall unconscious in the mood of Lakṣmana having been hit
by Indrajit's powerful arrow until Hanumān brought medicine, under His previous
directions, and revived Him. In this way He exhibited pastimes of the various incarnations of the Lord.

In this way Śrīmad Nityānanda Prabhu engaged in enacting various pastimes up to the age of twelve. Thereafter, on the pretext of purifying Himself, He traveled to the holy places of Āryāvarta and Dāksinātya up to the age of twenty. He then came to Navadvīpa and met His own Lord, Śrī Gaurasundara. In the course of visiting the holy places, Nityānanda Prabhu met Śrīmaṇ Śrīmad Mādhavendra Puri, Śrīpāda Īśvara Puri, and Śrīla Brahmānanda Puri. In this way Śrīmad Nityānanda Prabhu passed a few days discussing topics of Kṛṣṇa with Śrīmaṇ Śrīmad Mādhavendra Puri, who was accompanied by his disciples. Thereafter He proceeded to Setubandha, Dhanus-tīrtha, Māyāpuri, Avantī, Godāvari, Jiyada-nṛsimha, Devapuri, Trimalla, Kūrmakṣetra, and many other holy places before arriving in Nilācāla. At Nilācāla, He saw Śrī Jagannāthadeva, the source of the catur-vyūha, and became overwhelmed in ecstasy. From Śrī Kṣetra, He returned to Śrī Mathurā. This chapter ends with an explanation of why He did not exhibit the pastime of distributing the holy names and love of God at that time and a glorification of Śrī Nityānanda Prabhu, who is nondifferent from the omnipotent Baladeva.

TEXT 1

jaya jaya śrī-krṣna-caitanya kṛpā-sindhu
jaya jaya nityānanda agatira bandhu

All glories to Śrī Kṛṣṇa Caitanya, who is an ocean of mercy! All glories to Śrī Nityānanda Prabhu, who is the friend of those who are ignorant of the goal of life.

TEXT 2

jaya dvaita-candrera jivana-dhana-prāṇa
jaya śrīnivāsa-gadādharera nīdhāna

All glories to He who is the life, wealth, and soul of Śrī Advaitacandra. All glories to He who is the shelter of Śrīvāsa and Gadādhara.

TEXT 3

jaya jagannātha-sacī-putra viśvambhara
jaya jaya bhaṭṭa-vṛnda priya anucara

All glories to Lord Viśvambhara, the son of Śacī and Jagannātha. All glories to the devotees, who are the beloved associates of the Lord.

TEXT 4

pūrve prabhu śrī-ananta caitya-ājñāya
rādhe avatīrṇa hai' āchenā lilāya

On the order of Lord Caitanya, Śrī Anantadeva had already appeared in Rādha-
deśa and was engaged in various pastimes.

In this connection one should refer to the Ādi-khaṇḍa, Chapter Two, verses 31, 38-40, and 228-230. The word līlāya means “by manifesting His own eternal transcendental pastimes in this material world,” in other words, “by His own sweet will.”

**TEXT 5**

hāḍo-ōjhā nāme pitā, mātā padmāvatī
eka-cākā-nāme grāma gaudeśvāra yathī

His father’s name was Hāḍai Ojhā, and His mother was Padmāvatī. Śrī Nityānanda Prabhu appeared in the village of Ekacākāra as the Lord of the Gaudīya Vaiṣṇavas.

The surname Ojhā is a corruption of the name Upādhyāya, which is used by the Maithila brāhmaṇas. For descriptions of Hāḍāi Pandita and Padmāvatī one may refer to Ādi-khaṇḍa, Chapter Two, verse 39. For a description of Ekacākāra, one may refer to Ādi-khaṇḍa, Chapter Two, verse 38. The word gaudeśvāra refers to Śrī Nityānanda Prabhu, who is the Lord and master of the Gaudīyas. Śrī Nityānanda Prabhu destroys the living entities’ anarthas, or unwanted things, and awards to the Gaudīyas the supreme destination of service in the pure transcendental rasas of vātsalya, sakhyā, and dāśyā. The word yathī refers to Maureśvara Yathī. The village Maureśvara, or Mayureśvara, was a famous trade center for silk cocoons and silk thread. In some persons’ opinion this place was famous for its Śiva-linga. Another reading for the word yathī is tathī, which is derived from the word tatha or tathāya [meaning “there”] and is commonly used in ancient Bengali prose.

**TEXT 6**

śīśu haite sūsthira subuddhi gunavān
jiniṇā kandarpa koṭi lāvanyera dhāma

From His childhood, Lord Nityānanda was sober, intelligent, and the abode of all good qualities. His charming loveliness defeated that of millions of Cupids.

**TEXT 7**

sei haite rādhe haila sarva-sumangala
durbhikṣa-dārīdṛya-dōsa khaṇḍīla sakalā

The entire district of Rādha-deśa was filled with auspiciousness and devoid of famine and poverty from the time of His birth.

One should refer to Ādi-khaṇḍa, Chapter Two, verse 133 and Ādi-khaṇḍa, Chapter Four, verses 47-48. On the appearance of Śrī Nityānanda Prabhu, the absence of kīrtana and destitution in the form of materialistic pride were destroyed and the chanting of Kṛṣṇa’s holy names and the propensity for His service were awakened in the hearts of people.
TEXT 8
ye dine janmilà navadvipe gauracandra
rādhe thāki' hunkāra karilā nityānanda

The day that Lord Gauracandra appeared in Navadvipa, in Rādha-deśa Lord Nityānanda roared loudly.

TEXT 9
ananta-brahmānda vyāpta haila hunkāre
mūrchāgata haila yena sakala-samsāre

His roar spread throughout innumerable universes, and people of the entire world were practically rendered unconscious.

TEXT 10
katho loka balileka,—“haila vajrapāta”
katho loka mānileka parama utpāta

Some people said it was a thunderbolt, while others thought it was a great calamity.

TEXT 11
katho loka balileka,—“jānilun kārana
gauḍēśvara-gosāṇa haila garjana”

Other people said, “We know the cause. It was the loud roaring of Nityānanda Gosvāmī, the Lord of the Gauḍīyas.”

The word gauḍēśvara-gosāṇa is explained as follows: Dāmodara Svarūpa, Mahāprabhu's dvitiya-svarūpa, or second form, along with his two friends, Rūpa and Śanātana, were the proprietors of service to Kṛṣṇa in the conjugal rasa. They are also Gauḍēśvara, or Gauḍiyēśvara; that is why Śrī Nityānanda Prabhu has been properly addressed as Gauḍēśvara Gosvāmī.

TEXT 12
ei-mata sarva loka nānā-kathā gāya
nityānade keha nāhi cinila māyāya

In this way people had different opinions about what had happened, but no one could recognize Lord Nityānanda due to the influence of His illusory energy.

The word māyāya refers to the influence of the illusory external energy of Śrī Nityānanda Prabhu—who is nondifferent from Śrī Baladeva, the source of all Viṣṇu expansions—that bewilders the marginal living entities. Those who are
under the control of the covering and throwing propensities of Lord Viṣṇu's illusory energy cannot understand the truth regarding Śrī Nityānanda. Some illusioned living entities say that Śrī Nityānanda Prabhu was a Maithila brāhmaṇa, some say that He married into the house of Bengali Rādhā brāhmaṇas, and others say that He was born in a low-class family. By such deceptive propositions created by māyā, the truths regarding Śrī Nityānanda are not understood. Moreover, others who are controlled by material intelligence also say that the semidescendants of Nityānanda Prabhu's son, Virabhadra, are as powerful as Śrī Nityānanda, and therefore on the basis of their seminal birth they are on the same level as the Supreme Lord. If this were the fact, then why did this line come under the control of materialistic fruitive sārtaṣ who are engaged in enjoying the fruits of temporary activities? Yet others say that the three sons of Virabhadra were simply His disciples, because their sons were born in the villages of Bārudigān and Batavyālīgān and therefore by worldly consideration they cannot be considered seminal sons of Virabhadra. Persons with material conceptions, being covered and thrown by the illusory external energy of Śrī Nityānanda Prabhu, endeavor to establish a mundane relationship with Him. Such people try to include and count Nityānanda Prabhu among the conditioned living entities and thus invite severe offense. This is Śrī Nityānanda-Baladeva's mysterious pastime of deceiving the demons.

TEXT 13

ḥena mate āpanāṁ lukāiṁ nityānanda
śīṣu-gana-saṅge khelā kareṇa ānanda

Nityānanda remained hidden as He enjoyed childhood pastimes with the other children.

TEXT 14

śīṣu-gana-saṅge prabhu yata kridā kare
śrī-krṣnera kārya āra nāhi sphūre

The pastimes that the Lord enjoyed with His childhood friends were all related to the activities of Lord Krṣṇa.

While Śrī Nityānanda Rāma Prabhu sported with His boyfriends, they would enact the pastimes of Gokula, Mathurā, and Dvārakā. In this way He fulfilled the desires and assisted in the pastimes of His Lord, Śrī Gaura-Krṣṇa.

TEXT 15-17

deva-sabhā kareṇa miliyā śīṣu-gane
prthivirā rūpe keha kare nivedane
tabe prthvi laiyā sabe nadi-tire yāya
śīṣu-gaṇa meliṁ stuti kare ārdhvarāya
kona śīṣu lukāiyā ārdhya kariṁ bole
“janmibāṇa giyā āmi mathurā-gokule”

He and His friends formed an assembly of demigods, and one of them acting as mother earth offered prayers to them. They then led mother earth to the riverbank, and the children all began to offer prayers. Then one of the boys hidden from view loudly declared, “I will soon take birth in Mathurā, Gokula.”

The word deva-sabhā refers to the assembly of the demigods known as Sudharmā. The word nādi-tire means “on the shore of the Milk Ocean.” In the Śrīmad Bhāgavatam (10.1.17-23) Śrī Śukadeva Gosvāmī speaks to Parīksit Mahārāja as follows: “Once when mother earth was overburdened by hundreds of thousands of military phalanxes of various conceited demons dressed like kings, she approached Lord Brahmā for relief. Mother earth assumed the form of a cow. Very much distressed, with tears in her eyes, she appeared before Lord Brahmā and told him about her misfortune. Thereafter, having heard of the distress of mother earth, Lord Brahmā, with mother earth, Lord Śiva and all the other demigods, approached the shore of the ocean of milk. After reaching the shore of the ocean of milk, the demigods worshiped the Supreme Personality of Godhead, Lord Viṣṇu, the master of the whole universe, the supreme God of all gods, who provides for everyone and diminishes everyone’s suffering. With great attention, they worshiped Lord Viṣṇu, who lies on the ocean of milk, by reciting the Vedic mantras known as the Puruṣa-sūkta. While in trance, Lord Brahmā heard the words of Lord Viṣṇu vibrating in the sky. Thus he told the demigods: ‘O demigods, hear from me the order of Kṣirodakaśāyī Viṣṇu, the Supreme Person, and execute it attentively without delay.’ Lord Brahmā informed the demigods: ‘Before we submitted our petition to the Lord, He was already aware of the distress on earth. Consequently, for as long as the Lord moves on earth to diminish its burden by His own potency in the form of time, all of you demigods should appear through plenary portions as sons and grandsons in the family of the Yadus. The Supreme Personality of Godhead, Śrī Kṛṣṇa, who has full potency, will personally appear as the son of Vasudeva.’”

TEXT 18

kona-dina niśā-bhāge sīṣu-gana laiyā
vasudeva-devakīra karāyena viyā

One evening the Lord and His friends enacted the marriage of Vasudeva and Devaki.

TEXT 19

bandi-ghara kariyā atyanta niśā-bhāge
kṛṣna-janma karāyena, keha nāhi jāge

Then, late one night, while everyone slept, they made a prison and enacted the birth of Lord Kṛṣṇa.

The phrase kṛṣna-janma karāyena—“enacted the birth of Lord Kṛṣṇa,” is elaborated in the Śrīmad Bhāgavatam (10.3.8) as follows: “Then the Supreme
Personality of Godhead, Viṣṇu, who is situated in the core of everyone's heart, appeared from the heart of Devakī in the dense darkness of night, like the full moon rising on the eastern horizon, because Devakī was of the same category as Śrī Kṛṣṇa.”

The phrase keha nāhi jāge—“while everyone slept,” is explained in the following passage of Śrīmad Bhāgavatam (10.3.48): “By the influence of Yogamāyā, all the doorkeepers fell fast asleep, their senses unable to work, and the other inhabitants of the house also fell deeply asleep.”

TEXT 20

gokula srjīyā tathī ānena krṣnere
mahāmāyā dilā laiyā bhāndilā kamsere

They created a Gokula, and Kṛṣṇa was taken there and exchanged with Mahāmāyā, thereby tricking King Kamsa.

The pastimes mentioned in this verse are described in the Śrīmad Bhāgavatam (10.3.51-52) as follows: “When Vasudeva reached the house of Nanda Mahārāja, he saw that all the cowherd men were fast asleep. Thus he placed his own son on the bed of Yaśodā, picked up her daughter, an expansion of Yogamāyā, and then returned to his residence, the prison house of Kamsa. Vasudeva placed the female child on the bed of Devakī, bound his legs with the iron shackles, and thus remained there as before.”
The words dilā laiyā—“gave and took” refer to the point of view of Yaśodā, the resident of Vraja. In this drama the child playing Yaśodā gave the child playing Mahāmāyā to the child playing Vasudeva and took the child playing Kṛṣṇa from him.

Another reading of this passage is laiyā diyā—“took and gave,” which would then refer to the point of view of Vasudeva, the resident of Mathurā prison. In that case the child playing Vasudeva took the child playing Mahāmāyā from the child playing Yaśodā and gave the child playing Kṛṣṇa to her.

TEXT 21

kona śīṣu sājāyena pūtanāra rūpe
keha stana pāna kare uṭhi' tā'ra buke

Another time they dressed someone as Pūtanā, and someone climbed on her chest to suck her breast.

Regarding Kṛṣṇa's drinking milk from Pūtanā's breast, the Śrīmad Bhāgavatam (10.6.10) states: “On that very spot, the fiercely dangerous Rākṣasī Pūtanā took Kṛṣṇa on her lap and pushed her breast into His mouth. The nipple of her breast was smeared with a dangerous, immediately effective poison, but the Supreme Personality of Godhead, Kṛṣṇa, becoming very angry at her, took hold of her breast, squeezed it very hard with both hands, and sucked out both the poison and her life.”

TEXT 22
kona-dina sīsu-sange nalakhadi diyā
śakaṭa gadiyā tāhā phelena bhāngiyā

One day Nityānanda and His boyfriends made a śakaṭa, or handcart, out of reeds and then broke it.

The word nalakhādi refers to a type of tall grass in the form of hard hollow sticks, also known as reeds.
Breaking the handcart is described in the Śrīmad Bhāgavatam (10.7.7-8) as follows: “Lord Śrī Kṛṣṇa was lying down underneath the handcart in one corner of the courtyard, and although His little legs were as soft as leaves, when He struck the cart with His legs, it turned over violently and collapsed.”

TEXT 23

nikaṭe vasaye yata goyālāra ghare
alaksite sīsu-sange gīyā curi kare

Another day the Lord and His friends stole from the houses of the neighboring cowherd men.

The word goyālā comes from the word goala, which is a corruption of the Sanskrit word gopāla.
Regarding Kṛṣṇa's stealing butter from the houses of the cowherd men, in the Śrīmad Bhāgavatam (10.8.29) the gopiś complaine to mother Yaśodā about Kṛṣṇa in the following words: steyam svādv atty atha dadhi-payah kalpitaḥ steyā-yogaḥ—“Sometimes He devises some process by which He steals palatable curd, butter and milk, which He then eats and drinks.”

TEXT 24

tān‘re chādi’ sīsu-gaṇa nāhi yāya ghare
rātri-dina nityānanda-samḥati vihare

The boys never left Nityānanda's association to go home, but continued sporting with Him day and night.

TEXT 25

yāhāra bālaka, tārā kichu nāhi bole
sabe sneha kariyā rākhena laiyā kole

The children's parents did not complain, rather they would affectionately embrace Nityānanda.

TEXT 26

sabe bole,—“nāhi dekhi hena divya khelā
kemane jānila sīsu eta kṛṣṇa-lilā?”
They said, “We have never seen such transcendental sports. How does this child know so many of Kṛṣṇa's pastimes?”

TEXT 27

kona-dina patrera gadiyā nāga-gaṇa
jale yāya laiyā sakala sīṣu-gaṇa

One day the Lord made snakes out of leaves and then took His friends to the water.

In this verse the word nāga-gaṇa refers to the replicas of Kāliya and the other serpents, and the word jale refers to the water of the lake within the Yamunā.

TEXT 28

jhānapa diyā pade keha aceṣta haiyā
caitanya karāya päche āpāni āsiyā

One of them jumped into the water and remained there inert. Later, the Lord brought him back to consciousness.

This pastime is described in the Śrīmad Bhāgavatam (10.15.47-52) as follows: “Once, surrounded by His boyfriends, Kṛṣṇa went without Balarāma to the Yamunā River, where the cows and cowherd boys became afflicted by thirst and were feeling acute distress from the glaring summer sun. When they drank the water of the Yamunā River that had been contaminated by the serpent's poison, all the cows and boys lost their consciousness and fell lifeless at the water's edge. At that time Lord Kṛṣṇa, the master of all masters of mystic potency, felt compassion for them and immediately brought them back to life by showering His nectarean glance upon them.”

TEXT 29

kona-dina tālavane sīṣu-gana laiyā
sīṣu-sange tāla khāya dhenuka māriyā

Another day the Lord and His friends went to Tālavana, where they killed Dhenukāsura and then ate tāla fruits.

In the Śrīmad Bhāgavatam (10.15.21) Tālavana is described as su-mahad vanam tālāli-sankulam—“a very great forest filled with rows of palm trees.” The words dhenuka māriyā mean “by killing the demon Dhenuka.” This pastime is described in the Śrīmad Bhāgavatam (10.15.32) as follows: “Lord Balarāma seized Dhenuka by his hooves, whirled him about with one hand and threw him into the top of a palm tree. The violent wheeling motion killed the demon.”

TEXT 30

sīṣu-sange goṣṭhe giyā nānā-krīḍā kare
baka-aṅgha-vatsāsura kari' tāhā māre
Nityānanda and His childhood friends went into the fields and enjoyed various pastimes such as the killing of Bakāsura, Aghāsura, and Vatsāsura.

Regarding goṣṭhe nāṇā-kriḍā—“various pastimes in the pasturing fields,” the Śrīmad Bhāgavatam (10.11.39-40) states: “Sometimes Kṛṣṇa and Balarāma would play on Their flutes, sometimes They would throw ropes and stones devised for getting fruits from the trees, sometimes They would throw only stones, and sometimes, Their ankle bells tinkling, They would play football with fruits like bael and amalaki. Sometimes They would cover Themselves with blankets and imitate cows and bulls and fight with one another, roaring loudly, and sometimes They would imitate the voices of the animals.”

The killing of Bakāsura is described in the Śrīmad Bhāgavatam (10.11.51) as follows: “When Kṛṣṇa, the leader of the Vaiṣṇavas, saw that the demon Bakāsura, the friend of Kamsa, was endeavoring to attack Him, with His arms He captured the demon by the two halves of the beak, and in the presence of all the cowherd boys Kṛṣṇa very easily bifurcated Him, as a child splits a blade of virana grass. By thus killing the demon, Kṛṣṇa very much pleased the denizens of heaven.”

The killing of Aghāsura is described in the Śrīmad Bhāgavatam (10.12.30-31) as follows: “When the invincible Supreme Personality of Godhead, Kṛṣṇa, heard the demigods crying ‘Alas! Alas!’ from behind the clouds, He immediately enlarged Himself within the demon's throat, just to save Himself and the cowherd boys, His own associates, from the demon who wished to smash them. Then, because Kṛṣṇa had increased the size of His body, the demon extended his own body to a very large size. Nonetheless, his breathing stopped, he suffocated, and his eyes rolled here and there and popped out. The demon’s life air, however, could not pass through any outlet, and therefore it finally burst out through a hole in the top of the demon's head.”

The killing of Vatsāsura is described in the Śrīmad Bhāgavatam (10.11.43) as follows: “Thereafter, Śrī Kṛṣṇa caught the demon by the hind legs and tail, twirled the demon's whole body very strongly until the demon was dead, and threw him into the top of a kapittha tree, which then fell down, along with the body of the demon, who had assumed a great form.”

TEXT 31

vikāle āise ghara goṣṭhira sahite
śiśu-gaṇa-saṅge śrṅga bāte bāte

In the afternoon the Lord and His associates returned home blowing buffalo horns.

The musical instrument śrṅga is made from a horn and is called śingā and viśāna. Bāte bāte comes from the word bāya, which is a corruption of the word vādana, which is a corruption of the Sanskrit verb vādi.

TEXT 32

kona-dina kare govardhana-dhara-lilā
vrndāvana raci’ kona-dina kare khelā
One day they enjoyed the pastimes of lifting Govardhana Hill, and another day they created a Vṛndāvana, wherein they enjoyed various sports.

The phrase **govardhana-dhara-līlā**—“lifting Govardhana Hill” is described in the *Śrīmad Bhāgavatam* (10.25.19) as follows: “Lord Kṛṣṇa picked up Govardhana Hill with one hand and held it aloft just as easily as a child holds up an umbrella.” The word *rācī* means “created.”

**TEXT 33**

*kona-dina kare gopīra vasana-harana*
*kona-dina kare yajña-patni-daraśana*

One day they enacted Kṛṣna's pastime of stealing the *gopīs'* clothes, and another day they enacted His meeting the wives of the *brāhmaṇas*.

Regarding *gopīra vasana-harana*—“stealing the *gopīs'* clothes,” one should see *Śrīmad Bhāgavatam* (10.22.1-28).
Regarding *yajña-patni-daraśana*—“meeting the wives of the *brāhmaṇas*,” one should see *Śrīmad Bhāgavatam* (10.23.18-32).

**TEXT 34**

*kona śisu nārada kācaye dādi diyā*
*kamsa-sthāne mantra kahe nibhṛte vasiyā*

On one occasion a boy dressed as Nārada with a beard and gave Kamsa some confidential information.

The word *kācaye* is derived from the Hindi word *kācha* (*kaccha*) or from the word *kācā*, which is derived from the Sanskrit verb *kac* (meaning “tie”). Kācā is used to indicate a person dressing as another person or a fictitious character in a drama or, in other words, depicting a pastime, sporting, joking, or dancing.
The word *dādi* comes from the Sanskrit word *dādhi*, which means “beard.”
Previously, when someone played the part of Nārada Muni, he would wear a white beard, and this practice is still current. Following this tradition, pictures are also made in the same way.
*Kamsa-sthāne (nāradera) mantra*—“Nārada's advice to Kamsa” is found in the *Śrīmad Bhāgavatam* (10.36.17). After Kamsa's demoniac friends were killed, Nārada one day went before Kamsa and spoke as follows: “Yaśodā's child was actually a daughter, and Kṛṣṇa is the son of Devaki. Also, Rāma is the son of Rohini. Out of fear, Vasudeva entrusted Kṛṣṇa and Balarāma to his friend Nanda Mahārāja, and it is these two boys who have killed your men.”
The word *mantra* refers to a confidential presentation related to a deity or a negotiation, a political deliberation, an argument, or a secret council.

**TEXT 35**

*kona-dina kona śisu akrūrera veṣe*
*laityā yāya rāma-kṛṣṇe kamsera nideṣe*
Another day one boy dressed as Akrūra and took Kṛṣṇa and Balarāma to Kamsa's capital.

Regarding Akrūra bringing Balarāma and Kṛṣṇa to Mathurā on the order of Kamsa, the Śrīmad Bhāgavatam (10.36.30, 37) states: “Please go to Nanda's village, where the two sons of Ānākadundubhi are living, and without delay bring Them here on this chariot. Now that you understand my intentions, please go at once and bring Kṛṣṇa and Balarāma to watch the bow sacrifice and see the opulence of the Yadus' capital.” And in Śrīmad Bhāgavatam (10.38.1): “After passing the night in the city of Mathurā, the high-minded Akrūra mounted his chariot and set off for the cowherd village of Nanda Mahārāja.”

TEXT 36

āpani ye gopi-bhāve kareṇa krandana
nadi vahe hena, saba dekhe sīsu-gana

As Nityānanda cried in the mood of the gopīs, it appeared to His friends that a river was flowing from His eyes.

Regarding the phrase gopi-bhāve krandana—“crying in the mood of the gopīs,” one should refer to Śrīmad Bhāgavatam, Tenth Canto, Chapters 30 and 31.
The words nadi vahe indicate that tears flowed from their eyes like a river.

TEXT 37

viṣṇu-māyā-mohe keha lakhite nā pāre
nityānanda-sānge saba bālaka vihare

Due to the influence of Viṣṇu's illusory energy, no one could recognize Nityānanda as He enjoyed pastimes with His friends.
The word lakhite comes from the word lakhā (used in ancient Bengali poems), which is derived from the Sanskrit verb lakṣa, meaning “to watch” or “to see.”

TEXT 38

madhupuri raciyā bhramena sīsu-range
keha haya māli, keha māla pare range

The children arranged a city of Mathurā and then wandered through its streets. Someone played the role of a gardener, and someone accepted a flower garland from him.

TEXT 39

kubjā-veśa kari' gandha pare tā'ra sthāne
dhanuka gadiyā bhānge kariyā garjane

Someone dressed as Kubjā and sandalwood pulp was accepted from her. A large bow was made and they all shouted in joy when it was broken.
Madhupuri (Mathurā) was previously the residence of the demon Madhu. His son, Lavanāsura, was killed by Śatrughna in Tretā-yuga. The words kubjāra sthāne gandha pare—“accepting sandalwood pulp from Kubjā” are explained in the Śrīmad Bhāgavatam (10.42.3-4) as follows: “Kubjā said, ‘Who else but You two deserve my sandalwood pulp?’ Saying this, Kubjā smeared generous amounts of sandalwood pulp on both Kṛṣṇa and Balarāmā.” The meaning of the second line of this verse is found in the following words from the Śrīmad Bhāgavatam (10.42.17-18): “ Easily lifting the bow with His left hand, Lord Kṛṣṇa strung it in a fraction of a second as the King's guards looked on. He then powerfully pulled the string and snapped the bow in half, just as an excited elephant might break a stalk of sugar cane. The sound of the bow's breaking filled the earth and sky in all directions. Upon hearing it, Kamsa was struck with terror.”

TEXT 40
kuvalaya, cāṇūra, muṣṭika-malla mārī'kaṁsa kari' kāhare pādena cule dhari'

They enacted the pastimes of killing the Kuvalaya elephant and the wrestlers, Cāṇūra and Muṣṭika. Thereafter Kamsa was grabbed by the hair and thrown to the ground.

The word kuvalaya refers to a king of elephants named Kuvalayāpīḍa, who on the order of Kamsa was stationed near the wrestling arena to kill Kṛṣṇa. In the Śrīmad Bhāgavatam (10.43.13-14) it is stated: “The Supreme Lord Kṛṣṇa, killer of the demon Madhu, confronted the elephant as he attacked. Seizing his trunk with one hand, Kṛṣṇa threw him to the ground. Lord Hari then climbed onto the elephant with the ease of a mighty lion, pulled out a tusk, and with it killed the beast and his keepers.

Cāṇūra is one of the wrestlers appointed by Kamsa to kill Balarāma and Kṛṣṇa. It is stated in the Śrīmad Bhāgavatam (10.44.22-23): “No more shaken by the demon’s mighty blows than an elephant struck with a flower garland, Lord Kṛṣṇa grabbed Cāṇūra by his arms, swung him around several times and hurled him onto the ground with great force. His clothes, hair and garland scattering, the wrestler fell down dead, like a thunderbolt.”

Muṣṭika is one of the wrestlers appointed by Kamsa to kill Balarāma and Kṛṣṇa. In the Śrīmad Bhāgavatam (10.44.24-25) it is stated: “Similarly, Muṣṭika struck Lord Balabhadra with his fist and was slain. Receiving a violent blow from the mighty Lord's palm, the demon trembled all over in great pain, vomited blood and then fell lifeless onto the ground, like a tree blown down by the wind.” The word malla, or mall (“to hold”), means “soldier,” “wrestler,” or “champion.”

TEXT 41
kaṁsa-vadhā kariyā nācaye śīṣu-sānge
sarva-loka dekhi'hāse balakera range

After killing Kamsa, the Lord danced with His friends in such a way that everyone watching began to laugh.

The phrase kaṁsa-vadhā—“killing Kamsa” is described in the Śrīmad Bhāgavatam
(10.44.34, 36-37) as follows: “As Kaṁsa thus raved so audaciously, the infallible Lord Kṛṣṇa, intensely angry, quickly and easily jumped up onto the high royal dais. Lord Kṛṣṇa, whose fearsome strength is irresistible, powerfully seized the demon just as the son of Tārksya might capture a snake. Grabbing Kaṁsa by the hair and knocking off his crown, the lotus-naveled Lord threw him off the elevated dais onto the wrestling mat. Then the independent Lord, the support of the entire universe, jumped onto the King. As a result Kaṁsa lost his life.”

**TEXT 42**

ei-mata yata yata avatāra-lilā  
saba anukarana kariyā kare khelā

In this way Nityānanda and His friends imitated the pastimes of the various incarnations.

**TEXT 43**

kona-dina nityānanda haiyā vāmana  
bali-rājā kari’ chale tāhāna bhuvana

One day Nityānanda dressed like Vāmana and went to cheat Bali Mahārāja out of his kingdom, which covered the three worlds.

The word chale means “to deceive” or “to cheat.” The word bhuvana refers to the three planetary systems. For a description of how Vāmana cheated Bali Mahārāja out of the three worlds, one should read the Śrīmad Bhāgavatam, Eighth Canto, Chapters 18 through 23.

**TEXT 44**

vṛddha-kācē śukra-rūpe keha mānā kare  
bhikṣā lai’ cade prabhu šeše tā’na šire

Someone played the role of the aged Śukrācārya, who forbid Bali from giving the three steps. After accepting the gift, the Lord placed His last step on the head of Bali.

The word vṛddha-kācē means “acting or dressing like an old man.”
The word mānā is formed by the combination of mā (indicating “to show respect”) and nā, or “not,” and thus means “prohibiting” or “forbidding.”
For a description of Śukrācārya’s prohibition to Bali Mahārāja, one should see Śrīmad Bhāgavatam (8.19.30-43 and 8.20.1-15).
The phrase cade tā’ra šire means “climbed on his head;” in other words, after punishing and freeing Bali from bondage, the Lord accepted service as Bali’s doorman. In this regard one should refer to the Śrīmad Bhāgavatam (8.22.35 and 8.23.6, 10).

**TEXT 45**

kona-dina nityānanda setubandha kare
vânera rûpa saba śisu-gâna dhare

One day Nityânanda enacted the pastime of building a bridge across the ocean, with the boys playing the role of monkeys.

A description of the monkeys building the bridge is found in Śrīmad Bhāgavatam (9.10.12, 16) as follows: “Lord Rāmacandra with the monkey soldiers went to the shore of the ocean and after hearing the prayers of the fearful surrendered ocean deity, built a bridge over the ocean by throwing into the water the peaks of mountains whose trees and other vegetation had been shaken by the hands of great monkeys.” One should also refer to the Rāmāyana (Lânkā 22.51-69) and the Mahâbhârata (Vana 282.41-45).

TEXT 46

bherendâra gâcha kâti' phelâyena jale
śisu-gâna meli' jaya raghunâtha' bole

They cut castor oil plants and made a bridge across the water. Then all the boys exclaimed, “Jaya Raghunâtha!”

The bherendâra gâcha, or “castor oil plants,” were uprooted and thrown into the water in imitation of the monkeys' activities of uprooting and throwing many mountain peaks, stones, and trees on the surface of the ocean in order to build a bridge. The word jale refers to the water of the ocean.

TEXT 47

śrî-laksmana-rûpa prabhu dhariyā âpane
dhanu dhari' kope cale sugrîvera sthåne

Nityânanda accepted the role of Laksmana, who angrily went with a bow in His hand to chastise Sugrîva.

For the meaning of the second line of this verse one should see the Râmâyana (Kiskindhâ 31.10-30).

TEXT 48-49

“âreśe vânârâ, mora prabhu duḥkha pâya
prâna nā laimu yadi, tabe jhâta âya
mâlyavâm-parvate mora prabhu pâya duḥkha
nâri-gaṇa laiyâ, beṭâ, tumi kara sukha?”

“O king of the monkeys, My Lord is in distress. Come quickly, or I'll kill you! How can you sit here enjoying with women while He is lamenting on Mâlyavâm Mountain?”

For an elaboration on these two verses, see the Râmâyana (Kiskindhâ 34.7-19). Although the Râmâyana, Kiskindhâ-kânda, Chapter 28, verse 1, mentions Mâlyavâm Mountain, in Chapter 27, verses 1 and 29 this mountain is referred to as
Prasravaṇa Mountain. In the Mahābhārata, Vana-parva, Chapter 279, verses 26 and 40, and Chapter 281, verse 1, this mountain is also referred to as Mālyavān.

TEXT 50

kona-dina krūddha haiyā paraśurāmëre
"mora doṣa nahi, vipra, pālāha satvare"

Another day Lord Nityānanda spoke in anger to Paraśurāma, “O brāhmaṇa, I am not at fault. Leave here at once.”

The incident concerning Śrī Rāmacandra's angry statements to Paraśurāma is described in the Śrimad Bhāgavatam (9.10.7) as follows: “While returning from Śiṭā's home after gaining her at the assembly of competitors by breaking Śiva's bow, Lord Rāmacandra met Paraśurāma who was agitated from hearing the tumultuous sound of the breaking of the bow. Although Paraśurāma was very proud, having rid the earth of the royal order twenty-one times, his pride was vanquished by the Lord, who appeared to be a kṣatriya of the royal order.” One should also refer to the Rāmāyana, Ādi-kāṇḍa, Chapter 76, and the Mahābhārata, Vana-parva, Chapter 99, verse 42-55 and 61-64.

The phrase mora doṣa nahi—“I am not at fault” is explained as follows: Being angered by the heroic words of Paraśurāma, Lord Rāmacandra took the Vaiṣṇava bow and arrows from his hands and spoke to him as follows: “I wish to vanquish your free movement earned on the strength of austerities and your unrivaled dominion over the earth. You cannot blame Me for this.”

TEXT 51

lakṣmanera bhāve prabhu haya sei-rūpa
bujhite nā pāre sīṣu mānaye kautuka

Lord Nityānanda was absorbed in the mood of Lākṣmaṇa. The boys, however, could not understand this and thought it was just a game.

In this verse the word bhāve means “in the mood of” or “in the nature of.”

TEXT 52

pańca-vānarera rūpe bule sīṣu-gana
vārtā jijhāsaye prabhu haiyā lākṣmaṇa

On another occasion, five boys took the role of monkeys and the Lord took the role of Lākṣmaṇa.

The pańca-vānarera, or five monkeys, are the king, Sūgrīva, and his four ministers—Hanumān, Nala, Nila, and Tara (Rāmāyana, Kiṣkindhā-kāṇḍa, 13.4) or Hanumān, Jāmbavān, Mainda, and Dvīvida (Mahābhārata, Vana-parva, 279.23).

TEXT 53

“ke torā vānarā saba, bula' vane-vane
āmi—raghunātha-bhṛtya, bola mora sthāne”
“Who are you monkeys, wandering in the forest? I am the servant of Rāmacandra. Tell Me who you are.”

TEXT 54

tā'rā bole,—“āmarā vālira bhaye buli
dehhāha śrī-rāmacandra, lāi pada-dhāli”

They replied, “We are wandering out of fear of Vāli. Please take us to Rāmacandra. We wish to take the dust of His lotus feet.”

TEXT 55

tā'sabāre kole kari' āise laiyā
śrī-rāma-carane pāde dandavat haiyā

The Lord embraced them and led them to Rāmacandra, whereupon they all fell at His feet.

For an elaboration on verses 52-55, one should refer to the Rāmāyaṇa, Kiśkindhā-kāṇḍa, Chapters 2 and 4 and the Mahābhārata (Vana 279.9-11).

TEXT 56

indrajit-vadha-lilā kona-dina kare
kona-dina āpane lakṣmana-bhāve hāre

One day the Lord enacted the pastime of killing Indrajit, the son of Rāvana, and one day, in the mood of Lakṣmana, He accepted defeat.

One may refer to the Rāmāyaṇa (Lankā 88.64, 91.68-72) and the Mahābhārata (Vana 288.15-24) for an elaboration on indrajit-vadha-lilā, the killing of Indrajit. The pastime of lakṣmana-bhāve hāre, “accepting defeat as Lakṣman,” is found in the Rāmāyaṇa, Lankā-kāṇḍa, Chapters 45, 49, 50, and 73 and in the Mahābhārata (Vana 287.20-26 and 288.1-7).

TEXT 57

vibhiṣana kariyā ānena rāma-sthāne
lankēśvara-abhiśeka kareṇa tāhāne

Someone in the role of Vibhiṣana was brought before Rāmacandra, and Rāma performed his abhiśeka, or coronation, installing him as the King of Lankā.

A description of Vibhiṣana’s arrival in Rāma’s camp and his coronation as the King of Lankā is found in the Rāmāyaṇa (Lankā 18.39 and 19.25-26) and in the Mahābhārata (Vana 282.46, 49).

TEXT 58

kona śīśu bole,—“munī āilun rāvaṇa
śakti-śela-hāni ei, samvara' lakṣmaṇa!"

One boy said, “I am the mighty Rāvana. Now I'm releasing the śakti-śela weapon. Stop it if You can, Laksmana!”

The word hāni (from the hā dhātu) means “to release,” “to throw,” “to beat,” or “to hit.” The word samvara means “to stop,” “to control,” “to check,” “to save,” “to halt,” “to obstruct,” “to suppress,” “or to curb the movement of.”

TEXT 59

*eta bali’ padma-puspa mārila pheliya*
lakṣmaṇera bhāve prabhu paḍilā ḍhaliya*

Saying this, the boy threw a lotus flower at Nityānanda, and in the mood of Lakṣmaṇa, He fell to the ground.

The phrase padma-puspa refers to the imitation of the śakti-śela weapon. A description of Lakṣmaṇa acting unconscious due to being hit by the śakti-śela weapon is found in the Rāmāyaṇa (Lankā 101.28-36).

TEXT 60

*mūrchita hailā prabhu lakṣmanera bhāve*
jāgāya chāoyāla saba, tabu nāhi jāge

After the Lord, in the mood of Lakṣmaṇa, fell unconscious, all the boys tried in vain to revive Him.

The words jāgāya chāoyāla refer to the boyfriends of Nityānanda who were acting as the best of the monkeys.

TEXT 61

*paramārthe dhātu nāhi sakala śarire*
hāndaye sakala śisu hāta diyā śire

When they found no symptom of life remained in the body of Nityānanda, they all held their heads and began to cry.

The first line of this verse indicates that His body was devoid of consciousness, or completely devoid of movement and wounded at heart. The words paramārtha dhātu refer to the consciousness or life.

TEXT 62

*šuni' pitā-mātā dhāi' āila satvare*
dekhaye,—putera dhātu nāhika śarire

The Lord’s father and mother came running there and also observed that there was no sign of life in their son.
mārčita haiyā donhe padilā bhūmite
dekhi’ sarva-loka āsī’ hailā vismite

They then also fell to the ground unconscious. Everyone who saw this tragedy was struck with wonder.

sakala vṛttānta tabe kahila śiśu-gaṇa
keha bole,—“bujhilāṇa bāvera kāraṇa

As the boys described the entire incident, someone said, “I understand why He's unconscious.

The word bhāvera refers to His unconscious and fainted condition.

pūrve daśaratha-bhāve eka nātavara
‘ṛma—vanavāsi‘ śuni‘ edena kalevara"

“Previously one great actor played the role of Daśaratha, and when He heard that Rāma had left for the forest, he left his body.”

The word nātavara refers to one who is expert at acting, or the best actor. The description of Daśaratha leaving his body out of grief due to Rāma's exile to the forest is found in the Rāmāyaṇa (Ayodhyā 64.75-78).

keha bole,—“kac ca kaci’ acahay chāoyāla
hanumān aṣadha dīle haiheka bhāla

Someone else said, “There is a boy dressed as Hanumān. If he gives Him medicine, He'll be cured.”

“If Hanumān gives Him medicine, He'll be cured,” was spoken by Suṣeṇa, the king of the monkeys, in the Rāmāyaṇa (Lanka 101.29-31).

pūrve prabhū sikhāiyāchilena sabāre
“paḍile, tomarā veḍi’ kāndiha âmāre

Before the incident, the Lord had instructed His friends, “When I fall unconscious, you should all gather around Me and cry.
ksaneka vilambe pāthāiha hanumān
nāke dile auṣadha, āsībe mora prāṇa”

“After a while, send Hanumān for some medicine. I will recover when he puts the medicine to My nose.”

[See the purport to verse 66.]

TEXT 69

nija-bhāve prabhu mātra hailā acetana
dekhi’ bada vikala hailā sīṣu-gana

When the Lord fell unconscious in His own mood, the boys were all bewildered.

The words nija-bhāve refer to the mood of His plenary portion, Lākṣmaṇa, the incarnation of Mahā-Sankarṣana.

The word vikala refers to one whose intelligence is lost; in other words, one who is overwhelmed, unsteady, senseless, illusioned, or powerless.

TEXT 70

channa hailena sabe, sīkṣā nāhi sphure
“utha bhāi” bali’ mātra kānde uccaith-svare

Because they were so confused they could not remember the Lord's instructions. They simply cried loudly, “O brother, please get up!”

The word channa means “mad,” “forgetful,” “unintelligent,” or “ignorant.”

The word sīkṣā refers to the instruction, “Send Hanumān to bring medicine and hold it before My nose,” that was given by Lord Nityānanda Prabhu (see verse 68).

TEXT 71

loka-mukhe sūni’ kathā haila smarana
hanumān-kāce sīṣu calila takhana

But when the boys heard the people's comments, they remembered Nityānanda's instruction and the boy dressed as Hanumān immediately went for the medicine.

TEXT 72

āra eka sīṣu pathe tapasvira veṣe
phala-mūla diyā hanumānere āṣamse

Another boy dressed as a renunciate welcomed Hanumān with fruits and roots.

Hanumān's conversation with Rāvana's demon uncle Kālanemi, who was dressed as an ascetic, and Hanumān's fight with the crocodile, demons, and Gandharvas
are not found in the original Rāmāyana written by Vālmiki. [This applies to verses 72 through 86.]
The word āsamse (used in ancient Bengali) means “to welcome.

TEXT 73

“raha, bāpa, dhanya kara' āmāra āśrama
bāda bhāgye āsi' mile tomā'-hena jana”

He said to Hanumān, “My dear sir, please stay and grace my āśrama. It is a
great fortune to meet such a person as you.”

TEXT 74

hanumān bole,—“kārya-gaurave caliba
āsibāre cāhi, rahibāre nā pāriba

Hanumān replied, “I must go and complete my important mission. I would
like to come, but I cannot delay.

The words kārya-gaurave refer to the importance of one's duties.

TEXT 75

śuniṅñcha,—rāmacandra-anuja laksmana
śakti-śeṇe tān're mūṛchā karila rāvana

“You must have heard that Laksmana, the younger brother of Rāmacandra, has
been rendered unconscious by the śakti-śela weapon of Rāvana.

TEXT 76

ataeva yāi āmi gandhamādana
auṣadha āniλe rahe tānḥāna jivana”

“Therefore I'm going to Gandhamādana Hill to bring medicine. Only then will
He survive.”

TEXT 77

tapasī bolaye,—“yadi yāibā niścaya
snāna kari' kichu khāi' karaha vijaya”

The renunciate then said, “If you must go, first take a bath and eat something.
Then you may go.”

TEXT 78

nityānanda-sikṣāya bālaka kathā kahe
vismita haiyā sarva loke cāhi rahe
The two boys repeated whatever Nityānanda had instructed them. Therefore everyone gazed at them in astonishment as they listened to their conversation.

TEXT 79

tapasvira bole sarovare gelā snāne
jale thāki' āra śisu dharila carane

Then, on the request of the renunciate, Hanumān went to take bath in the lake, whereupon another boy in the lake grabbed hold of his feet.

TEXT 80

kumbhirera rūpa dhari' yāya jale laṇā
hanumān śisu āne kulete tāniyā

The boy playing the role of a crocodile tried to pull Hanumān into the water, but Hanumān pulled the boy to the shore.

TEXT 81

kathoksane rana kari' jiniyā kumbhira
āsi' dekhe hanumān āra mahāvira

After a short fight, Hanumān defeated the crocodile. When Hanumān returned to the renunciate's āśrama, he saw a mighty warrior.

TEXT 82

āra eka śisu dhari' rākṣasera kāce
hanumāne khāibāre yāya tā'ra pāche

A boy dressed as a Rākṣasa then attempted to swallow Hanumān.

TEXT 83

“kumbhira jiniā, more jiniā kemanē?
tomā' khāna, tabe kebā jiyābe lakṣmanē?”

He challenged, “You have defeated the crocodile, but how will you defeat me? I will eat you, then who will revive Laksmana?”

TEXT 84

hanumān bole,—“tora rāvana kukkura
tā're nāhi vastu-buddhi, tui pāla dūra

Hanumān replied, “Your Rāvana is a dog. I consider him most insignificant.
Get out of my way.”

The phrase tā're nāhi vastu-buddhi means “I consider him (your master Rāvana, who is just like a dog) nothing, extremely impotent, or useless.”

TEXT 85

ei-mata duj-jane haya gālāgāli
šeše haya culāculi tābe kilākili

In this way the two first exchanged some harsh words, then they began pulling each other's hair, and finally they began striking each other with their fists.

The word gālāgāli means “using foul language against each other.” The word culāculi means “pulling each other's hair.” The word kilākili means “punching each other.”

TEXT 86

kathokṣana se kautute jiniṇā rākṣase
gandhamādane āsi' hailā pravesē

After promptly defeating the demon, Hanumān approached the Gandhamādana Hill.

TEXT 87

tañhi gandharvera veśa dhari' śīsu-gana
tā'sabāra sange yuddha haya katakṣaṇa

There Hanumān fought with some boys who were dressed as Gandharvas.

TEXT 88

yuddhe parājaya kari' gandharvera gana
śīre kari' ānilena gandhamādana

After defeating the Gandharvas, Hanumān took the Gandhamādana Hill on his head to Lāṅkā.

TEXT 89

āra eka śīsu tañhi vāidya-rūpa dhari'
ausadha dīlēna nāke `śri-rāma' smanāri'

Another boy playing the role of a doctor remembered Lord Rāma as he held the medicine to Lakṣmaṇa's nose.

The boy playing the role of Susena, the doctor of the monkeys, imitated him by holding the four medicines grown on Gandhamādana Hill—viśālya-karāṇī, sāvarna-karāṇī, sañjīva-karāṇi, and sandhāna-karāṇī—before the nose of
Nityānanda, who was absorbed in the mood of Lākṣmana. This pastime is described in the Rāmāyana (Lañkā 102.31 and 41-43).

**TEXT 90**

*nityānanda-mahāprabhu uthilā takhane
dekhi' pitā-mātā adī hāse sarva-jane*

At that very moment Lord Nityānanda regained His consciousness, upon which His parents and others there all smiled in relief.

**TEXT 91**

*kole karilena giyā hādāi-pandita
sakala bālaka hailena haraśita*

Hādāi Paṇḍita embraced his son, and all the boys became overjoyed.

**TEXT 92**

*sabe bole,—“bāpa, ihā kothāya śikhilā?”
hāsi' bole prabhu,—“mora e-sakala līlā”*

Everyone asked, “Dear son, where have You learned all this?” The Lord smiled and said, “These are all My pastimes.”

**TEXT 93**

*prathama-vayasa prabhu ati sukumāra
kola haite kā'ro citta nāhi edibāra*

In His early childhood the Lord was most attractive. No one wanted to let Him go from their laps.

**TEXT 94**

*sarva-loke putra haite bada sneha vāse
cinite nā pāre keha viṣṇu-māyā-vaśe*

Everyone had more affection for Nityānanda than they had for their own sons. But no one could recognize Him due the influence of Lord Viṣṇu's illusory energy.

**TEXT 95**

*henā mate śiśu-kāla haite nityānanda
krṣṇa-līlā vinā āra nā kare ānanda*

In this way, from the beginning of His childhood, Nityānanda had no
happiness other than enjoying the pastimes of Lord Kṛṣṇa.

TEXT 96

pitā-mātā-grha chādi' sarva-śīṣu-gana
nityānanda-samhati vihare sarva-kṛṣṇa

All of His friends left their parents to constantly sport in the company of Nityānanda.

TEXT 97

se saba śīṣura pāye bahu namaskāra
nityānanda-sange yān'ra e-mata vihāra

I offer repeated obeisances at the feet of those boys who enjoyed the association of Lord Nityānanda.

TEXT 98

ei-mata kridā kari' nityānanda-rāya
śīṣu haite kṛṣṇa-lilā vinā nāhi bhāya

Thus, from His childhood, Nityānanda had no interest other than enacting the various pastimes of Lord Kṛṣṇa.

TEXT 99

anantera lilā kebā pāre kahibāre?
tāṁhāna kṛpāya yena mata sphure yā're

Who can describe the pastimes of Lord Ananta? They are only manifest to one who has received His mercy.

TEXT 100

hena mate dvādaśa vatsara thāki' ghare
nityānanda calilena tīrtha kari bhāre

Lord Nityānanda remained at home like this for twelve years. Thereafter He left for visiting the holy places.

TEXT 101

tīrtha-yātāra kari lēna viṁsatī vatsara
tabe ṣeṣe ailenā Caitanya-gocara

He traveled to the holy places for the next twenty years and then finally joined
the association of Lord Caitanya.

TEXT 102-104

nityānanda-tīrtha-yātṛa śuna ādi-khaṇḍe
ye-prabhure ninde dūṣṭa pāpiṣṭha pāśande

ye-prabhur karilā sarva-jagat-uddhāra
karunā-samudra yāṅhā bai nāhi āra

yāṅhāra krpāya jāṇī caitanyera tattva
ye prabhura dvāre vyakta caitanya-mahattva

Please listen to this narration in the Ādi-khaṇḍa of the holy places visited by Lord Nityānanda, who only the most degraded sinful atheists would dare criticize. That Lord who delivered the entire universe is nothing but an ocean of mercy. Only by His mercy can we know the truth about Lord Caitanya. In fact, the glories of Lord Caitanya are manifested through Him.

Śrī Nityānanda Prabhu exhibited compassion towards the fallen, averse living entities and thus delivered the entire world. Being bereft of receiving His mercy, only wicked, sinful atheists criticized Him. Only Śrī Nityānanda has made the truth regarding Śrī Caitanya known to the world. Without His mercy, no one is able to enter into the glories of Śrī Caitanya by independent endeavor.

TEXT 105

śuna śrī-caitanya-priyatamera kathana
ye-mate karilā tīrtha-manḍalī bhramaṇa

Please listen to topics concerning Lord Caitanya's dearest associate visiting the various pilgrimage sites.

Regarding the holy places mentioned in verses 105-151 and 194-202 that were sanctified by the touch of Nityānanda's lotus feet, one should refer to the various commentators' descriptions of the places mentioned in Śrīmad Bhāgavatam (10.78.17-20 and 10.79.9-21) that were visited by Śrī Baladeva.

TEXT 106

prathame calilā prabhu tīrtha-vakreśvara
tabe vaidyanātha-vane gelā ekeśvara

The Lord first went to Vakreśvara, then He went alone to Vaidyanātha.
The word ekeśvara means “alone” or “being devoid of other's association.”

TEXT 107

gayā giyā kāśi gelā siva-rājadhānī
yanhi dhārā vahe gangā uttara-vāhini

He went to Gayā and then to Lord Śiva's abode, Kāśi, where the Ganges flows towards the north.

TEXT 108

gangā dekhi' bada sukhī nityānanda-rāya
snāṇa kare, pāṇa kare, ārti nāhi yāya

Seeing the Ganges, Lord Nityānanda was greatly pleased. He took bath and drank some water, yet His grief was not mitigated.

TEXT 109

prayāge karilā māgha-māse prātah-snāṇa
tabe mathurāya gēlā pūrva-janma-sthāna

In the month of Māgha (January-February) the Lord took an early morning bath at Prayāga, then He went to Mathurā, His former birthplace.

The phrase pūrva-janma-sthāna refers to the appearance place in the Dvāpara-yuga pastimes.

TEXT 110

yamunā-viśrāma-ghāte kari' jala-keli
govardhana-parvate bulena kutuhali

The Lord sported in the waters of the Yamunā at Viśrāma-ghāta and thereafter went with great interest to see Govardhana.

TEXT 111

śrī-vṛndāvana-ādi yata dvādaśa vana
ekte eke prabhu saba kareṇa bhramana

The Lord visited each of the twelve forests beginning with Vṛndāvana.

TEXT 112

gokule nandera ghara-vasati dekhiyā
vistara rodana prabhu karilā vasiyā

When He saw the house and courtyard of Nanda Mahārāja at Gokula, He sat down and cried profusely.

TEXT 113

tabe prabhu madana-gopāla namaskāri'
Nityānanda offered His obeisances to Madana-gopāla and then went to Hastināpura, the abode of the Pāṇḍavas.

Seeing the home of those devotees, Nityānanda began to cry. The local people, however, could not understand the Lord’s sentiments due to their lack of devotion.

The word tairthika refers to the so-called residents of the holy places, or local people. The words bhakti-sūnyera kāraṇa mean “due to the absence of devotion.”

As Nityānanda remembered Balarama's glorious activities in Hastināpura, He exclaimed, “O Haladhara, please save Me!” and then offered obeisances.

Thereafter Nityānanda went to Dvārakā, where He joyfully took bath in the ocean.

He next went to Siddhapura, the place of Lord Kapila. Then He went to Matsya-tīrtha, where He distributed foodstuffs at a festival.

Lord Nityānanda then visited Śiva-kāñcī and the adjoining Viṣṇu-kāñcī. He laughed when He saw the two groups of followers quarreling there.

The second line of this verse refers to the Viṣṇu-kāñcī residents, who are
Vaisnavas, and the Śiva-kāṇḍi residents, who are devotees of Śiva, the devotee of Sankarsana. Due to their poor fund of knowledge, these two groups always debate over the positions of Lord Visnu and Lord Śiva. In other words, after observing their fierce animosity towards each other, Śrī Nityānanda Prabhu, who is nondifferent from Mūla-Sankarsana Viṣṇu, began to laugh.

**TEXT 119**

kuruksetre prthūdake bindu-sarovare
prabhāse gelenā sudarsana-tirthabare

Nityānanda Prabhu also visited Kuruksetra, Prthūdaka, Bindu-sarovara, Prabhāsa, and Sudarsana-tirtha.

**TEXT 120**

trita-kūpa-mahātīrthā gelenā viśālā
tabe brahma-tīrthā-cakra-tīrthēre calilā

He also visited the great holy place called Trita-kupa. He also went to Viśālā, Brahma-tīrthā, and Cakra-tīrthā.

**TEXT 121**

pratisrotā gelā yathā prācī-sarasvatī
naimiśāranye tabe gelā mahāmāti

The Lord visited Pratisrotā, where the Sarasvatī River flows in the opposite direction. The most magnanimous Nityānanda then went to Naimiśāranya.

The word pratisrotā refers to the Sarasvatī River. In this connection one should refer to the explanations on Śrīmad Bhāgavatam (10.78.18) by the various commentators such as Śrīdharā Svāmī. In ordinary language the word pratisrotā refers to a river that is flowing in the opposite direction. In other words, at Prabhāsa-kṣetra the River Sarasvatī flows west and enters into the ocean. Śrīmad Vallabhācārya, who visited various holy places of northern and western India, described Śrī Baladeva's travel to the holy places in his Subodhanī commentary on the Śrīmad Bhāgavatam (10.78.18) as follows: “Śrī Baladeva went to Prabhāsa and after taking bath and offering oblations, He departed. Śrī Baladeva took bath at Prabhāsa in the place known as Agni-kunda as well as at the confluence of the Sarasvatī River and the ocean. He went to the place known as Pratisrotā, on the bank of the Sarasvatī, where the river flows in the opposite direction.” In the Śrīmad Bhāgavatam (11.30.6) it is clearly stated: vayam prabhāsāṁ yāsyaṁ yatra pratyak sarasvatī—“We shall go to Prabhāsa-kṣetra, where the river Sarasvatī flows west.” According to Śrīdharā Svāmī’s commentary, the word pratyak means “flowing towards the west,” and according to the Bhāgavata-candra-candrikā of Śrī Virarāghava Ācārya: “We shall go to the place known as Prabhāsa, where the Sarasvatī River flows in the opposite direction and enters into the ocean.”

**TEXT 122**
tabe gelā nityānanda ayodhyā-nagara
rāma-janma-bhumi dekhi' kāndilā vistara

He then visited the city of Ayodhyā, where He cried upon seeing the birthplace of Lord Rāma.

TEXT 123
tabe gelā guhaka-candāla-rājya yathā
mahā-mūrchā nityānanda pāïlena tathā

Nityānanda then visited the candāla Guhaka's kingdom, where He fell unconscious.

TEXT 124
guhaka-candāla mātra haila smarana
tina-dina āchilā ānande acetana

Simply by remembering the activities of the candāla Guhaka, Nityānanda lost consciousness in ecstasy for three days.

TEXT 125
ye-ye vane āchilā thākura rāmacandra
dekhiyā viraha gaṇḍi yāya nityānanda

On seeing the forests where Lord Rāmacandra had resided, Nityānanda rolled on the ground in separation.

TEXT 126

Thereafter the Lord took bath in the Sarayū and Kauśikī Rivers. Then He went to the āśrama of Pulastya Rṣi.

TEXT 127
gomati, gandakī, sōna-tīrthe snāna kari'
tabe gelā mahendra-parvata-cūdopari

Lord Nityānanda took bath in the Gomati, Gandakī, and Šōna Rivers. Then He climbed to the top of Mahendra Mountain.

TEXT 128
paraśurāmere tathā kari' namaskāra
tabe gelā gangā-janma-bhūmi haridvāra

There He offered obeisances to Paraśurāma. Nityānanda also visited Haridvāra, the source of the Ganges.

TEXT 129
pampā, bhīmarathi gelā sapta-godāvari
venvā-tirtha, vipāśāya majjana ācari'

The Lord took bath in the Pampā, Bhīmarathi, Godāvari, Venvā, and Vipāśā Rivers.

TEXT 130
kārtika dekhiyā nityānanda mahāmati
śrī-parvata gelā yathā mahesa-pārvatī

After seeing Kārtikeya at Madurai, the most intelligent Nityānanda went to Śrīśaila, the abode of Śiva and Pārvatī.

TEXT 131
brāhmaṇa-brāhmaṇī-rūpe maheśa-pārvatī
sei śrī-parvate donhe kare tirtha-paryatana

Śiva and Pārvatī reside on this mountain in the form of a brāhmaṇa couple.

TEXT 132
nija-īṣṭa-deva cinilena dui-jana
avadhūta-rūpe kare tirtha-paryatana

Upon Nityānanda's arrival there, they understood that their worshipable Lord was wandering on pilgrimage as a mendicant.

TEXT 133
parama-santoṣa donhe atithi dekhiyā
pāka kārileṇa devi haraṣita haiyā

They were most satisfied to receive such a guest, and Pārvatī happily cooked for the Lord.

TEXT 134
parama-ādare bhikṣā dilena prabhure
They fed the Lord with great affection, and Nityänanda smiled and offered them His respects.

Only Krṣna knows what they confidentially discussed. Then the Lord continued His journey to Drāvida, or South India.

The Lord visited Veṅkatanātha, Kāmakośṭhi Puri, Kānci, and the Kāverī, the best of rivers.

The word saridvarā is an adjective for the Kāverī River.

Then the Lord visited the sacred place of Śrī Raṅganātha, and thereafter He went to Hari-kṣetra.

He visited the Rṣabha Mountain, Madurai, and the Kṛtamālā, Tāmraparnī, Yamunā Uttarā.

Nityänanda Prabhu visited the āśrama of Agastya Rṣi in the Malaya Hills. The residents there were all jubilant to see the Lord.
badarikāśrame gelā parama-ānanda

Nityānanda stayed as a guest in their āśrama and then departed in great ecstasy for Badrikāśrama.

TEXT 141
kata-dina nara-nārāyaṇera āśrame
āchilena nityānanda parama-nirjane

Lord Nityānanda resided in seclusion for some days in the āśrama of Nara-Nārāyaṇa Rṣis.

TEXT 142
tabe nityānanda gelā vyāsera ālaye
vyāsa cintilena balarāma mahāsaye

He then went to the āśrama of Śrīla Vyāsadeva, who recognized that Nityānanda was Balarāma Himself.

TEXT 143
sāksāt haiyā vyāsa ātithya karilā
prabhu o vyāsere danda-pranata hailā

Śrīla Vyāsadeva personally received Nityānanda as a guest, and the Lord offered His obeisances to Śrīla Vyāsadeva.

TEXT 144
tabe nityānanda gelā bauddhera bhavana
dekhilena prabhu,—vasi’ āche bauddha-gaṇa

Lord Nityānanda then visited the residence of the Buddhists. When He arrived there, He saw they were all sitting together.

TEXT 145-146
jijñāsena prabhu, keha uttara nā kare
kruddha hai’ prabhu lāthi mārilena śire

The Lord asked a question, but no one replied. Becoming angry at them, the Lord kicked them in the head, but they all simply smiled and ran away. Nityānanda thus fearlessly continued His travels through the forest.
TEXT 147

tabe prabhu āilena kanyakā-nagara
durgādevi dekhi' gelā daksina-sāgara

The Lord eventually arrived in Kanyā-kumāri. After seeing Durgā there, He went to see the southern ocean.

TEXT 148

tabe nityānanda gelā śrī-anantapure
tabe gelā pañca-apsarāra sarovare

Nityānanda then went to Anantapura, and after that He went to Pañcāpsarā-kunda.

TEXT 149

gokarnākhya gelā prabhu sīvera mandire
erale, trigartake bule ghare ghere

He next visited the temple of Śiva known as Gokarna. He visited Kerala and the various places in Trigarta.

TEXT 150

dvaipāyani-āryā dekhi' nityānanda rāya
nirvindhyā, payoṣṇī, tāptī bhramena lilāya

He then visited goddess Pārvatī, who dwells on an island near Gokarna. Lord Nityānanda also visited the Nirvindhyā, Payoṣṇī, and Tāptī Rivers.

TEXT 151

revā, māhismatī-purī, malla-tirthe gelā
sūrparaka diyā prabhu pratiči calilā

He went to the city of Māhismati, on the banks of the Revā River, and He saw Malla-tīrtha. The Lord then passed through the holy district of Sūrparaka on His way west.

The word pratiči refers to the direction in which the sun sets, or the west.

TEXT 152

ei-mata abhaya paramānanda rāya
bhrama' nityānanda, bhaya nāhika kāhāya

The fearless ecstatic Nityānanda Prabhu traveled in this way without fear of
anyone.

**TEXT 153**

*nirantara krṣnāveśe śarīra avaśa
ksane kānde, ksane hāse, ke bujhe se rasa*

The Lord had no control of His body due to His ecstatic love for Kṛṣṇa. Sometimes He cried, and sometimes He laughed—who can understand His ecstatic moods?

**TEXT 154**

*e-i-mata nityānanda-prabhura bhramana
daive mādhavendra-saha haila daraśana*

As the Lord traveled in this way, by the will of providence He met Śrī Mādhavendra Purī.

Śrī Mādhavendra Purī is a renowned Vaiṣṇava sannyāsī and spiritual master in the Mādhva-Gauḍīya-sampadāya. The seed of the desire tree of devotional service served by the Mādhva-Gauḍīya-sampadāya first fruited in him (*Cc. Ādi 9.10 and Antya 8.34*). Before him, the symptoms of devotional service based on conjugal mowards were not found in the Śrī Mādhva-sampadāya. His disciples include Śrī Īśvara Purī, Śrī Advaita Prabhu, Śrī Paramāṇanda Purī, Śrī Brahmānanda Purī, Śrī Ranga Purī, Śrī Puṇḍarīka Vidyānīdhi, and Śrī Raghupati Upādhyāya. Śrī Mādhva-sampadāya, or the discipulic succession of the Gauḍīya Vaiṣṇava branch, is listed in the *Śrī Gaura-ganoddeśa*, the *Śrī Prameya-ratnāvali*, and in a book written by Śrī Gopāla Guru Gosvāmī. It is also quoted in the *Śrī Bhakti-ratnākara*. The Śrī Brahma-Mādhva-Gauḍīya discipulic succession is given in the *Śrī Gaura-ganoddeśa* as follows: “Lord Brahmā, the creator of the universe became the disciple of the Supreme Personality of Godhead, Lord Nārāyaṇa. Brahmā's disciple was Nārada. Nārada's disciple was Vyāsa. Vyāsa then transmitted transcendental knowledge to his disciple Śukadeva. The famous Madhvācārya personally received initiation from Vyāsa. Madhvācārya's disciple was the exalted Padmanābhačārya. Padmanābhačārya's disciple was Nāraḥari, whose disciple was Mādhava. Mādhava's disciple was Akṣobhya. Akṣobhya's disciple was Jayātīrtha, whose disciple was Jñānasindhu. Jñānasindhu's disciple was Mahānīdhi, whose disciple was Vidyānīdhi. Vidyānīdhi's disciple was Rājendra, whose disciple was Jayādharma Muni. Among Jayādharma Muni's disciples were Śrīmād Viṣṇupuri, the famous author of the *Bhakti-ratnāvali*. Another disciple of Jayādharma was Puruṣottama, whose disciple was Vyāsatīrtha, who wrote the famous book *Śrī Viṣṇu-samhitā*. Vyāsatīrtha's disciple was Śrīman Laksāmipati, who was like a great reservoir of the nectar of devotional service. Laksāmipati's disciple was Mādhavendra Purī, a great preacher of devotional service. Mādhavendra Purī's disciple was Śrīmān Īśvara Purī Svāmī. Īśvara Purī carefully understood the mowards of conjugal love for Lord Kṛṣṇa and was able to distribute that fruit to others. Śrī Advaita Ācārya displayed the sentiments of servitorship and friendship for the Lord. Lord Caitanya accepted Śrīman Īśvara Purī as His spiritual master. The Lord proceeded to flood the entire
world with spontaneous transcendental love for Kṛṣṇa.” Śrīla Kavitāja Gosvāmī offers obeisances to Śrī Madhavendra as follows:

\[
\begin{align*}
\text{yasmāṇ vātum corayan kṣīra-bhāṇḍam} \\
gopināṭah kṣīra-corābhūdho 'bhūt \\
śrī-gopālah prādurāśid vasah san \\
yat-preṁnā tam mādhavendraṁ nato 'smi
\end{align*}
\]

“I offer my respectful obeisances unto Madhavendra Puri, who was given a pot of sweet rice stolen by Śrī Gopinātha, celebrated thereafter as Kṣīra-cūrā. Being pleased by Madhavendra Puri’s love, Śrī Gopāla, the Deity at Govardhana, appeared to the public vision.” For a description of Śrī Gopāla and Śrī Kṣīra-cūrā Gopinātha one may see Caitanya-caritāmṛta (Madhya 4.21-197). The pastimes of Śrī Madhavendra Puri’s traveling alone to Śrī Vṛndāvana and, on the pretext of giving him milk, Lord Kṛṣṇa’s appearing before Purīpāda as he sat under a tree on the bank of Govinda-kūnda are described in Caitanya-caritāmṛta (Madhya 4.23-33 and 16.271). By first accepting a Sanodiyā brāhmaṇa as his disciple and then accepting lunch from him, he established the etiquette of daiva-varṇāsrama through his pure behavior and rejected the endeavors of the adaiva-varṇāsrama followers, who are averse to pure devotional service, who consider the Vaiṣṇavas as belonging to a particular caste, and who lick the feet of the smārta communities who disregard mahā-prasāda (Cc. Madhya 17.166-185 and 18.129). He angrily rejected and chastised Rāmacandra Puri for his offense to the spiritual master and embraced and blessed Īśvara Puri with the words “May you obtain the wealth of love for Kṛṣṇa” for his unalloyed devotion to the spiritual master (Cc. Antya 8.16-32). The Caitanya-caritāmṛta (Antya 8.33-35) describes how Śrīpāda Madhavendra Puri passed away from the material world absorbed in feelings of transcendental separation while reciting the following verse:

\[
\begin{align*}
\text{ayi dina-dayādra nātha he} \\
\text{mathurā-nātha kadāvalokyase}
\end{align*}
\]

\[
\begin{align*}
\text{hrdayam tvad-āloka-kātaram} \\
\text{dayita bhrāmyati kim karomy aham}
\end{align*}
\]

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

**TEXT 155**

mādhavendra-puri prema-maya-kalevara
prema-maya yata saba sange anucara

The body of Śrī Madhavendra Puri is imbued with ecstatic love of God, and his followers partake of those same sentiments.

**TEXT 156**

kṛṣṇa-rasa vinu āra nāhika āhāra
mādhavendra-purī-dehe kṛṣṇera vihāra

He did not relish anything other than loving sentiments for Lord Kṛṣṇa, who enjoyed His pastimes in the body of Mādhavendra Puri.

TEXT 157

yān'ra śisya prabhu ācārya-vara-gosāṇi
ki kahiba āra tān'ra premera badāi

What more can I say about the devotion of he who was the spiritual master of Śrī Advaita Ācārya?

Another reading of the word mahāprabhu is prabhuvara. The word badāi (derived from the Sanskrit word vrddhi and the common [Bengali] word bada) means “prominence,” “greatness,” “praiseworthy,” “glorious,” and “respectable.”

TEXT 158

mādhava-purīre dekhilena nityānanda
tata-kṣāṇe preme mūrĉha hailā nispanda

When Nityānanda saw Mādhavendra Puri, He was immediately stunned in ecstatic love and fell to the ground unconscious.

TEXT 159

nityānande dekhī' mātra śrī-mādhava-purī
padilā mūrĉita hai' āpanā' pāsari'

Seeing Nityānanda, Mādhavendra Puri forgot himself and fell unconscious.

TEXT 160

'bhatki-rase mādhavendra ādi-sūtra-dhāra'
gauracandra ihā kahiyāchena bāre bāra

Śrī Gauracandra has repeatedly stated that Śrī Mādhavendra Puri is the original root of worship in ecstatic love.

The word bhakti-rase is explained as follows: Codes of devotional service were handed down through Lakṣmipati Tirtha of the Tattvavāda branch. The codes of pure devotional mellow, however, were inaugurated by Śrīpāda Mādhavendra Puri. See Caitanya-caritāmṛta (Ādi 9.10 and Antya 8.34)

TEXT 161

donhe mūrĉha hailena donhā-daraśane
kāndaye iśvara-purī-ādi śisya-gane

After they both fell unconscious, the disciples headed by Īśvara Puri all began
to cry.

At the time of Śrī Mādhavendra Puri's meeting with Śrī Nityānanda Prabhu, his eternal associate and servant Śrīpāda Īśvara Puri was present. The phrase īśvara-puri-ādi refers to the nine Nidhis, or the nine sannyāsīs, headed by Paramānanda Puri.

TEXT 162

kṣaneke hailā bāhya-drṣṭi dui-jana
anyo 'nye galā dhari' kareṇa krandana

After some time, when they regained external consciousness, they held each other's neck and began to cry.

The word bāhya-drṣṭi means “after regaining consciousness” or “coming to external senses.”

TEXT 163

bālu gadi yāya dui-prabhu prema-rase
hunkāra karaye krṣna-premera āveśe

Overwhelmed in ecstatic love for Krṣna, they then rolled in the sand and cried out loudly.

The words dui-prabhu refer to Śrimad Nityānanda Prabhu and Śrīpāda Mādhavendra Puri.

TEXT 164

prema-nādi vahe dui prabhura nayane
prthivi haila sikta dhanya hena māne

Tears of love flowed like rivers from their eyes and soaked mother earth, thereby making her feel gratified.

TEXT 165

kampa, aśru, pulaka, bhāvera anta nāi
dui dehe viharaye caitanya-gosāṇī

Shivering, shedding tears, hairs standing on end, and other ecstatic symptoms appeared without end, for Lord Caitanya personally resides in their bodies.

TEXT 166

nityānanda bole,—“yata tirtha karilāṇa
samyak tāhāra phala āji pāilāṇa

Lord Nityānanda said, “Whatever pilgrimage I have performed till now has
today born fruit.

TEXT 167

\[
{nayane dekinhu m\d{ha}hendrera car\a}na
e prema dekhiy\a dhanya haila jivana'
\]

“Today I have seen the lotus feet of M\d{ha}hvendra Puri. By seeing his ecstatic love of God, My life has become successful.”

TEXT 168

\[
{m\d{ha}hendra-puri nity\at{a}nde kar\i' kole}
uttara n\a sphure,—kantha-ruddha prema-jale
\]

M\d{ha}hvendra Puri embraced Nity\at{a}nda and was unable to reply, for his throat was choked with love.

TEXT 169

\[
hena pr\i{t}a hailena m\d{ha}hendra-puri
vaka\a haitte nity\at{a}nde b\at{a}hira n\a kari
\]

\S\ri M\d{ha}hvendra Puri was so pleased that he was unable to release Nity\at{a}nda from his embrace.

TEXT 170

\[
i\at{s}vara-puri-brahm\at{a}nanda-puri-\at{a}di yata
sarva si\at{y}a hailena nity\at{a}nde rata
\]

\S\ri\at{s}vara Puri, Brahmananda Puri, and the other disciples of M\d{ha}hvendra Puri all felt great attachment for Lord Nity\at{a}nda.

\S\ri \S\ri\at{s}vara Puri was born in a brahmana family of Kum\at{a}raha\at{a}ta (near the Halisahara Station on the E.B. Railway Line) and was a beloved disciple of \S\ri M\d{ha}hvendra Puri. The Caitanya-carit\at{a}ma (Antya 8.28-30) describes how \S\ri\at{m}an M\d{ha}hvendra, being pleased by his service, benedicted him in the following words: “May you obtain the wealth of love for Kr\at{s}na.” Prior to enacting the pastime of initiating Mah\at{a}prabhu with the ten syllable mantra at Gay\at{a}, \S\ri \S\ri\at{s}vara Puri came to Navadvip\at{a} and resided at the house of Gopin\at{a}tha \Ac{\at{a}rya} for one month. At that time he had discussions with Advaita Prabhu and Mah\at{a}prabhu in which he recited to Them his book, \S\ri Kr\at{s}na-lil\at{a}mrt (Caitanya-carit\at{a}ma, \at{A}di-lil\at{a}, Chapter 11). When \S\ri\at{m}an Mah\at{a}prabhu visited Kum\at{a}raha\at{a}ta to see the birthplace of \S\rip\at{a}da \S\ri\at{s}vara Puri, He took some dirt from that place and bound it in His outer garment in order to teach the living entities how to respect one’s spiritual master (Cc. \at{A}di 17.101). Even today every Gaud\at{a}iya Va\at{i}\at{s}\at{n}a\at{a} who visits the place of \S\ri \S\ri\at{s}vara Puri carries some dirt back with him. \S\ri M\d{ha}hvendra Puri was the first fructified seed of the desire tree of devotional service, and \S\ri \S\ri\at{s}vara Puri is the nourishment of
that fructified seed (Cc. Ādi 9.11). The two brahmacāris, Govinda and Kāśīśvara, were disciples of ŚrīĪśvara Purīpāda. After his disappearance, these two brahmacāris went to Nilācala on his order to serve Mahāprabhu (Cc. Ādi 10.138-139 and Madhya 10.131-134). He received Mahāprabhu's mercy on the pretext of giving Him mantra initiation in Gayā (Cc. Ādi 17.8).
Śrī Brahmānanda Purī was a disciple of Śrīman Mādhavendra Purī; in other words, he was one of the nine Nidhis or roots of the desire tree of devotional service (Cc. Ādi 9.13). He was a participant in Śrī Mahāprabhu's sankirtana pastimes in Navadvīpa. He also took part in Mahāprabhu's pastimes in Nilācala.

**TEXT 171**

*sabhe yata mahājana sambhāsā kareṇa
kṛṣṇa-premā kāhāro sarire nā dekhena*

They had previously come across many sadhus, but they had never before seen such devotional symptoms.

**TEXT 172**

*sabheī pāyena duḥkhā durjana sambhāṣiyā
ataeva vana sabhe bhramena dekhīyā*

They always felt distressed while conversing with materialistic people, so they decided to travel through the forests.

**TEXT 173**

*anyo 'naye se-saba dukhkera haila nāsa
anyo 'naye dekhi' kṛṣṇa-premera prakāsa*

Now, with this meeting, their distress was mitigated and their love for Kṛṣṇa was aroused.

**TEXT 174**

*kata-dina nityānanda mādhavendra-sānge
bhramena śrī-kṛṣṇa-kathā-parānanda-range*

For some days Nityānanda Prabhu traveled with Mādhavendra Purī and relished discussing topics of Lord Kṛṣṇa.

**TEXT 175**

*mādhavendra-kathā ati adbhuta kathana
megha dekhilei mātra haya acetana*

The characteristics of Mādhavendra Purī are most wonderful; he fell unconscious just by seeing a dark cloud.
The megha, or “cloud” is an uddipana, or reminder, of Kṛṣṇa, whose complexion resembles a newly formed cloud.

TEXT 176

ahar-niśa kṛṣṇa-preme madyapera prāya
hāse, kānde, hai hai kare hāya hāya

Out of love for Kṛṣṇa, he would day and night laugh, cry, and exclaim “Haya! Haya!” almost like a drunkard.

TEXT 177

nityānanda mahā-matta govindera rase
dhuliya dhuliya pade aṭṭa-aṭṭa hāse

Lord Nityānanda was intoxicated with loving sentiments for Govinda. He would laugh loudly and sway to and fro with love of God.

TEXT 178

donhāra adbhuta bhāva dekhi' sīsyā-gana
niravadhi ‘hari’ bali' karaye kirtana

Mādhavendra's disciples constantly chanted the name of Hari as they observed their extraordinary symptoms of love.

TEXT 179

rātri-dina keha nāhi jāne prema-rase
kata kāla yāya' keha-kṣaṇa nāhi vāse

The two forgot whether it was day or night in their absorption of ecstatic love. Although they remained together for a number of days, they considered that time hardly a moment.

The words kṣaṇa nāhi vāse indicate that although they both spent all their time constantly discussing topics of Kṛṣṇa, without considering external time, place, or circumstances, they did not feel that they had passed even a fraction of a moment.

TEXT 180

mādhavendra-saṅge yata haila ākhyāna
ke jānaye tāhā, kṛṣṇacandra se pramāṇa

Who can know all the incidents that took place between Nityānanda and Mādhavendra Puri? Only Kṛṣṇa can know.

The phrase kṛṣṇacandra se pramāṇa indicates that only Lord Śrī Kṛṣṇa is the worshipable Lord for both Viṣṇu and the Viṣṇavas and, as the Supersoul of everyone, He knows everything.
TEXT 181

mādhavendra nityānande chādite nā pāre
niravadhi nityānanda-samhati vihare

Mādhavendra Puri was unable to give up the association of Nityānanda, so he constantly remained with Him.

TEXT 182

mādhavendra bole,—“prema nā dekhilūn kothā
sei mora sarva-tirtha, hena prema yathā

Mādhavendra said, “I have never seen such ecstatic love. Wherever such love of God is found, that is my favorite holy place.

TEXT 183

jānilu krṣnera kṛpā āche mora prati
nityānanda-hena bandhu pānu samhati

“I know Kṛṣṇa has bestowed His mercy on me because He has given me the association of Nityānanda.

TEXT 184

ye-se sthāne yadi nityānanda-sanga haya
sei sthāna sarva-tirtha-vaikuṇṭhādi-maya

“Wherever Nityānanda's association is found, that place is most sacred and completely transcendental.

TEXT 185

nityānanda hena bhakta śunile śravane
avaṇya pāibe krṣnacandra sei jane

“If one hears the name of Nityānanda, he will certainly attain the lotus feet of Lord Kṛṣṇacandra.

TEXT 186

nityānande yāhāra tileka dveṣa rahe
bhakta haile o se krṣnera priya nahe”

“If one has the slightest envy for Nityānanda, he is never favored by Kṛṣṇa even if he appears to be a devotee.”

It is to be understood that those who disrespect the spiritual master, who is
nondifferent from the Supreme Lord, by considering him a mortal being and addressing him as “my spiritual master,” “his spiritual master,” and so on, have not actually accepted the spiritual master as the dearmost associate of Krṣṇa. Due to material considerations, people in this world have accepted the spiritual master, who is a direct manifestation of the Supreme Lord, as an object of enjoyment. It is impossible for members of these pseudo sampradāyas to come to the same platform or cooperate with the pure devotees. It is the nature of persons who are envious of the Vaiṣnava to consider the spiritual master as an object of enjoyment because any consideration other than, āmāra prabhura prabhu gaurāṅga-sundara/ e bada bharasā citte dhari nirantara—“Śrī Gaurāṅga-sundara is the Lord of my Lord. I always keep this conviction in my heart,” creates thirteen pseudo sampradāyas like āula, bāula, kartābhajā, prākrta-sahajiyā, sakhi-bheki, jāti-gosāī, and gaura-nāgari. Actually if one rejects the concept of guru or disrespects the eternally worshipable Supreme Personality of Godhead’s supreme servitor and attributes abominable, insignificant, mundane considerations on him, then according to the ardha-lukkuti-nyāya, or the logic of accepting half of a hen, his atheistic nature will be revealed. Whenever the so-called spiritual masters of the pseudo sampradāyas display their envy against the pure Vaiṣṇavas, one should abandon those apa-sampradāya so-called gurus, who are actually laghus, or insignificant, understanding them to be envious of the Vaiṣṇavas. One should then search out and take shelter of a pure Vaiṣṇava, who is spiritual master of the entire world and knower of the science of Kṛṣṇa.

Besides members of the Rūpānuga-sampradāya, members of the other thirteen apa-sampradāyas are envious of the devotees who follow Śrī Rūpa, therefore Lord Kṛṣṇa never considers them as dear. That is why people who maintain animosity towards the pure devotee followers of Śrī Rūpa actually become laghu. The spiritual masters who are dear to Kṛṣṇa are always attached to the Vaiṣṇava spiritual masters who follow Śrī Rūpa. On the pretext of devotional service, the members of the apa-sampradāyas appoint someone who is envious of the Supreme Lord as guru and thus maintain their pride. Knowing them as bad association, the pure devotees give up their company and remain firmly fixed at the feet of their spiritual master under the subordination of Śrī Rūpa. While analyzing the answer to the question, “Which person who is accepted as guru is actually a pure Vaiṣṇava, or dearmost to Kṛṣṇa?” if we find that a person does not accept the followers of Śrī Rūpa as his intimate friends, but rather envies them, then such a bogus guru should immediately be totally rejected.

TEXT 187

ei-mata mādhavendra nityānanda-prati
ahar-nīśa bolena, kareṇa rati-mati

In this way Mādhavendra Puri day and night exhibited affection for Nityānanda with his speech and activities.

TEXT 188

mādhavendra-prati nityānanda mahāsaya
guru-buddhi vyātirikta āra nā karaya
Nityānanda considered Mādhavendra to be His guru and nothing less.

Some people say that according to the accepted and listed disciplic succession of the Brahma-Mādhva-Gaudiya-sampradāya, Śrī Nityānanda Prabhu was a disciple of Śrī Mādhavendra Puri, and some people say that He was a disciple of Śrī Laksmipati Tirtha, which means that He was a Godbrother of Śrī Mādhavendra Puri. (An ancient verse quoted in the Fifth Wave of the Bhakti-ratnākara states:

nityānanda prabhum vande
śrīma-laksmipati-priyam
mādhva-sampradāyānanda-
varddhanam bhakta-vatsalam

“I worship Śrī Nityānanda Prabhu, who is very dear to Śrī Laksmipati. He increased the happiness of the Mādhva-sampradāya and was always affectionate to the devotees.”) The consideration of Godbrotherhood is not separate from the consideration of Guru for the same reason that even though there is a difference between a historical incident and the description of that incident, both point to the same thing. The bogus guru sampradāya that follows the smārtas does not maintain a cordial relationship with the pure Vaiṣṇavas but have learned to illegitimately protect their selfish pride.

TEXT 189

ei-mata anyo 'nye dui mahāmati
krṣna-preme nā jānena kothā divā-rāti

These two greatly learned personalities did not know whether it was day or night due to their ecstatic love for Krṣṇa.

Being maddened with love for Krṣṇa, both Śrī Mādhavendra Puri and Śrīmad Nityānanda Prabhu were not concerned with the days and nights of the mundane external world, which is unfavorable to Krṣṇa.

TEXT 190

kata-dina mādhavendra-sange nityānanda
thākiyā calīlā seṣe yathā setubandha

After remaining together for some days, Nityānanda left for Setubandha [Rāmesvaram].

TEXT 191

mādhavendra calīlā sarayū dekhībāre
krṣnāveṣe keha nija-deha nāhi smare

Mādhavendra Puri went to see the Sarayū River. In their absorption of Krṣṇa consciousness they both forgot their own bodies.
Therefore a devotee’s feelings of separation for the Lord maintain his life. Otherwise how could such intense feelings be tolerated if one were in external consciousness?

If one experiences intense feelings of distress in separation from the Lord while overwhelmed in love for Kṛṣṇa, then he cannot protect his life in separation from the Lord. That is why one who is devoid of external consciousness remains constantly in the transcendental internal mood of uninterrupted ecstatic love in spite of intolerable separation from the Lord and, due to an increase and nourishment of ecstatic devotional service, sustaining his life becomes possible. This is confirmed in the Śrī Caitanya-caritāmṛta (Madhya 2.43-47) in the following words: “Pure love for Kṛṣṇa, just like gold from the Jāmbū River, does not exist in human society. If it existed, there could not be separation. If separation were there, one could not live.’ Thus speaking, the son of Śrīmati Śacimātā recited another wonderful verse, and Rāmānanda Rāya and Svarūpa Dāmodara heard this verse with rapt attention. Śrī Caitanya Mahāprabhu said, ‘I feel shameful to disclose the activities of My heart. Nonetheless, I shall be done with all formalities and speak from the heart. Please hear.’ Śrī Caitanya Mahāprabhu continued, ‘My dear friends, I have not the slightest tinge of love of Godhead within My heart. When you see Me crying in separation, I am just falsely exhibiting a demonstration of My great fortune. Indeed, not seeing the beautiful face of Kṛṣṇa playing His flute, I continue to live My life like an insect, without purpose. Actually, My love for Kṛṣṇa is far, far away. Whatever I do is actually false. When you see Me cry, I am simply exhibiting My great fortune. Please try to understand this beyond a doubt. Even though I do not see the moonlike face of Kṛṣṇa playing on His flute and although there is no possibility of My meeting Him, still I take care of My own body. That is the way of lust. In this way, I maintain My flylike life.’”

TEXT 193

_nityānanda-mādhavendra, dui-daraśana_
_ye śunaye, tāre mile krṣṇa-prema-dhana_

Whoever hears these topics regarding the meeting between Nityānanda Prabhu and Mādhavendra Puri will certainly achieve the wealth of love for Kṛṣṇa.

TEXT 194

_hena-mate nityānanda bhave’ prema-rase_
_setubandhe ailenā kateha divase_

After traveling in this ecstatic mood for some days, Nityānanda arrived at Setubandha.

TEXT 195
After taking bath at Dhanus-tirtha, He went to see Lord Râmeśvara. Then the Lord went to Vijayanagara.

**TEXT 196**

mâyâpuri, avantî dekhiyâ godâvari
âilena jioḍa-nrśimhadeva-puri

He visited Mâyâpuri, Avantî, and the Godâvari River, and then He went to the abode of Jiyâda-nrśimha.

**TEXT 197**

trimalla dekhiyâ kûrma-nâtha punya-sthâna
ôshô nilâcalacandra dekhite payâna

He visited Trimalla and Kûrma-kṣetra, and eventually He went to see Jagannâtha, the Lord of Nilâcala.

**TEXT 198**

âilena nilâcalacandrera nagare
dhvaja dekhî' mûtra mûrchâ haila sarîre

As He approached Śrî Nilâcala, He fell unconscious upon seeing the temple flag.

The words nilâcalacandrera nagare refer to the abode of Jagadîśa, or Purî-dhâma.

**TEXT 199**

dekhilena catur-vaûha-rûpa jagannâtha
prakaṭa paramânanda bhakta-varga-sâtha

He saw Lord Jagannâtha as the source of the catur-vaûha—Vâsudeva, Sankarsâna, Pradyumna, and Aniruddha—and surrounded by His dear devotees.

The word catur-vaûha refers to Śrî Jagannâtha, who is the combined form of Vâsudeva, Sankarsâna, Pradyumna, and Aniruddha, in other words, Śrî Dvârakâdhiśa.

The second line of this verse indicates that Śrî Nandanandana, who is the personification of ecstatic pastimes, has appeared at Nilâcala (Śrî Purusottama-kṣetra) along with His servants, who assist in His pastimes.

**TEXT 200**

dekhi' mûtra hailena pulake mûrchite
punah bāhyā haya, punah pade prthivite

Immediately upon seeing the Lord, Nityānanda’s hairs stood on end and He fell unconscious. When He regained consciousness, He again fell to the ground.

TEXT 201
kampa, sveda pulakāśru, āchāda, hunkāra
ke kahite pāre nityānandaśa viśāra?

Shivering, perspiring, crying, falling to the ground, and loud roaring—who can describe these ecstatic transformations that were exhibited by Lord Nityānanda?
The word āchāda (as used in common language) means “falling to the ground.”

TEXT 202
ei-mata nityānanda thāki’ nilācāle
dekhi, gangā-sāgara āilā kutuhale

After remaining in Nilācalā for some time, Nityānanda went in jubilation to Gangā-sāgara.

TEXT 203
tān’ra tirtha-yātrā saba ke pāre kahite?
kichu likhilāna mātra tān’ra kṛpā haite

Who can describe the Lord’s pilgrimage? I have written in brief only by His mercy.

TEXT 204
ei-mata tirtha bhrami’ nityānanda-rāya
punar-bāra āsiyā mililā mathurāya

After visiting various holy places in this way, Lord Nityānanda returned again to Mathurā.

TEXT 205
niravadhi vrndāvane kareṇa vasati
krṣnera aśeṣe nā jānena divā-rāti

He continually stayed in Vṛndāvana and became so absorbed in Kṛṣna that He did not know whether it was day or night.

TEXT 206
āhāra nāhika, kadācit dūgha-pāna
seha yadi ayācita keha kare dāna

He did not eat, but He occasionally drank some milk whenever someone offered it to Him.

TEXT 207

navadvipe gauracandra āche gupta-bhāve
ihā nityānanda-svarūpera mane jāge

Lord Nityānanda knew well that Lord Gauracandra was living incognito in Navadvipa. He thought to Himself.

TEXT 208

“āpana-aśvarya prabhud prakāśibe yabe
āmi giyā harimu āpana sevā tabe”

“I will go serve Lord Gaurāṅga when He manifests His opulences.”

TEXT 209

ei mānasika kari' nityānanda-rāya
mathurā chādiyā navadvipa nāhi yāya

Thinking in this way, Lord Nityānanda did not go to Navadvipa but remained at Mathurā.
The word mānasika means “arising from the mind,” “thinking,” “desiring,” “aspiring,” and “wishing.”

TEXT 210

niravadhi viharaye kālindira jale
śīṣu-sange vrndāvane dhāla khelā khelhe

He regularly enjoyed sporting in the waters of the Yamunā and playing with the children in Vṛndāvana.

TEXT 211-213

yadyāpiha nityānanda dhare sarva sakti
tathāpiha kā' reha nā dilena viṣṇu-bhakti

yabe gauracandra prabhud karibe prakāśa
tā'na se ājñāya bhakti-dānera vilāsa

keha kichu nā kare caitanya-ājñā vine
ihāte 'alpatā' nāhi pāya prabhū-gane
Although Lord Nityānanda is omnipotent, He did not distribute devotional service to the Lord at that time. When Lord Gauracandra manifests His opulence, then on His order He would begin to distribute devotional service. The servants and associates of Lord Caitanya did not like to do anything without His instruction, but this does not diminish their glories in the least.

Being a personal expansion of and nondifferent from Śrī Gaura-Kṛṣṇa, Śrī Nityānanda Prabhu, who is Baladeva, the personification of pure goodness, and who is the only bestower of love for Gaura-Kṛṣṇa, neither displayed mercy on anyone nor distributed or preached chanting the holy names in love of God while visiting the holy places, thereby surpassing His eternally worshipable Lord Śrīman Mahāprabhu's desire, direct order, or time for the pastimes of preaching the chanting of the holy names in love of God (see verse 208). When the supreme independent Lord Mahāprabhu, out of His own free will and causeless mercy, will manifest His own glories to the fallen souls, at that time Śrī Nityānanda Prabhu will also manifest the pastime of door to door distribution of the holy names and love of God to the sinful living entities. Therefore, following in the footsteps of Śrī Nityānanda, anyone who desires his own welfare does not transgress etiquette and manifest elevated language or material ego on the pretext of preaching topics of Kṛṣṇa while proudly masquerading as a guru in the presence of the Supreme Lord or His empowered representative, the Vaiṣṇava guru. That is why Śrī Bhaktivinoda Thākura has written in his pure devotional song book Kalyāṇa-halpa-taru as follows:

\[
\begin{align*}
\text{āmi ta' vaiśnava, e buddhi haile,} \\
\text{amāni nā ha'ba āmi} \\
\text{pratiṣṭhāśā āsi' hṛdaya dūsibe,} \\
\text{ha'ba nirayagāmī}
\end{align*}
\]

“If I think I am a Vaiśnava, I shall look forward to receiving respect from others. And if the desire for fame and reputation pollute my heart, I shall certainly go to hell.” The eternally blissful form of knowledge, Śrī Kṛṣṇa Caitanya, is the eternal worshipable Lord of the living entities, and to carry out His order with body, mind, and speech is real Vaiśnava fame; this is pure transcendental spiritual identification. This position is most relishable and beyond the insignificant, partial, abominable nature of perishable matter. And becoming prominent or dominant in the material sense is actually abominable, anxiety-filled service and simply another way of describing one's insignificance.

**TEXT 214**

\[
\begin{align*}
\text{ki ananta, kībā śiva-ajādi devatā} \\
\text{caitanya-ājñāya harti-karti pālayitā}
\end{align*}
\]

Brahmā, Ananta, Śiva, and the other demigods create, maintain, and destroy under the order of Lord Caitanya.

The word ananta refers to Viṣṇu, the maintainer, the word aja refers to Brahmā, the creator, and the word śiva refers to Hara, the destroyer.

**TEXT 215**
ihāte ye pāpi-gana mane duhkha pāya
vaiṣṇavera adṛśya se pāpi sarvathāya

Sinful persons who do not like to hear such things are not fit to be seen by the Vaiṣṇavas.

TEXT 216
sāksātei dekha sabe ei tribhuvane
nityānanda-dvāre pāilenā prema-dhane

Just see for yourself how Nityānanda Prabhu has blessed the people of this universe with the treasure of devotional service.

TEXT 217
caitanyera ādi-bhakta nityānanda-rāya
caitanyera yaśa vaise yānhāra jihvāya

Lord Nityānanda is the foremost devotee of Lord Caitanya, for the glories of Lord Caitanya always reside on His tongue.

TEXT 218
ahar-nīsa caitanyera kathā prabhu kaya
tān're bhajile se caitanya-bhakti haya

Day and night Lord Nityānanda chants the glories of Lord Caitanya, so when one worships Nityānanda he certainly attains devotion for Lord Caitanya.

If a living entity worships Śrī Nityānanda Prabhu and His Vaiṣṇava followers, who constantly chant the glories of Śrī Gaura-Kṛṣna, then his propensity for pure devotional service to Lord Śrī Kṛṣṇa Caitanya is enhanced.

TEXT 219
ādi-deva jaya jaya nityānanda-rāya
caitanya-mahimā sphure yānhāra kṛpāya

All glories to Lord Nityānanda, who is the first manifestation of Lord Caitanya. The glories of Lord Caitanya become manifest by His mercy.

TEXT 220
caitanya-kṛpāya haya nityānande rati
nityānande jānile āpad nāhi kati

One becomes attached to Nityānanda by the mercy of Śrī Caitanya, and one who knows Nityānanda never faces any adversities.
On the strength of nonduplicitous surrender to the lotus feet of Śrī Nityānanda Rāma, a living entity achieves freedom from the conditioned state and becomes qualified to assist Śrī Nityānanda in His ten forms of service to Gaura-Kṛṣṇa. Śrī Thākura Narottama has sung:

ḥena nitāi vine bhāi, rādhā-kṛṣṇa pāite nāi,

dṛḍha kari' dhara nitāi'ra pāya

“Without the mercy of Lord Nityānanda, no one can achieve Rādhā-Kṛṣṇa. Therefore tightly catch hold of Nitāi's lotus feet.” Liberated souls are eligible to drown in the ocean of Śrī Gaura's service under the guidance of Śrī Nityānanda.

TEXT 221

samsārera pāra haṅa bhaktira sāgare

ye ṭūbibe, se bhajuka nitāicāndere

Those who wish to cross the ocean of material existence and drown in the ocean of devotional service must worship Lord Nityānanda.

TEXT 222

kehā bole,—“nityānanda yena balarāma”

kehā bole,—“caitanyera baḍa priya-dhāma”

Someone said, “Nityānanda is just like Balarāma.” Another person said, “He is most dear to Śrī Caitanya.”

TEXT 223-224

kibā yati nityānanda, kibā bhakta jñānī

yā'ra yena mata icchā, nā bolaye keni

ye-se kene caitanyera nityānanda nahe

tabu sei pāda-pāda mahāprabhu hrdaye

Someone may consider Nityānanda a sannyāsī, someone may consider Him a devotee, and someone may consider Him a jñānī. They may say whatever they like. Even if Nityānanda was a most insignificant servant of Lord Caitanya, still I would keep His lotus feet in my heart.

“Some people consider Śrī Nityānanda Prabhu as the sannyāsī disciple of Śrī Lakṣmīpati Tīrtha, some people, on seeing His love for Kṛṣṇa, consider Him a devotee, and other people consider Him a great renunciate and learned scholar of Vedānta. They may consider my Lord in whichever way they want, or my worshipable Lord Śrī Nityānanda Prabhu may be related to the Supreme Lord Śrī Kṛṣṇa Caitanya Mahāprabhu simply as a menial servant, but I will not enter into this unnecessary subject. I will place the lotus feet of Śrī Nityānanda within my heart while considering him my eternal worshipable Lord.”

TEXT 225
Therefore I kick the head of any sinful person who disregards the glories of Lord Nityānanda and dares to criticize Him.

The word parihāra means “to rectify the faults,” “to drop the charges,” “to pray,” “to offer,” “to abandon,” and “to neglect.”

In order to permanently stop the continual irreverence towards the Supreme Lord by those hellish people who enviously criticize Śrī Nityānanda Prabhu and to render them eternal benefit and good sense, the author is ready to kick them in the head. By this statement of the most merciful Śrī Thākura Mahāśaya to the staunch atheists, the transcendental goddess of learning, Śuddhā Sarasvatī, displays the firm attachment of a servant towards his master, Śrī Nityānanda Prabhu, thus teaching everyone through illuminating words that although Thākura Mahāśaya and other pure devotees who act and preach in his footsteps are detached from those who are extremely uninterested in their own welfare, who are determined to run towards hell, and who are ignorant of the truth regarding Śrī Nityānanda, they are nevertheless selflessly and causelessly merciful towards the fallen souls. While Śrīla Thākura Vṛndāvana, who is a Vaiṣṇava ācārya, the direct incarnation of Vyāsa, and servant of Śrī Nityānanda, enacts his pastime of transcendently kicking, if even one particle of dust falls on the head of some fortunate persons, they will certainly achieve auspiciousness, in other words, their anartha-nivṛtti, or freedom from unwanted things, is guaranteed. The exhibition of such great compassion by Śrī Viṣṇu or the Vaiṣṇavas is beyond the imagination or intelligence of the foolish nondevotees, who can not discriminate between what is favorable and what is unfavorable for their own welfare. The all-auspicious endeavors and behavior of the preachers and practitioners of pure devotional service to Gaura-Kṛṣṇa who follow in the footsteps of Thākura Śrī Vṛndāvana, who is the direct incarnation of Śrī Vyāsa, display on one hand gross punishment on the fallen averse living entities and on the other hand subtle unlimited compassion on them.

TEXT 226

kona Caitanyera loka nityänanda-prati
’manda’ bole, hena dekha,—se kevala ‘stuti’

If you find any follower of Lord Caitanya appear to say something bad about Nityānanda, you should know for certain that what they said was actually glorification.

No pure devotee of Gaura can criticize or tolerate criticism against Śrī Nityānanda Prabhu. If anyone thinks that the statements of Śrī Advaita Prabhu towards Śrī Nityānanda Prabhu were criticisms, that is simply his misunderstanding and offense. One should not lose faith in the lotus feet of Nityānanda, who is the only shelter and goal of all living entities, by considering the so-called criticism of Nityānanda to be criticism, when it is actually glorification of Nityānanda.

TEXT 227
Vaiṣṇavas are always pure and full of knowledge, so if there is ever any quarrel between them you should know it is simply part of their pastimes.

It should be understood that the apparent act of quarreling on the pretext of criticizing Nityānanda by the pure devotees of Gaura, headed by Advaita, is meant to awaken the living entities' interest and increase their service attitude towards Nityānanda, because all of Śrī Gaura's devotees are eternally pure and endowed with pure transcendental knowledge. Ignorance, such as dualities, aversion, or opposition to Viṣṇu and the Vaiṣṇavas, cannot remain in them.

TEXT 228

*ithe eka-janera haiyā pakṣa yei
an ya-jane nindā kare, kṣaya yāya sei*

If a person takes the side of one Vaiṣṇava and criticizes another, he is certainly vanquished.

If someone due to misfortune and material conceptions considers the loving quarrels of the eternally liberated devotees, who are always eager to please Krṣna, to be like the dualities enjoyed by the conditioned souls, who are agitated by disturbances to their sense gratification, and thus takes the side of one and criticizes the other, then, as a result of his imprudence, his ruination is guaranteed. Without understanding how the most pleasing transcendental opposing parties, who nourish the pastimes of the Absolute Lord Śrī Gaura-Kṛṣna, are wonderfully increasing their respective attachment for the Lord, if someone praises one and condemns another due to his enjoying spirit and fruitive mentality, he is certainly inviting his own downfall, or in other words, he is ruining himself.

TEXT 229

*nityānanda-svarūpe se nindā nā lao)yāya
tā'na pathe thākile se gauracandra pāya*

Anyone who follows Nityānanda without finding fault in Him will surely attain the shelter of Śrī Gauracandra.

If a living entity desiring his own welfare personally engages in the service of Śrī Nityānanda Prabhu without taking any part whatsoever in criticizing Śrī Nityānanda Prabhu, personally or through others, he can be qualified to receive the mercy of Śrīman Mahāprabhu. Simply by following in the footsteps of Śrī Nityānanda Prabhu, the merciful glance of Śrī Gaura is guaranteed. But endeavors to directly or indirectly criticize or diminish Śrī Nityānanda Prabhu's glories, on the pretext of serving Him, certainly leads one to hell.

TEXT 230

*hena dina haiba ki caitanya-nityānanda*
dekhiba veśīta catur-dike bhakta-vrnda

When will that day come when I will see Lord Caitanya and Lord Nityānanda surrounded by Their devotees?

TEXT 231

sarva-bhāve svāmī yena haya nityānanda
tān'ra haiyi bhaji yena prabhu-gauracandra

Let me serve Lord Gauracandra under the instructions of Lord Nityānanda, who is my worshipable Lord in all respects.

Just by seeing the word svāmī [which also means “husband”] in this verse, no one should try, like the gaura-nāgaris, to become the consort of Nityānanda. The eternal desire of the author, who is a devotee of Gaura, is to engage with firm determination in the service of Śrī Gaurāṅga Mahāprabhu and Śrī Nityānanda Prabhu under the guidance of his spiritual master, Śrī Nityānanda Prabhu. ??

Under the guidance of Śrī Nityānanda Prabhu and accepting Him as his Lord, the author's endeavor to favorably assist in Śrī Gaura's service, of which Nityānanda Prabhu is the proprietor and sole authority, proves the author's strong attachment for worshiping Gaura.

TEXT 232

nityānanda-svarūpera sthāne bhāgavata
janme janme padibāna,—ei abhimata

I desire to study Śrīmad Bhāgavatam under Śrī Nityānanda Svarūpa birth after birth.

TEXT 233

jaya jaya mahāprabhu śrī-gaurāṅgacandra
dilā o nilā o tumī prabhu-nityānanda

All glories to the Supreme Lord, Śrī Gaurāṅga! You have given me and then taken from me the association of Lord Nityānanda.

“If Śrī Nityānanda Prabhu empowers me to understand the meaning of Śrīmad Bhāgavatam, as His servant I will constantly keep the conclusions of Śrīmad Bhāgavatam and the process of service approved by Śrīmad Bhāgavatam and learned from Him within my heart. May I never become controlled by self-interest and transgress the lotus feet of my spiritual master, Śrī Nityānanda, or consider Śrīmad Bhāgavatam, which is nondifferent from Śrī Nityānanda, as a commodity of sense gratification.”

TEXT 234

tathāpiha ei kṛpā kara, mahāśaya
Still, I beg for Your mercy, so that my mind may remain absorbed in His and Your lotus feet.

“By sending Śrī Nityānanda Prabhu as my spiritual master, Śrīman Mahāprabhu has bestowed causeless mercy on such a fallen soul as me, and when the pastimes of Śrī Nityānanda Prabhu were completed, He has taken Him away from me. O my Lord, bless me so that my mind may not deviate in Your absence after You have both enacted Your disappearance pastimes. May I ever fix my restless uncontrolled mind at the lotus feet of You both.” By this statement the author has taught the constitutional duty and principle of humility to every servant of the spiritual master.”

TEXT 235

tomāte tān̄hāte yena citta-vṛtti raya
vinā tumī dile tān̄re kehā nāhi pāya

Lord Nityānanda is Your greatest devotee. No one can attain Him without Your sanction.

Unless Śrīman Mahāprabhu reveals Śrī Nityānanda Prabhu to a living entity, no one is able to attain His lotus feet. Śrī Nityānanda Prabhu alone is the highest respected servant and nondifferent from Śrīman Mahāprabhu.

TEXT 236

vṛndāvana-ādi kari‘ bhrame nityānanda
yāvat nā āpanā‘ prakāśe’ gauracandra

Lord Nityānanda traveled throughout the forests of Vṛndāvana until Lord Gauracandra displayed His opulences.

Until Śrī Gaurasundara displayed His pastimes of distributing His holy names and love of God, Śrī Nityānanda Prabhu was traveling to various holy places like Śrīdhāma Vṛndāvana. Until Śrī Gaurasundara completed His covered scholastic pastimes and began manifesting His most magnanimous pastimes to His intimate devotees, Śrī Nityānanda Prabhu, being afflicted by separation from His Lord, visited holy places throughout India and thus exhibited the pastime of searching for Kṛṣṇa.

TEXT 237

nityānanda-svarūpera tīrtha-paryatana
yei ihā śune, tā‘re mile prema-dhana

Whoever hears these descriptions of Nityānanda Svarūpa’s visit to the holy places will attain the treasure of divine love.

TEXT 238
Accepting Śrī Caitanya and Nityānanda Prabhu as my life and soul, I, Vrndāvana dāsa, sing the glories of Their lotus feet.

Thus ends this English translation of the Gaudīya-bhāṣya commentary on Śrī Caitanya-bhāgavata, Ādi-khanda, Chapter Nine, entitled, “Nityānanda's Childhood Pastimes and Travels to Holy Places.”

Chapter Ten
The Marriage of Śrī Lakṣmīpriyā

This chapter describes Śrī Viśambhara's scholastic pastimes in the assembly of Gaṅgādāsa Pandita, His exchange of joking words with Murāri Gupta, His marriage with Lakṣmīdevi, the daughter of Vallabha-cārya, and Śacidevi's experience of various opulences in her house after the arrival of her daughter-in-law.

After finishing His morning duties, Nimāi Pandita and other students came and sat in Gaṅgādāsa Pandita's classes and debated with each other. Those who did not want to study under Nimāi were not supported by Him; rather, He showed them the bad results of studying independent of His guidance. Observing that Murāri Gupta was not studying under His guidance, Nimāi once jokingly told him that it was better for him to treat patients than to study grammar. In this way He tried to arouse his anger. Rather than becoming angry, Murāri, who is a plenary portion of Rudra, challenged Nimāi to test his knowledge. The debate between the Lord and His servant began. The Lord was greatly pleased to hear the explanations of Murāri, who by the Lord's mercy was most learned, and placed His lotus hand on the body of Murāri. At that time Murāri's body was filled with ecstasy and he thought, “Such extraordinary knowledge is not possible for an ordinary human being. There is no one in all of Navadvīpa as intelligent as He.” He then said, “O Thākura, now I will study only under You.” After sporting in this way, Nimāi went to take bath in the Ganges with His companions and then returned home. Nimāi Pandita and His students established a school in the Candī-mandapa in the courtyard of the fortunate Mukunda Sañjaya, the resident of Navadvīpa. There Nimāi displayed various pastimes such as establishing His own explanations and refuting others' explanations. While teaching in this way, Nimāi would proudly boast about His mastery of learning in the following way: “I see that in Kali-yuga those who are devoid of any knowledge of sandhi, or joining words, pass as Bhaṭṭācāryas. At present there is no scholar within Navadvīpa who can answer My challenge.” Meanwhile, considering that Nimāi had attained marriageable age, mother Śacī constantly thought about getting Him married. One day, by providence, Lakṣmīdevi, the personification of the goddess of fortune and daughter of Vallabha-cārya, who hailed from a pure cultured brāhmaṇa family, met her Lord, Gaura-Nārāyana, while taking bath in the Ganges and offered obeisances to His lotus feet within her mind. By the will of the Lord, that very day Śrī Vanamālī, a brāhmaṇa matchmaker resident of Navadvīpa, proposed to mother Śacī the marriage of Nimāi with Lakṣmīdevi, the daughter of Vallabha. Not getting any special attention or hope of marriage from mother Śacī, the brāhmaṇa was returning home disappointed when he met Nimāi on the way. After understanding
everything from the *brāhmaṇa*, Nimāi indicated to His mother His consent for the marriage. The next day mother Śacī called that *brāhmaṇa* and told him to arrange the marriage as soon as possible. The *brāhmaṇa* happily and immediately went to the house of the bride and informed her family about the consent of the groom's family, upon which Śrī Vallabhācārya also jubilantly consented, but he declared that due to poverty he was not able to give anything more than five *haritakīs* as dowry. With the agreement of both the bride and groom's sides, an auspicious day was selected. One day before the marriage, Vallabhācārya came to Nimāi's house and at an auspicious moment executed the rituals meant to be performed with one's son-in-law before marriage. Thereafter, other auspicious Vedic and common rituals were duly performed. On the day of the marriage, at the auspicious time of *go-dhūli*, or dusk, Nimāi Pandita with His companions arrived at the house of Vallabha and duly accepted the hand of Lakṣmīdevī. The next evening Nimāi returned home with Lakṣmīdevī. Mother Śacī, the mother-in-law of Lakṣmī, along with other *brāhmaṇas'* wives, welcomed her daughter-in-law home. From that day on, mother Śacī observed various opulences and wealth such as extraordinary effulgences and fragrances and became overjoyed on understanding that her daughter-in-law was none other than Kamalā, or Lakṣmī. Due to the presence of Śrī Gaura-Nārāyaṇa, the Lord of Vaikuṇṭha, and His internal potency, Śrī Ramā, who is nondifferent from Śrī Lakṣmī, the house of mother Śacī manifest as Vaikuṇṭha, the abode of pure goodness. Yet at that time, by the supreme will of the Lord, no one could understand the covered pastimes of the Lord.

**TEXT 1**

*jaya jaya gauracandra mahā-mahēśvara*

*jaya nityānanda-priya nitya-kalevara*

All glories to Śrī Gauracandra, the Lord of all lords! All glories to Śrī Nityānanda's beloved Lord, who possesses an eternal form.

The word *nitya-kalevara* refers to the *sac-cid-ānanda* form of the Supreme Lord, Śrī Gaurasundara. Although His form is eternal, in order that it may not be perceived as temporary and perishable, it has been described here as eternal in accordance with the readers' highly intellectual understanding that there is no difference between the holy name and the Lord. Within the gross body of the conditioned soul is his subtle body, and within the gross and subtle body is the liberated spirit soul, of whom Śrī Nityānanda is the source, and His object of ten varieties of service, Śrī Govinda-mohini along with Her worshipable Lord, Śrī Govinda, are the objects of five types of pure devotional service. Therefore the philosophy of distinguishing between the body and owner of the body of the living entities, who are controlled by māyā, to be applicable to the Supreme Lord, who controls māyā, is completely prohibited. In the subtle heavenly planets, the bodies of the demigods consist of gross knowledge, and Lord Viṣṇu is present within the bodies of the subordinate demigods as the controller. The supreme worshipable Lord of such controllers is Śrī Gaurasundara, who is the combined form of Śrī Rādhā-Govinda.

**TEXT 2**
jaya śri-govinda-dvāra-pālakera nātha
civa-pratī kara, prabhu, śubha-drṣṭi-pāta

All glories to the Lord of Govinda the doorkeeper. O Lord, please glance mercifully on the living entities.

Śrī Govinda was the doorkeeper of Śrī Viśvambhara. Govinda guarded the doors of Viśvambhara's house. (See Caitanya-bhāgavata, Ādi 11.39-40, 13.2; Madhya 6.6, 8.114, 13.338, 23.152, 451; and Antya 1.52, 2.35, 7.5, 8.58, 9.195-196.)

TEXT 3

jaya jaya jagannātha-putra vipra-rāja
jaya hau to'ra yata śrī-bhakta-samāja

All glories to Jagannātha's son, the king of the brāhmanas. All glories to all of Your devotees.

The phrase śrī-bhakta-samāja is explained as follows: Vrajendra-nandana Śrī Kṛṣṇa is the only worshipable Lord. That Supreme Lord, in His two forms as viṣaya and āśraya, the worshipable and the worshiper, is the worshipable object of all His subordinates. The viṣaya-vigraha, or object of worship, who is the Lord of the goddess of fortune, and the āśraya-vigraha, or abode of worship, who is the goddess of fortune, are both the objects of service for Their devotees. The devotees' favorable cultivation of service towards their worshipable object is called bhakti, or devotional service. The servants of the viṣaya and āśraya are known as bhaktas. They are many, so collectively they are called bhakta-samāja. Under the categories of six opulences, various spiritual splendors are present in this bhakta-samāja. That is why the devotees have been described as Śrī-bhakta-samāja. All the devotees who are under the shelter of the energetic Lord's energy try to please their worshipable Lord in various ways.

TEXT 4

jaya jaya kṛpā-sindhu kamala-locana
hena kṛpā kara,—tora yāse rahu mana

All glories to the lotus-eyed Lord, who is an ocean of mercy. O Lord, please bless me that my mind may be absorbed in Your glories.

When the living entities' highest spiritual propensities are engaged in the service of the Supreme Lord, who is full in six opulences, there is no inconvenience for them. When a living entity becomes greedy for objects not related to the Lord, he loses his opulences and, being disturbed by his restless mind, he furthers his conditional life. That is why the author, with a desire to be attracted to the Supreme Lord, is hereby praying for His mercy.

TEXT 5

ādī-khande śuna, bhāi, caitanya-ke kathā
vidyāra vilāsa prabhu karilena yathā
My dear brothers, please listen to the topics of Śrī Caitanya in this Ādi-khanda, wherein the description of the Lord's scholastic pastimes are found.

The words vidyāra vilāsa are explained as follows: The conditioned soul in this material world is infected with nescience. In other words, he is born ignorant of his and other's constitutional position. When the aspect of spiritual knowledge that is part of the conditioned soul's constitution is unmanifest, his state is known as nescience, or ignorance. And the awakening and development of spiritual propensities by eradicating the absence of knowledge of the Absolute Truth is called vidyā, or knowledge. In other words, the awakening of one's spiritual propensities by a learned person is known as the achievement of spiritual knowledge. The awakening of other's spiritual propensities, which benefits self-realized persons in various ways, is known as vidyāra vilāsa. Under the shelter of nescience, or ignorance, the living entities become illusioned or bewildered—this is the opposite propensity from spiritual knowledge. When on the strength of this propensity and with the help of sensual knowledge the conditioned souls attempt to advance through the ascending process, they reveal their ignorance to learned persons. Śrīman Mahāprabhu also manifested such vidyāra vilāsa pastimes for the benefit of the entire world and thus delivered the living entities from the clutches of nescience.

**TEXT 6**

*hena-mate navadvipe śrī-gaurasundara  
rātri-dina vidyā-raše nāhi avasara*

In this way Śrī Gaurasundara engaged day and night in His studies while residing in Navadvīpa.

**TEXT 7**

*ūṣah-kāle sandhyā kari' tridaśera-nātha  
padite calena sarva-śisya-gana-sātha*

After performing His morning rites, the Lord of Tridaśa went to school along with His classmates.

The word *tri*, or “three,” in the word *tridaśera-nātha*, in consideration of places, refers to the Bhūr, Bhuvār and Svar planetary systems; in consideration of time, refers to past, present, and future; in consideration of persons, refers to Brahmā, Viṣṇu, and Rudra; and the word *daśa*, in consideration of directions, refers to east, west, north, south, northeast, southeast, northwest, southwest, up, and down. The word *tridaśa* refers to each of the ten directions—above, center, and below. Otherwise the word *tridaśa*, in consideration of persons, refers to thirty-three demigods. From the less-intelligent point of view the word *tridaśa-puri* refers to the heavenly kingdom, and the word *tridaśa-nātha* refers to Indra, the husband of Śaci. And from the intellectual point of view it refers to Lord Uṣṇendra. Some people say that *tridaśa* refers to the twelve Ādityas, the eleven Rudras, the eight Vasus, and the two Aśvinī-kumāras. Yet others say that each of these thirty-three demigods represent ten million others. According to the learned viewpoint, all
these word meanings are included within Viṣṇu. The phrase śiṣya-gana-sātha indicates that since the disciples of the teacher Gāṅgādāsa Pandita were more or less subordinate to Nīmai, they respected Him as the principle student and as good as their teacher.

TEXT 8

āsiyā vaisena gāṅgādāsera sabhāya
pākṣa-pratipākṣa prabhū kareṇa sadāya

The Lord would sit in Gāṅgādāsa's class and continually engage in debate.

The word pākṣa refers to two different meanings of one subject. A bird is able to fly in the sky with the help of its two wings; similarly, when there is some doubt about a subject matter, then both sides—the pūrva-pākṣa, or challenging side, and the para-pākṣa, or concluding side—are needed to reach a conclusion. Consistency must be maintained with the para-pākṣa. Each side refers to the other side as the para-pākṣa, or opposing side; or in other words, from an impartial viewpoint, each side is sva-pākṣa, or one's own side, and from a partial view, each side is an opposing side. The words pākṣa-pratipākṣa refer to debate and counterdebate, favorable and unfavorable questions and answers, one's own side and the opposing side, or the challenging side and concluding side.

TEXT 9

prabhū-sthāne punthi nāhi ye-ye-jana
tāhāre se prabhū kādarthena anukṣaṇa

The Lord would always defeat the arguments of anyone who disagreed with His explanations.

The word kādarthana means “to distort the meaning,” “to point out inconsistencies or prove unreasonable,” “to pollute,” “to condemn,” or “to outright reject.”

TEXT 10

padiyā vaisena prabhū punthi cintāite
yā'ra yata gana laiyā vaisa nānā-bhite

After class, the Lord sat in the midst of His friends to discuss the subjects further.

The word cintāite means “to consider,” “to discuss,” or “to cultivate.” The word nānā-bhite refers to various directions, various sides, or various groups.

TEXT 11

nā cinte mūraič-gupta punthi prabhū-sthāne
ataeva prabhū kichu cālēna tāhāne

Mūraici Gupta did not care to sit in the Lord's discussions, therefore the Lord
desired to confront him.

The word cālēna means “to induce,” “to stun with one's explanation,” “to remove,” “to dislocate,” “to induce shaking,” “to twirl,” “to condemn or chastise,” or “to pollute or criticize.”

**TEXT 12**

yoga-patṭa-chānde vastra kariyā bandhana
vaisena sabhāra madhye kari' virāsana

Nimāi wore His cloth like a sannyāsī, and He sat in the virāsana posture.

In this verse the word yoga-patṭa refers to the way Vedic sannyāsīs wear their cloth. The word yoga-kaksā is found in Śrīdhara Svāmī's commentary on Śrimad Bhāgavatam (4.6.39). The piece of cloth circling tightly around the back and thigh like a belt that a sannyāsī wears is called yoga-patṭa. It is stated in the Padma Purāṇa, Kārtika-māhtāmya, Chapter 2: “The piece of cloth that a sannyāsī wears wrapped around his side like a bangle that covers his back and hangs down to his knees is called yoga-patṭa.”

The word virāsana refers to sitting (like a hero) with one's left foot on the right thigh and right foot on left thigh. This is explained in Śrīdhara Svāmī's commentary on the Śrimad Bhāgavatam (4.6.38) wherein he quotes from the yoga-sāstras as follows: “Placing the right foot on the left thigh and the left foot on the right thigh while placing the left hand on the left thigh and raising the right hand in an argumentative pose is called virāsana.”

**TEXT 13**

candanera sobhe ārddhva tilaka su-bhātī
mukutā gañjaye divya-daśanera jyotiḥ

He was smeared with sandalwood pulp and decorated with tilaka. The effulgence of His beautiful teeth condemned that of a string of pearls.

The word su-bhātī means “effulgent,” “beautiful,” and “pleasing to the eyes.” The word gañjaye (derived from the Sanskrit verb gañj) means “to condemn,” “to criticize,” or “to cause trouble.”

**TEXT 14**

gaurāṅga-sundara veṣa madana-mohana
sūdaśa-vatsara prabhu prathamya-yauvana

In His fresh youth, at the age of sixteen, Śrī Gaurāṅga's beauty captivated even Cupid.

**TEXT 15**

brhaspati jiniṇā pāṇḍitya-parakāśa
svaṭāntra ye punthi cinte, tâ're kare hāsa
In knowledge, He surpassed Brhaspati, the spiritual master of the demigods. He would tease those who studied on their own.

TEXT 16-18

prabhu bole,—“ithe âche kon bada jana?
âsiyâ khanduka dekhi âmâra sthâpana?
sandhi-kârya nâ jâniyâ kona kona janâ
âpane cintaye punthi prabodhe âpanâ’

ahankâra kari’ loka bhâle mûrka haya
yebâ jâne, tâ’ra thâni punthi nâ cintaya”

The Lord challenged, “Let us see who is intelligent enough to refute My conclusions. Some students don’t even know the rules of conjunctions, yet they are satisfied to study on their own. Thus they eventually become fools because they do not take help from someone in knowledge.”

The word sthâpana means “conclusion.”
The word bhâle means “due to foreseen faults.”

Nimâi proudly challenged as follows: “There is no one more intelligent, more learned, and more knowledgeable in Navadvipa who can refute My conclusions. How surprising it is that although many people do not know the first lesson of grammar, how to join words, by the influence of their false ego they think they will become learned by independently studying their books! But in spite of their false ego, I can see that due to foreseen faults they achieve only foolishness while presenting their answers, because they do not come and study from Me, the Lord of Sarasvati and object of service for the crest jewels amongst learned scholars.”

TEXT 19

śunaye murâri-gupta âtopa-tânkâra
nâ bolaye kichu, kârya kare âpanâra

Hearing Nimâi’s provocative statement, Murâri Gupta did not say anything, but went on with his work.

The phrase âtopa-tânkâra is explained as follows: the prefix â (meaning to envy someone out of false ego or to cause trouble) joins with tup, which means “to be puffed up,” “to be proud,” “to be angry,” or “to be very egoistic;” and the word tânkâra means “the sound of a bowstring,” “the clanging of armor,” or “to be astonished.” Therefore âtopa-tânkâra means “to speak egoistic words with pride or bragging before piercing them with arrowlike words.”

TEXT 20

tathâpiha prabhu tân’re câlena sadâya
sevaka dekhiyâ bada sukhi dvija-râya

Although the Lord was pleased that His servant remained silent, He
nevertheless continued to challenge him.

TEXT 21

prabhu bole,—“vaidya, tumi ihā kene padha?
latā-patā niyā giyā rogi kara dada

He said, “O doctor, why are you studying here? You should go gather some leaves and herbs to cure the sick.

TEXT 22

vyākarana-śāstra ei—viṣamera avadhī
kapha-pitta-ajīrṇa-vyavastā nāhi itī

“The literatures on grammar are most difficult to understand, and they do not mention anything about mucus, bile, or indigestion.

The words viṣamera avadhī mean “ultimately (extremely) difficult.”

TEXT 23

mane mane cintī tumī ki bujhibe ihā?
ghare yāha tumī rogi dṛdha kara giyā”

“What will you learn by studying on your own? Better you go home and treat the sick.”

TEXT 24

rudra-amśa murāri parama-kharatara
tathāpi nahila krodha dekhi viśvambhara

Murāri Gupta is by nature most harsh, for he is an expansion of Lord Rudra. Still he did not become angry at Viśvambhara.

TEXT 25

pratyuttara dilā,—“kene bada ta’ ṯākura?
sabārei cāla’ dekhi’ garvaha pracura?

He replied, “Dear respected sir, why are You so proud? Why do You challenge everyone?

TEXT 26

sūtra, vṛtti, pāṇji, ṭīkā, yata hena kara
āma’ jijnāsiyā ki nā pāilā uttara?
“Have You asked me about a sūtra, vr̥tti, pānji, or tiṅkā and not received a reply?

TEXT 27
vinā jijnāsiyā bola,—‘ki jānis tui’
ṭhākura brāhmaṇa tumī, ki baliba muṇi!”

“You have not asked me, yet You claim that I don't know anything. You are a respected brāhmaṇa, so what can I say?”

TEXT 28
prabhu bole,—“vyākhyā kara āji ye paḍilā”
vyaṭkhyā kare gupta, prabhu khandite lāgilā

The Lord said, “So tell Me what you learned today.” Then as Murāri began to explain, the Lord began to refute him.

TEXT 29
gupta bole eka artha, prabhu bole āra
prabhu-bhṛtye keha kāre nāre jinibāra

Murāri would give one explanation, and the Lord would give another, yet neither the master or the servant could defeat the other.

TEXT 30
prabhura prabhāve gupta parama-pandita
murārira vyākhyā śuni' hana haraṣṭita

By the mercy of the Lord, Murāri Gupta was a great scholar. The Lord was pleased, therefore, to hear his explanations.

TEXT 31
santose dilena tān'ra ange padma-hasta
murārira deha haila ānanda samasta

In satisfaction, the Lord touched Murāri's body with His lotus hand and Murāri became filled with ecstasy.

TEXT 32
cintaye murāri-gupta āpana-ḥrdaye
“prākrta-manusya kabhū e puruṣa nahe

Murāri Gupta thought, “He is certainly not an ordinary person.
The words prākrta-manusya refer to conditioned souls who are under the control of māyā, or material nature.

TEXT 33

evana pāṇātīya kībā manusyera haya?
hasta-sparśe deha haila parānanda-maya

“Can an ordinary human being possess such knowledge? Just by His touch, my body was filled with ecstasy.

TEXT 34-35

cintile iḥānā sthāne kichu lāj naī
emata subuddhi sarva-navadvipa naī

santoṣita haiyā bolena vaidya-vara
“cintiba tomāra sthāne, suna viśvambhara”

“Why should I be embarrassed to study under Him? In all of Navadvipa there is no one more intelligent than Him.” Feeling satisfied in this way, the great doctor said, “Listen, Viṣvambhara, from now on I will study under You.”

The word cintile means “to practice one's lessons,” while cintiba means “I will practice my lessons.”

TEXT 36

ṭhākure sevake hena-mate kari' range
ganā-snāne calilena latyā saba sange

After this pleasing exchange between the Lord and His servant, Nīmāi and His friends went to take bath in the Ganges.

TEXT 37

ganā-snāna kariyā calilā prabhu ghare
ei-mata vidyā-rase iśvara vihare

After finishing His bath, the Lord went home. Thus the Supreme Lord enjoyed the life of a student.

TEXT 38

mukunda-sañjaya bada mahā-bhāgyavān
yānhāra ālaye vidyā-vilāsena sthāna

The Lord opened His school at the house of the most fortunate Mukunda Sañjaya.

Mukunda Sañjaya was a resident of Śrī Navadvipa and the father of Puruṣottama.
Sañjaya. In the vast Candi-mandapa of his house, Nimāi Pandita taught grammar and similar subjects to him, his son, and various other students. In this regard one may see Adi-khaṇḍa, Chapter 12, verses 72 and 91, Chapter 15, verses 5-7, 32-33, and 70-71, and Madhya-khaṇḍa, Chapter 1, verses 127-130.

TEXT 39

tāhāna putrere prabhu ṣapiṇe padāya
tāhāra o tān'ra prati bhakti sarvathāya

His son, Purusottama Sañjaya, became the Lord's student. He also had great devotion for the Lord.

TEXT 40

bada candi-mandapa āchaye tâ'na ghare
catur-dihe vistara paduyā tanhī dhare

There was a large Candi-mandapa in the courtyard of his house. That hall had the capacity to hold many students.

The word candi-mandapa refers to a hall within the courtyard of a Hindu householder wherein worship and recitation of prayers to Candi, or Durgā, is performed. It is also called devi-grha, “house of the goddess,” or ṭhākura-dalāna, “hall of the gods.” This place is generally offered to guests for their sitting.

TEXT 41

goṭhī kari tānhāi padāna dvija-rāja
sei sīthāne gaurāṅgera vidyāra samāja

Lord Gaurāṅga, the king of the brāhmaṇas, used to divide His students in groups and teach them in that hall.

TEXT 42

kata-rūpe vyākhyā kare, kata vā khandana
adhvaṭa-prati se ākṣepa sarva-kṣana

Nimāi would give various explanations and refutations as He continually derided the other teachers.

The word ākṣepa (found in alankāra-śāstra) means “chastisement,” “condemnation,” “pollution,” and “pointing out one's faults.”

TEXT 43

prabhu kahe,—“sandhi-kārya-jñāna nāhi ya'ra
kali-yuge 'bhāṭṭācārya' padavi tāhāra

The Lord said, “In the age of Kali, one who doesn't even know the rules of
conjunctions is still given the title of Bhātṭācārya.

Accepting the title “Bhātṭācārya” (a learned scholar of the śruti, nyāya, or mīmāṃsā) without going through the primary lessons of sandhi, or joining words, as found in children's grammar, is irrational, the basis of irreligiosity, and possible only in Kali-yuga. This is confirmed in the Śrīmad Bhāgavatam (12.3.38) as follows: dharmam vakṣyanty adharma-jñā adhiruhyottamāsanan—“Those who know nothing about religion will mount a high seat and presume to speak on religious principles.”

TEXT 44

hena jana dekhi phânki baluka àmâra!
tabe jâni ‘bhaṭṭa’-miśra’ padavî sabâra

“Let them refute My explanations, then I will accept them as actual Bhaṭṭācāryas and Miśras.”

TEXT 45

ei-mata vaikuṇṭha nāyaka vidyā-rase
krīḍā kare, cinite nā pāre kona dāse

In this way the Lord of Vaikuṇṭha sportingly enjoyed His life as a scholar, yet none of His servants could recognize Hīm.

TEXT 46

kichu-mātra dekhi' āi putrera yauvana
vivāhera kārya mane cinte anuśaṇa

When mother Śacī saw her son’s first symptoms of maturity, she began to make plans for His marriage.

TEXT 47

sei navadvipe vaise eka subrāhmaṇa
vallabha-ācārya nāma—janakera sama

There was one qualified brāhmaṇa in Navadvipa named Vallabhācārya, who was equal to Janaka Mahārāja.

According to Gaura-ganoddeśa-dīpikā (44): “Janaka, the great King of Mithila, has now appeared as Vallabhācārya. He is also accepted as Bhīṣmaka, the father of Rukmini. Śrī Jānaki, Rukmini, and Lakṣmi were all his daughters.”

TEXT 48

tā'na kanyā āče—yena lakṣmī mūrti-mati
niravadhi vipra tān'ra cinte yogya pati
He had a daughter who appeared to be the personification of Lakṣmī. That brāhmaṇa was constantly searching for a qualified husband for her.

TEXT 49

dāive lakṣmī eka-dīna gelā gangā-snāne
gauracandra henai samaye seikhāne

By providence, one day when Lakṣmī went to take bath in the Ganges, Gauracandra was there at the same time.

TEXT 50

nīja-lakṣmī cinīyā hāsilā gauracandra
lakṣmī o vandilā mane prabhu-pada-dvandva

Gauracandra smiled when He recognized His beloved Lakṣmī, and Lakṣmī mentally offered her obeisances to the Lord's lotus feet.

TEXT 51

hena mate donhe cin' donhe ghare gelā
ke bujhite pāre gaurasundarera khelā?

After recognizing each other in this way, they both returned to their homes. Who can understand the pastimes of Lord Gaurasundara?

TEXT 52

īsvara-icchāya vipra vanamālī nāma
sei dīna gelā tenho sacīdevi-sthāna

By the Lord's will, that very day a brāhmaṇa named Vanamālī went to the house of mother Śacī.

TEXT 53

namaskāri' āire vasilā dvija-vara
āsana dilena āi kariyā ādara

That respected brāhmaṇa offered mother Śacī his obeisances, and she respectfully offered him a seat.

TEXT 54

āire bolena tabe vanamālī ācārya
“puter-vivāhera kene nā cintahā kārya?
Vanamāli Ācārya then asked Śacī, “Why aren’t you thinking about arranging your son’s marriage?

Vanamāli Ghataka is described in Gaura-ganoddeśa-dipikā (49) as follows: “The matchmaker Śrī Viśvāmitra, who arranged the marriage of Śrī Rāmacandra and who was the brāhmaṇa messenger that Rukminī sent to Keśava, has now appeared as Vanamāli Ācārya.”

TEXT 55
vallabha-ācārya kule śile sadācāre
nirdoṣe vaisena navadvīpera bhitare

“In Navadvipa resides one Vallabhācārya, who is born in an exalted family. He is pure, well-behaved, and decorated with many good qualities.

TEXT 56
tā'na kanyā—lakṣmi-prāya rūpe śile māne
se sambandha kara yadi icchā haya mane”

“He has a daughter whose beauty, qualities, and temperament are as good as Lakṣmi. If you wish I will arrange their marriage.”

TEXT 57
āi bole,—“pitṛ-hīna bālaka āmāra
jīuka, paduka āge, tabe kārya āra”

Mother Śacī replied, “My son is fatherless. Leave Him alone to study for some time. Later I will consider.”

TEXT 58
āira kathāya vipra ’rasa’ nā pāiyā
calilena vipra kichu duḥkhitā haiyā

The brāhmaṇa was not satisfied with Śacī’s answer and therefore left disappointed.

It is stated by Hemacandra: “The word rasa refers to water, semen, the five superior rasas such as srṅgāra, the seven inferior rasas such as vīra, as well as the poison of creatures like snakes, the sentiments by which one’s heart melts, rāgas (tunes), the art of painting, the constituents of the body, the six tastes such as bitter, and mercury.” According to mundane alankāra-śāstra: When the happiness of the mind, sthāyi-bhāva, or permanent ecstasy (or rati), is nourished by ingredients such as vibhāvas, or special ecstasies, it produces an indescribable ecstatic transformation called rasa. Rasas are of nine varieties—srṅgāra or ādī (conjugal), vīra (chivalry), karuna (compassion), adbhuta (wonder), hāṣya (laughter), bhayānaka (fear), bibhatsa (disaster), raudra (anger), and sānta
(neutrality). According to another opinion there are ten varieties—the above, plus vātsalya, or parenthood. One should also consider the meanings of the heart's desire, the confidential meaning or purport, happiness, ecstasy or loving sentiments, as well as the word rasa in the words svarasa or svārasya, which refers to the intention or desire. According to the transcendental alankāra-śāstra, Bhakti-rasāmṛta-sindhu:

vyatītya bhāvanā-vartma
yaś camatkāra-bhāra-bhūh
hrdi sattvojvāle bādhmaṁ
svadate sa raso mataḥ

“That which is beyond imagination, heavy with wonder, and relished in the heart illumined with goodness—such is known as rasa.”

sthāyī bhāvo 'tra sa prakṛtaḥ
śrī-krṣṇa-visāya ratih

“Continuous ecstatic love for Kṛṣṇa is called permanent ecstasy.” Mother Śacī neglected or ignored the proposal for Nimāi's marriage suggested by the best of the matchmakers, Vanamālī Ācārya, and changed the topic of conversation. Therefore Vanamālī did not get any rasa from Śacī's words, rather he perceived an absence of rasa or dry sānta-rasa, that is, he perceived an indifferent unchangeable mood. That is why in ordinary alankāra literature dry sānta-rasa is not actually accepted as rasa, because it is devoid of the reciprocation of feelings, as stated: śamasya nirvikāratvāṁ nātya-ānair naṁśa manyate—“Due to the unchanging nature of sāma-bhāva (sānta-rasa), learned persons do not accept it as a rasa.”

TEXT 59

daive pathe dekhā haila gauracandra-saṅge
tāre dekhi' ālingana kailā prabhu range

As he left, by providence he met Gauracandra, who happily embraced him.

TEXT 60

prabhu bole,—“kaha, giyāchile kon bhite?”
dvija bole,—“tomāra jananī sambhāsite

The Lord inquired, “Tell me, where have you been?” The brāhmaṇa replied, “I was speaking with Your mother.

TEXT 61

tomāra vivāha lāgi' balilāna tā'ne
nā jāni' śuniya śraddhā nā kailena kene?”

“I offered her a proposal for Your marriage, but for some reason I don't understand, she refused.”
TEXT 62

śuni' tā'na vacana īśvara mauna hailā
hāsi' tā're sambhāsiyā mandire āilā

Hearing his words, Nimāi remained silent for a moment. He then smiled and spoke a little more with the brāhmaṇa before returning to His house.

TEXT 63

jananire hāsiyā bolena seiksane
“ācāryere sambhāṣā nā kaile bhāla kene?”

When the Lord got home, He asked His mother, “Why didn't you respect the brāhmaṇa's proposal?”

TEXT 64

putrera īṅgita pāi' śacī haraśītā
āra dine vipre āni' kahilena kathā

Mother Śacī was pleased to receive an indication from her son. The next day she called the brāhmaṇa to her home.

TEXT 65

śacī bole,—“vipra, kāli ye kahilā tumi
śighra tāhā karāha,—kahinu ei āmi”

Śacī said, “O brāhmaṇa, I've decided that you may immediately arrange what you proposed yesterday.”

TEXT 66

āira carana-dhūli laiyā brāhmaṇa
seiksane cilīlena vallabha-bhavana

The brāhmaṇa took the dust from mother Śacī's feet and immediately left for the house of Vallabhācārya.

TEXT 67

vallabha-ācārya dekhi' sambhrame tāhāne
bahu-māna kari' vasāilena āsane

On seeing the brāhmaṇa, Vallabha offered him a seat with great respect.

TEXT 68
Vanamāli Ācārya said, “Please hear me. Choose an auspicious day for the marriage of your daughter.

The word su-lagana means “an auspicious time.” The portion of the zodiac that appears on the eastern horizon at a particular time is called the udaya-lagna, or rising sign. Since the zodiac is divided into twelve, each part is known as a lagna.

**TEXT 69**

miśra-purandara-putra—nāma viśvambhara
parama-pandita, sarva-gunera sāgara

“The son of Jagannātha Miśra, Śrī Viśvambhara, is highly learned and an ocean of good qualities.

**TEXT 70**

tomāra kanyāra yogya sei mahaśaya
kahilāna ei, kara yadi citte laya

“This great personality is the proper match for your daughter. Now you decide what you would like to do.”

**TEXT 71**

śuniyā vallabhācārya bolena hariše
“seha kanyāra pati mile bhāgya vaśe

Vallabhācārya joyfully replied, “Such a husband for my daughter is achieved by great fortune.

**TEXT 72-73**

krṣṇa yadi suprasanna hayena âmāre
athavā kamalā-gauri santuṣṭā kanyāre

tabe se se hena āsi milibe jāmātā
avilambe tumi ihā karaha sarvathā

“If Krṣṇa is pleased with me and Lakṣmi and Pārvatī are pleased with my daughter, then I will blessed with such a husband for my daughter. You may arrange everything without delay.

**TEXT 74**

sabe eka vacana balite lajjā pāi
āmi se nirdhana, kichu dite sakti nai

“But I have one request that I am embarrassed to disclose. I am poor and have no means to offer a dowry.

TEXT 75
kanyā-mātra dibā pañca-haritaki diyā
sabe ei ājñā tumī ānibe māgiyā”

“I can offer only five haritakī [myrobalan] fruits along with my daughter. Please beg their consent.”

TEXT 76
vallabha-miśrera vākya śuniyā acārya
santoṣe āilā siddhi kari' sarva kārya

Hearing the words of Vallabha Miśra, Vanamāli Ācārya happily completed all the formalities.

TEXT 77
siddhi-kathā āsiyā kahilā āi-sthāne
“saphala haila kārya kara' subha-kṣane”

He then returned to mother Śaci's house and informed mother Śaci, “The formalities have been completed. Now you may choose an auspicious time for the ceremony.”

TEXT 78
āpta loka suni' sabe haraśita hailā
sabei udyoga āsi' karite lāgilā

When the Lord's relatives heard the news, they joyfully began to make arrangements.

TEXT 79
adhivāsa-lagna karilena subha-dine
nrtya, gitā, nānā vādyā vā'ya nāṭa-gane

On an auspicious day they held the Adhivāsa ceremony, during which people danced and sang while musicians played various instruments.

The rituals in which sandalwood pulp and flower garlands are offered the day before an auspicious ceremony is called Adhivāsa.
TEXT 80
catur-di ke dvija-gana kare veda-dhvani
madhye candra-sama vasilena dvija-mani

All around the brāhmanas recited Vedic hymns as Nimāi, the jewel of the
twice-born, appeared like the moon in their midst.

While performing the ritualistic ceremonies and purificatory rites prescribed in the
gṛha-sūtras, Vedic mantras are recited. Udvāha, or the marriage ceremony, is one of
the forty-eight, sixteen, or ten saṁskāras.

TEXT 81
īśvarere gandha-mālya diyā śubha-ksane
adhivāsa karilena āpta-vipra-gane

At an auspicious moment the relatives and brāhmanas offered sandalwood
pulp and flower garlands to the Lord, thereby completing the Adhivāsa
ceremony.

TEXT 82
divya gandha, candana, tāmbūla, mālā diyā
brāhma-ganere tuṣilena harsa haiya

The relatives also satisfied the brāhmanas by offering them sandalwood pulp,
betel nuts, and flower garlands.

TEXT 83
vallabha-ācārya āśi’ yathā-vidhi-rūpe
adhivāsa karāiyā gelena kautuke

Following tradition, Vallabhācārya also came and joyfully took part in the
Adhivāsa ceremony.

TEXT 84
prabhāte uthiyā prabhu kari’ snāna-dāna
piṭr-gane pujilena kariyā samāna

After Nimāi woke the next morning, He took bath, gave charity, and
respectfully worshiped His forefathers.

TEXT 85
nṛtya-gīta-vādye mahā uthila mangala
catur-di ke ‘leha-deha’ śuni kolāhala
Auspicious sounds of singing, dancing, and musical instruments filled the atmosphere. Everywhere excited people were calling out, “Take this! Give that!”

TEXT 86

\[ \text{kata vā milila āsī \ pati-vratā-gana} \\
\text{kateka vā īṣṭa mitra brāhmaṇa sajjana} \]

Many chaste women, well-wishers, friends, and respected brāhmaṇas graced the function.

TEXT 87

\[ \text{khai, kalā, sindūra, tāmbūla, taila diyā} \\
\text{stri-ganere āi tuśilena harṣa hañā} \]

Mother Śacī happily satisfied the ladies with puffed rice, bananas, vermillion, betel, and oil.

TEXT 88

\[ \text{deva-gana, deva-vadhū-gana—nara-rūpe} \\
\text{prabhura vivāhe āsī āchena kautuke} \]

Demigods and their wives took the form of humans and also happily attended the Lord's marriage.

TEXT 89

\[ \text{vallabha-ācārya ei-mata vidhi-krame} \\
\text{karilena deva-pitr-kārya harṣa-mane} \]

Vallabhācārya joyfully worshiped the demigods and forefathers according to Vedic injunctions.

TEXT 90

\[ \text{tabe prabhu śubha-kṣaṇe go-dhūli-samaye} \\
\text{yātrā kari' āilenā miśrera ālaye} \]

At an auspicious time, at dusk, the Lord arrived at the house of Vallabhācārya.

The phrase go-dhūli-samaya refers to the time of sunset when the herds of cows return to the gośalā and the dust from their hooves covers the sky. Generally this is a suitable for auspicious activities like marriage. This time has three symptoms: (1) in autumn and winter season when the sun rays are mild and the sun appears to be red ball, (2) in summer and spring season when the sun is setting and only half of it is visible, and (3) in rainy and fall season when the sun becomes invisible after setting.
TEXT 91
prabhu āsileha mātra, miśra goṣṭhi-sane
ānanda-sāgare magna hailā sabe mane

As soon as the Lord arrived, Vallabhaçārya and his associates drown in an ocean of bliss.

TEXT 92
sambhrame āsana diyā yathā-vidhi-rūpe
jāmātāre vasāilā parama-kautuke

He then respectfully offered a seat to his son-in-law and welcomed Him according to Vedic injunctions.

TEXT 93
šeše sarva-alankāre kariyā bhūṣita
lakṣmī-kanyā ānīlena prabhura samipa

Vallabhaçārya then had his beautifully decorated daughter brought before the Lord.

TEXT 94
hari-dhvani sarva-loke lāgila karite
tulīlana sabhe lakṣmire prthvi haite

Everyone began to chant the names of Hari as they lifted Lakṣmī off the ground.

TEXT 95
tabe lakṣmī pradakṣīna kari' sapta-bāra
yoda-haste rahilena kari' namaskāra

Then Lakṣmī was carried around Nīmāi seven times. As they placed her before Him, she offered Him obeisances with folded hands.

TEXT 96
tabe šeše haila puspa-mālā-phelā-pheli
lakṣmī-nārāyaṇa donhe mahā-kutāhalī\n
As they finally exchanged flower garlands, Lakṣmī and the original Nārāyaṇa were both greatly pleased.
TEXT 97

divya-mālā diyā lakṣāṇī prabhura carane
namaskari' karilena ātma-samarpane

After Lakṣāṇī offered flower garlands at the feet of the Lord, she offered Him obeisances with full surrender.

TEXT 98

sarva-dike mahā jaya-jaya-hari-dhvani
uthila paramānanda, āra nāhi suni

All that could be heard was the ecstatic chanting of “All glories to the Supreme Personality of Godhead, Lord Hari!”

TEXT 99

hena-mate śrī-mukha-candrikā kari' rase
vasilena prabhu, lakṣāṇī kari vāma-pāše

In this way, after they performed the ceremony of seeing each other's face for the first time, the Lord sat down with Lakṣāṇī on His left.

TEXT 100

prathama-vayasa prabhu jiniṇā madana
vāma-pāše lakṣāṇī vasilena seikśana

The Lord's fresh youthful beauty defeated that of Cupid, as Lakṣāṇī then sat at His left side.

TEXT 101

ki sōbā, ki, sukha se haila miśra-ghare
kon jana tāhā varnibāre śakti dhare?

Who has the ability to describe that wonderful scene and the happiness that was experienced at the house of Vallabha Miśra?

TEXT 102

tabe seṣe vallabha karite kanyā dāna
vasilena yehena bhīṣmaka vidyamāna

At last, Vallabhācārya, who is nondifferent from Bhīṣmaka, sat down to give away his daughter.
TEXT 103-104

ye-carane pâdyâ diyâ šâkara-brahmâra
jagat srîte šakti haila sabâra
hena pâda-padme pâdyâ dilâ vipra-vara
vastra-mâlya-candane bhûśiyâ kalevara

The same lotus feet that are worshiped by Śâkara and Brahmâ to obtain the power of creation were now worshiped by the respected brâhmaṇa, Vallabhâcârya. He then also decorated the body of the Lord with cloth, flower garlands, and sandalwood pulp.

TEXT 105

yathâ-vidhi-rûpe kanyâ kari’ samarpana
ânanda-sâgare magna hailâ brâhmaṇa

After duly offering his daughter to the Lord, the brâhmaṇa became absorbed in an ocean of bliss.

TEXT 106

tabe yata kichu kula-vyavahâra âche
pati-vratâ-gana tâhâ karilena pâche

Thereafter the chaste women performed the various traditional family rituals. The phrase kula-vyavahâra refers to the activities of women.

TEXT 107

se râтри tathâya thâki tabe âra dine
nija-grhe calilena prabhu lakšmi-sane

That night the Lord stayed at the house of Vallabhâcârya, and the next day He returned home with Lakšmi.

TEXT 108

lakšmîra sahita prabhu cadiyâ dolâya
âîsena, dekhîte sakala loka dhâya

As the Lord and Lakshmi were carried home in a palanquin, people came running out of their house to see them.

TEXT 109

gandha, mâlya, alankâra, mukuṭa, candana
kajjvale ujjvala dui lakṣṭi-nārāyaṇa

Both Lakṣṭi and the original Nārāyaṇa were wonderfully decorated with sandalwood paste, flower garlands, ornaments, crowns, and bright kajjala.

TEXT 110
sarva-loka dekhi' mātra 'dhanya dhanya' bole
višeṣe strī-gaṇa ati padilena bhole

Everyone who saw them exclaimed, “How wonderful!” The ladies were all particularly amazed.

TEXT 111
“kata-kāla e và bhāgyavati hara-gaurī
niśkapat sevilena kata-bhakti kari

Someone said, “They exactly resemble Śiva and Pārvatī. They must have worshiped the Lord without duplicity for a long time.

TEXT 112
alpa-bhāgye kanyāra ki hena svāmi mile?
ei hara-gaurī hena buji”—keha bole

“Can a less fortunate girl possibly get such a nice husband? I conclude that they are Śiva and Pārvatī.”

TEXT 113
keha bole,—“indra-śacī, rati và madana”
kona nārī bole—“ei lakṣṭi-nārāyaṇa”

Someone else said, “They resemble Indra and Śacī or Madana and Rati.” One girl said, “They are Lakṣṭi and Nārāyaṇa.”

TEXT 114
kona nārī-gana bole—“yena sitā-rāma
dolopari sobhiyāche ati anupama

Another girl said, “By their unparalleled beauty, it appears Sitā and Rāma are seated on that palanquin.”

TEXT 115
ei-mata nānā-rūpe bole nārī-gane
śubha-dṛṣṭye sabe dekhe lakṣmī-nārāyaṇa

In this way the girls spoke in various ways as they joyfully watched Lakṣmī and the original Nārāyaṇa.

TEXT 116

ḥena-mate nṛtya-gīta-vādya-kolāha
dija-grhe prabhau āilena sandhyā-kāla

When the couple arrived at Niṃśī's house in the evening, they were festively greeted by dancing, singing, and the playing of musical instruments.

TEXT 117

tabe śacidevi vipra-patni-gana laiyā
putra-vadhū ghare ānilena harṣa hayā

Śacidevi with some other brāhmaṇa ladies then jubilantly welcomed her daughter-in-law home.

TEXT 118

dvija-ādi yata jāti nata bājaniyā
sabare tuśilā dhana, vastra, vākya diyā

Thereafter mother Śaci satisfied the brāhmaṇas, musicians, and dancers with money, cloth, and sweet words.

TEXT 119

ye śunaye prabhura vīvāha-punya-kathā
tāhāra samsāra-bandha nā haya sarvathā

Whoever hears these auspicious topics of the Lord's marriage is never entangled in worldly life.
produce such inauspiciousness. Wherever the happiness of the Lord is present, the sense gratification of the living entities cannot remain. In this regard one should discuss auspicious nectaran statements such as the following verses from Śrīmad Bhāgavatam (11.2.42): bhaktih paresānubhavo viraktir anyatra caīṣa trika eka-kālah—“Devotion, direct experience of the Supreme Lord, and detachment from other things—these three occur simultaneously,” and from the Bhakti-rasāmrta-sindhu (1.2.187):

ihā yasya harer dāsyē
ekarmā manasā girā
nikhilāsv apy avasthāsu
jīvan-muktāh sa ucyate

“A person acting in the service of Kṛṣṇa with his body, mind, intelligence, and words is a liberated person even within the material world, although he may engage in many apparently material activities.” The Supreme Lord Viṣṇu is the transcendental controller of māyā, so to consider Him material or like an ordinary living entity is a great offense. When a transcendental service attitude towards the Supreme Lord Viṣṇu is awakened, then liberated devotees inclined towards serving the Lord are no longer entangled in material bondage. In other words, if a living entity is eager to please the Supreme Lord, he becomes freed from the bondage of material existence, which is separate from the Lord, and never personally endeavors for sense gratification or material enjoyment.

TEXT 120

prabhu-pārśve lakṣāmira haila avasthāna
śacī-grha haila parama-jyotir-dhāma

With Lakṣmī at the side of the Lord, the house of Śacī appeared like Vaikuṇṭha, the most effulgent abode.

TEXT 121

niravadhi dekhe śacī ki ghare bāhire
parama adbhuṭa jyotiḥ lakhitē nā pāre

Such a wonderful effulgence constantly emanated from the house that mother Śacī could not even see properly.

By the arrival of Śrī Lakṣmīpriyā-devī, who is one of the direct personifications of the internal potencies of the Supreme Lord known as Śrī-śakti, the house of Śrī Śacī actually became the effulgent Vaikuṇṭha abode of the Supreme Lord.

TEXT 122

kakhāna putrera pāse dekhe agni-sikhā
ulaṭiyā cāhite, nā pāya āra dekhā

Sometimes Śacī saw flames of fire at the side of her son, but when she looked again they were gone.
TEXT 123

kamala-puśpera gandha kṣane kṣane pāya
parama-vismita āi cintena sadāya

When she sometimes smelled the fragrance of a lotus flower, she was utterly astonished.

TEXT 124

āi cinte,—“bujhilāna kārana ihāra
e kanyāya adhiśṭhāna āche kamalāra

Śacī thought, “I can understand the reason for this. This girl is a plenary portion of Lakṣmīdevi.

TEXT 125

ataeva jyotih dekhi, padma-gandha pāi
pūrva-prāya daridratā-duhkha ebe nāi

“That is why I see this effulgence and smell the fragrance of lotus flowers. Now we may not face any poverty like before.

TEXT 126

ei lakṣmī-vadhā grhe praveśile
kothā haite nā jāni āsiyā saba mile?”

“Otherwise where has everything come from since this daughter-in-law, Lakṣmī, entered my house?”

TEXT 127

ei-rūpa nānā-mata kathā āi kaya
vyakta haiyā o prabhu vyakta nāhi kaya

In this way mother Śacī had various thoughts, as the Lord almost but not quite manifest Himself.

Although the Supreme Lord appeared in this world, out of His sweet will He did not manifest His covered pastimes to everyone.

TEXT 128

īśvarera icchā bujhībāra sakti kā'ra?
ki-rūpe kareṇa kon kālera vihāra?

Who can understand the supreme will of the Lord? How and when does He
perform His pastimes?

The words kālera vihāra mean “enjoying pastimes suitable for a particular time.”

TEXT 129

īśvare se āpanāre nā jānāye yabe
lakṣmī o jānīte saktī nā dharena tabe

Until the Lord Himself allows one to know Him, even Lakṣmī has no power to understand Him.

By the supreme will of the Lord, His covered pastimes are beyond the perception of even His internal potencies.

TEXT 130

ei saba sāstre vede purāne vākhāne
`yā'īre tā'na kṛpā haya, sei jāne tā'ne

The Vedas, Purānas, and other scriptures confirm that only one who is favored by the Lord can understand Him.

TEXT 131

śrī kṛṣṇa-caitanya nityānanda-cānda jāna
vṛndāvana dāsa tachu pada-yuge gāna

Accepting Śrī Caitanya and Nityānanda Prabhu as my life and soul, I, Vṛndāvana dāsa, sing the glories of Their lotus feet.

Thus ends this English translation of the Gauḍīya-bhāṣya commentary on Śrī Caitanya-bhāgavata, Ādi-khanda, Chapter Ten, entitled, “The Marriage of Śrī Lakṣmīpriyā.”

Chapter Eleven
Meeting with Śrī Īśvara Purī

This chapter describes various subjects like the scholastic pastimes of Nimāi Pandita, Mukunda's chanting the names of Kṛṣṇa in Advaita's assembly, Nimāi's sporting pastimes with Mukunda, the godlessness of Nadia, the arrival of Īśvara Purī in Navadvīpa, his meeting with Advaita Prabhu, his accepting lunch and discussing topics of Kṛṣṇa at Gaura's house, he teaches his own book, Śrī Kṛṣṇa-līlāmṛta, to Śrī Gadādhara Pandita, Nimāi's comments on that book, and enjoying topics of Kṛṣṇa with Śrī Prūpāda. Śrī Gauracandra, the husband of Sarasvati, wandered throughout Navadvīpa with thousands of students while remaining intoxicated from scholastic mellowss. Throughout Navadvīpa, no one other than Gaṅgādāsa Pandita could properly understand Nimāi Pandita's explanations. According to their mundane mentality, the materialists saw Nimāi Pandita in various ways. The atheists saw Him as Yamarāja personified, the materialists saw Him as Cupid personified, and the learned scholars saw Him as Brhaspati personified. Meanwhile, the Vaiṣṇavas
eagerly waited with the following hope: “When will the Lord manifest devotional service to Viṣṇu within this world, which is devoid of devotion to Viṣṇu?” Many people came to study in Navadvīpa, which was the main educational center. Many Vaiṣṇava residents of Cātāagrāma came and lived in Navadvīpa in order to study and reside on the bank of the Ganges. In the afternoon, all the pure devotees would gather at the assembly of Śrī Advaita. All the Vaiṣṇavas in the assembly of Advaita felt great happiness in their hearts on hearing the glories of Lord Hari chanted by Mukunda, who was dear to all the Vaiṣṇavas. For this reason the Lord was also very pleased at heart with Mukunda. As soon as Nimāi saw Mukunda, He would challenge him with questions in logic, and both would then engage in loving debate. Nimāi would also challenge other devotees headed by Śrīvāsa. Fearing that Nimāi would challenge them, they would all run away from Him. Having renounced topics not related to Kṛṣṇa, the devotees did not love to hear anything except kṛṣṇa-kathā, and Nimāi did not ask them anything other than questions on logic. One day Nimāi Pandita was coming on the main road with some students. At that time Mukunda saw Nimāi from a distance and immediately tried to escape from His vision. On the pretext of describing the reason for Mukunda’s behavior, Nimāi narrated His and His devotees’ glories to Govinda, who was His servant and doorkeeper, saying, “I have not yet revealed the topics of devotional service to Kṛṣṇa. That is why Mukunda ran away from Me. But he will not do this for long, because I will manifest such pure devotional service and Vaiṣṇava characteristics that even Lord Brahmā and Lord Śiva will come to My doorstep and roll on the ground.” Thereafter the author describes the godless atmosphere of Navadvīpa at that time. Although the devotees were always engaged in chanting the names of Kṛṣṇa, the people of Nadia were so averse to Kṛṣṇa and maddened by enjoyable objects like wealth and children that as soon as they heard the chanting of Kṛṣṇa’s names by devotees, particularly the four brothers headed by Śrīvāsa, they ridiculed and teased them. Hearing the blasphemous words from the sinful atheists, the Vaiṣṇavas felt great distress within their hearts and always thought, “When will Śrī Kṛṣṇacandra appear within this world and eradicate the dearth of kirtana?” When the Vaiṣṇavas informed Śrī Advaita about the criticism and blasphemous words of the atheists, Ācārya Prabhu vowed, “I will soon induce Kṛṣṇa, who gives pleasure to the hearts of the devotees, to manifest here in Navadvīpa.” By the words of Śrī Advaita, the distress of the Vaiṣṇavas was mitigated.

Meanwhile, as Nimāi increased Śacī’s joy by remaining absorbed in the pleasure of study, Śrī Īśvara Puri one day arrived incognito at Śrī Advaita’s house in Navadvīpa. By seeing his wonderful effulgence, Advaita Ācārya understood that Īśvara Puri was a Vaiṣṇava sannyāsi. When Mukunda sang a song about Kṛṣṇa in Advaita’s assembly, the naturally deep ocean of love for Kṛṣṇa in the pure heart of Īśvara Puri overflowed. Thereupon everyone came to know that this devoted sannyāsi was Īśvara Puri.

One day as Śrī Gaurasundara was returning home from teaching, by providence He met Īśvara Puri on the way. The Lord, who is jagad-guru, displayed honor to His devotees by immediately offering obeisances to His servant. Seeing Nimāi’s wonderful effulgence, Īśvara Puri inquired about His identity and the subject of His studies. Nimāi answered all of Īśvara Puri’s inquiries and then respectfully
brought him home for lunch. After Śacidevi cooked and offered foodstuffs to Kṛṣṇa and fed Īśvara Purī, Īśvara Purī began to discuss topics of Kṛṣṇa with Nimāi. While discussing kṛṣṇa-kathā, Īśvara Purī became overwhelmed with love of God. Īśvara Purī stayed in Navadvīpa at the house of Śrī Gopinātha Ācārya for a few months, and Nimāi regularly went to see him. Seeing the devotion of Gadādhara Pāṇḍita, who was renounced from his childhood, Īśvara Purī began to affectionately teach him his book, Śrī Kṛṣṇa-līlāmṛta. Every evening, after studying and teaching, Nimāi went to offer obeisances to Īśvara Purī. One day Īśvara Purī requested Nimāi Pāṇḍita to point out the mistakes in his Śrī Kṛṣṇa-līlāmṛta and indicated his desire to correct the mistakes under Nimāi’s guidance. Hearing his words, the Lord condemned mundane scholarship and spoke the following invaluable nectarine words: “First of all, this book is composed by such a pure devotee as Purīpāda, and, moreover, it is full of topics about Kṛṣṇa. Therefore whoever finds faults in this book is certainly an offender. The poetry of a pure devotee, in whatever form it may be, is always pleasing to Kṛṣṇa. There is no doubt about it. The Supreme Lord never sees any grammatical faults in the statements of His devotees, for He is controlled by devotion and He accepts the sentiments of His devotees. A person who finds faults in the statements of a devotee is himself full of faults. No one is so audacious as to find faults in the descriptions of the Supreme Lord by a pure devotee like Purīpāda.” But Īśvara Purī repeatedly requested Nimāi to point out the faults in his book. In this way Īśvara Purī regularly spent an hour or two with Nimāi discussing various subjects. After hearing a verse from Īśvara Purī’s book one day, Nimāi Pāṇḍita sportingly said, “The verb in this verse should be parasmaipadī instead of ātmanepadī (In Sanskrit, the verb form called ātmanepadī is used when the work is to be done for one’s own benefit, and when it is done for others, the form called parasmaipadī is used.).” Another day, when Nimāi came back, Īśvara Purī said, “The verb that You have not accepted as ātmanepadī, I have accepted as ātmanepadī.” In order to increase the glories and display the victory of His servant, the Lord did not point out any further faults. In this way, after spending some time enjoying educational pastimes with Nimāi, Īśvara Purī left Navadvīpa to continue sanctifying the holy places of India.

TEXT 1

jaya jaya mahā-mahēśvara gauracandra
bāłyā-līlāya śrī-vidyā-vilāsēra kendra

All glories to Śrī Gauracandra, the Lord of lords. In His childhood He was the reservoir of scholastic pastimes.

The phrase vidyā-vilāsēra kendra is explained as follows: The lack of proper philosophy or knowledge is called avidyā. Although some people claim that to achieve knowledge of an incomplete object is vidyā, real knowledge is found only in knowledge of the Supreme Lord, who is complete. Although knowledge of Brahman and Paramātmā aspects of the Absolute Truth is part of spiritual knowledge, in a comparative study of spiritual knowledge they are both limited and incomplete. The age for primary education of an ordinary human being is known as bālya, or childhood. The enactment of educational pastimes that we find in the pastimes of Gaurasundara at that age are like the childhood activities of the
spiritual world. The arrangement for learning and teaching children's literatures like grammar, the principle subject of language books, is simply based on giving and taking mundane knowledge. With the help of these children's literatures one can enter into and realize knowledge regarding transcendental sound. Although different languages born from the research of mankind are meant for bringing one to knowledge of the Supreme, they are not actually directing one to knowledge of the Supreme. Ordinary people could not observe even a tinge of spiritual education in the educational pursuits of Śrī Gaurasundara in His childhood pastimes. Since Gaurasundara concealed Himself at that time, many people had no opportunity to see Him as the central figure of all spiritual knowledge. Although the objects of the external world, which act as servants of sensual knowledge, did not benefit the living entities through Śrī Gaurasundara's studying grammar or teaching language, from the intellectual point of view He was nevertheless certainly present in each word as the Supersoul.

TEXT 2

ei-mate gupta-bhāve ache dvija-rāja
adhayayana vinā āra nāhi kona kāja

In this way, as Gaura, the best of the brāhmaṇas, confidentially lived in Navadvipa, He had no engagement other than studying.

TEXT 3-4

jiniyā kandarpa-koti rūpa manohara
prati-ānge nirūpama lāvanya sundara

ājānu-lambita-bhuja, kamala-nayana
adhare tāmbula, divya-vāsa-paridhāna

His form was as enchanting as millions of Cupids. Each of His limbs was incomparably charming. His arms extended to His knees, and His eyes were like the petals of a lotus. He chewed betel nut and dressed divinely.

The words adhare tāmbula, “chewed betel nut,” are explained as follows: On seeing Śrī Gaurasundara's wonderfully sweet beauty, which defeats that of millions of Cupids, His matchless effulgence emanating from His bodily limbs, His long arms that stretch to His knees, His lotus eyes, His fine dress, and betel nuts between His lips, the conditioned souls, who have been awarded ugly material bodies, short arms, and harsh eyes and who desire sense gratification, consider Śrī Gaurasundara as attached to material enjoyment and intoxication and possessing a material body like themselves. But if they understand the extraordinary glories of Śrī Gaurasundara, it will help the envious living entities realize that their material bodies, which are fit to be eaten by dogs and jackals, and their minds, which are attached to misconceptions, are abominable. Although Śrī Gaurasundara accepted innumerable items of enjoyment such as betel nuts, He instructed everyone for their eternal benefit to engage each and every item in the service of Śrī Kṛṣṇa, who is the only object of all enjoyment. In other words, He taught that if living entities eligible for being controlled by māyā enjoy insignificant material sense objects,
their inauspiciousness is guaranteed, for these items are eternally prescribed as ingredients for the service of the Supreme Lord. Although the display of such pastimes by Śrī Gaurasundara is meant to be seen and analyzed by self-controlled sādhakas, the eternally envious ignorant observers are simply bewildered as a reward for their foolishness. Since Śrī Gaurasundara is situated on the highest platform of the Absolute Truth, His exhibition of renunciation pastimes was not intended to protect Himself from the mundane difficulties imposed by nondevotional endeavors like those of conditioned souls who desire self-control and liberation and who display an indifferent lifestyle in order to remain detached or separate from material objects; rather, He empowered the most fortunate persons to understand the important truth that in the characteristics and personality of the Supreme Lord the performance of such pastimes is not at all abominable or faulty.

TEXT 5

sarvadāya parihāsa-mūrţi vidyā-bale
sahasra paḍuyā-sange, yabe prabhu cale

As the Lord walked with thousands of students, by the strength of His knowledge He entertained everyone with His sharp wit.

TEXT 6

sarva-navadvipe bhrame' tribhuvana-pati
pustakera ṛupe kare priyā sarasvatī

Viśvambhara, the Lord of the three worlds, traveled all over Navadvipa holding in His hand His beloved Sarasvati, in the form of a book.

In the form of books, Mahā-Lakṣmī Nārāyaṇī, the goddess of speech, always remained in the lotus hands of her Lord, Gaura-Nārāyana, and thus fulfilled the meaning of the Lord's name, Vācaspati, “the husband of the goddess of speech.”

TEXT 7

navadvipe hena nāhi panditera nāma
ye āsiyā bhujibeka prabhura vyākyāna

There was no scholar throughout Navadvipa who could understand Nīmāi's explanations.

TEXT 8

sabe ēka gaṅgādāsa mahā-bhāgyavān
yā'ra thāṇī prabhu kare' vidyāra ādāna

The Lord discussed His explanations only with the most fortunate Gaṅgādāsa Paṇḍita.
TEXT 9

sakala ’samsāri’ dekhi bole,—“dhanya dhanya e nandana yāhara, tāhāra kon dainya?”

All the materialistic people said, “The parents of this boy are certainly glorious. What can they be lacking?”

TEXT 10

yateka ’prakṛti’ dekhe madana-samana ‘pāsandī’ dekhaye yena yama vidyamāna

All the ladies considered the Lord to be as attractive as Cupid, and the atheists considered Him as death personified.

In this material world, the men are the enjoyers and the women are the objects of enjoyment. In other words, the women are enjoyed by the men and the men are enjoyed by the women. An enjoyer enjoys his objects of enjoyment with his senses. Both the male and female enjoy material objects through their jñānendriyas, or knowledge-acquiring senses, and karmendriyas, or working senses. Gaurasundara is directly Lord Krṣṇa, therefore He is the abode of all beauty, surpassing millions of Cupids. Gaurasundara is never an object of enjoyment for mundane women, that is why He cannot be the object of worship for the gaura-nāgarīs. When a living entity becomes self-realized, the Madana-mohana form of Gaurasundara manifests within his heart. Although the conditioned souls who identify themselves as women may consider Gaurasundara as an object of enjoyment, Gaurahari does not fulfill their prayers. The moods of master and servant are present in this material world. For the living entities to think themselves the masters of material nature rather than considering themselves the servants of the Supreme Lord is an impediment in their constitutional duties of devotional service. Śrī Gaurasundara has personally displayed to the living entities the prime example of how to be a servant of the Supreme Lord and thus removed the enjoying mood from their conditioned minds. That is why the followers of Gaurahari cannot accept Him as nāgara, the enjoyer of women. Lord Gaurasundara never demonstrated that He was under the control of any material conditions in His pastimes. But even if someone out of great misfortune forgets that he is the eternal servant of the servitor God and thinks himself to be the object of service, Śrī Gaurasundara still awakens his service attitude towards Gaura-Kṛṣṇa by removing such evil propensities.

TEXT 11

’pandita’ sakala dekhe yena brhaspati ei-mata dekhe sabe, yā’ra yena mati

All the learned scholars considered Him equal to Brhaspati. In this way everyone appreciated the Lord according to their own mentality.
TEXT 12

dekhi' viśvambhara-rūpa sakala vaiṣṇava
hariṣa-visāda hai' mane bhāve' saba

Seeing Viśvambhara's attractive form, the Vaiṣṇavas felt both jubilation and lamentation.

TEXT 13-14

“hena divya-śarīre nā haya krṣṇa-rasa
ki karībe vidyāya, haile kāla-vasa?”
mohita vaiṣṇava saba prabhura māyāya
dekhiyā o tabu keha dekhite nā pāya

They thought, “Although He has such a divine body, He has no attraction for Kṛṣṇa. What good is His education if He simply wastes His time?” All the Vaiṣṇavas were bewildered by the internal potency of the Lord, so even though they saw the Lord they didn’t understand Him.

For persons on the path of the ascending process, education continues up to the time of death. The knowledge that a living entity acquires during his lifetime does not help him in his next life. By seeing that Gaurasundara was as learned as Bṛhaspati and as beautiful as Cupid, ordinary people thought that such transcendental beauty and extraordinary knowledge would remain only for the duration of His life, that is, they were temporary—but the opulences of Kṛṣṇa are actually eternal. They thought that if the opulences seen in Gaurasundara were those of a devotee rather than those of the absolute independent form of Kṛṣṇa, who enjoys pastimes out of His own sweet will, it would particularly increase the happiness of the devotees. By the desire of the Lord, the Vaiṣṇavas also did not understand at that time that Lord Gaurahari is directly the Supreme Personality of Godhead Kṛṣṇa. Śrī Kṛṣṇa is an ocean of transcendental pastimes. By His own will, the influence of Yogamāyā neither manifest Gaura's covered pastimes nor gave an opportunity to the Vaiṣṇavas to understand His Gaura form was that of the Supreme Personality of Godhead. Though they saw Him, they nevertheless did not see or understand His real form (as the Supreme Personality of Godhead). Ordinary conditioned souls had no right at all to perceive the Lord, who was engaged in covered pastimes.

TEXT 15

sāksāte o prabhu dekhi' keha keha bole
“ki kārye gonāo kāla tumī vidyā-bhole?”

Although they directly saw the Lord, some of them said, “Why do You waste Your time in the fruitless pursuit of knowledge?”

In order to assist in the covered pastimes of the Lord, the Vaiṣṇavas, by the will of the Lord, acted as ignorant people induced by material knowledge as they
continually endeavored to convert Gaura into a servant of the Supreme Lord. Besides giving indirect hints, they also directly told Nimāi not to remain absorbed in the cultivation of useless knowledge but to worship Hari, for that was beneficial.

TEXT 16

śuniyā hāsena prabhu sevakera vākye
prabhu bole,—“tomarā śikhā o mora bhāgye”

The Lord smiled on hearing His servants speak like this, and He replied, “I am fortunate to have You instruct Me.”

In reply, the Lord said, “It is My great fortune that you are all instructing Me to become a devotee of Hari.”

TEXT 17

hena-mate prabhu goṇāyena vidyā-rase
sevaka cinite nāre, anya jana kise?

As the Lord thus passed His time in scholastic pastimes, His servants could not recognize Him, so what to speak of others?

By the will of the Lord, and to assist in His covered pastimes, His eternal associates did not understand His glories but rather acted as ignorant. When the eternal associates of the Lord could not recognize Him, then how could ordinary materialists, who are expert in fruitive activities, know Him?

TEXT 18

catur-dik haite loka navadvipe yāya
navadvipe padile se vidyā-rasa pāya

People came from all over India to study in Navadvipa, for if one studied in Navadvipa he got a taste for education.

TEXT 19

cātigrāma-nivāṣi o aneke tathāya
padena vaisnava saba rahena gangāya

Many Vaiṣṇavas came from Caṭṭigrāma to live on the bank of the Ganges and study in Navadvipa.

In order to study, the residents of the distant village of Caṭṭagrāma resided on the bank of the Ganges in Navadvipa.

TEXT 20

sabei janmiyāchen prabhura ājñāya
sabei virakta krṣṇa-bhakta sarvathāya
They were all renounced devotees of Krṣṇa and had taken birth by the order of the Lord.

By the desire of Gaurasundara, all the devotees who had appeared in this world at that time became totally indifferent to material objects and constantly engaged in worshiping Krṣṇa.

TEXT 21

annyo 'nye mili sabe padiyā ṣuniyā
kareṇa govinda-carca nibhrte vasiyā

After school hours, they regularly met together in a solitary place to discuss topics of Lord Krṣṇa.

Not receiving any encouragement for worshiping Krṣna from Śrī Gaurasundara, the Vaiṣṇavas of that time cultivated Krṣṇa consciousness in seclusion. Wherever there is no direct manifestation of the Supreme Lord or His dear associate, nirjana-bhajana, or solitary worship of the Lord, is appropriate. Otherwise it is prescribed that one should engage in hari-kirtana only under the guidance of the Supreme Lord or His devotee.

TEXT 22

sarva-vaiṣṇavera priya mukunda ekānta
mukundera gāne drave' sakala mahānta

Śrī Mukunda was most dear to all the Vaiṣṇavas. Their hearts all melted when He sang.

Those who are detached from material enjoyment and engaged in worshiping the Supreme Lord are called mahāntas, or Vaiṣṇavas. On hearing Mukunda singing about the pastimes of Lord Hari, the hearts of such great souls melted.

TEXT 23

vihāla haile āsi' bhāgavata-gana
advaita-sabhāya sabe hayena milana

In the afternoon all the devotees regularly met in the house of Advaita Prabhu.

After completing their days work, the devotees gathered in the afternoons at the house of Advaita Ācārya Prabhu in Śrī Māyāpur. Since Śrī Gaurasundara had not yet manifest His pastimes as the shelter of the devotees, Śrī Advaita Prabhu was the shelter of all Vaiṣṇavas.

TEXT 24

yei-mātra mukunda gāyena krṣṇa-gīta
hena nāhi jānī, kebā pade kon bhita?

As soon as Mukunda would begin singing about Krṣṇa, everyone there fell to
the ground in ecstatic love.

After hearing Mukunda sing about Krṣṇa, all the listeners became overwhelmed with love of God and fell on the ground here and there.

TEXT 25

keha kānde, keha hāse, keha nṛtya kare
gadā-gadi yāya keha vastra nā sambare

Some of them cried, some laughed, and others danced. The clothes of some persons scattered as they rolled on the ground.

The words vastra nā sambare indicate that they were unable to keep their clothes in order.

TEXT 26

hunkāra karaye keha mālsāt māre
keha giyā mukundera dui pāye dhare

Someone roared as he challenged the agents of Māyā, and someone else caught hold of Mukunda's feet.

TEXT 27

ei-mata uṭheya paramānanda-sukha
nā jāne vaiśnava saba āra kona duhkha

In this way the Vaiśṇavas enjoyed great ecstasy and forgot all forms of distress.

TEXT 28

prabhu o mukunda-prati bada sukhī mane
dekhilei mukundere dharena āpane

The Lord was most satisfied with Mukunda. Whenever the Lord saw him, He would stop him.

TEXT 29

prabhu jijñāsena phānki, vākhāne mukunda
prabhu bole,—"kichu nahe", āra lāge dvandva

The Lord would then ask Mukunda for some clarification on a point, and when Mukunda answered Him, the Lord would say, “Wrong!” and immediately an argument would begin.

Whatever Mukunda replied when challenged by the Lord, the Lord would immediately reject, and as a result they would begin to quarrel.
TEXT 30

mukunda pandita bada, prabhura prabhâve
paksâ-pratipaksâ kari' prabhu-sane lâge

By the mercy of the Lord, Mukunda was very learned. Thus he was able to present arguments and counter-arguments to Nimâi's challenge.

By the mercy of the Lord there was no end to Mukunda's knowledge. Mukunda engaged in a war of words with the Lord through his debate and counter-debate.

TEXT 31

ei-mata prabhu nija-sevaka ciniñâ
jijñâsena phânsi, sabe yâyena hâriyâ

In this way the Lord recognized His devotees by challenging them for clarification on some point, but they were all defeated in the ensuing argument.

TEXT 32

śrîvâsâdi dekhile o phânsi jijñâsena
mithyâ-vâkya-vyaya-bhahe sabe palâyena

Śrīvâsa and other devotees were all challenged in this way by the Lord, but they would all run away in fear of wasting time in useless arguments.

Fearful of useless talk, in the form of being challenged by Nimâi, the devotees headed by Śrīvâsa would run away from Him in order to avoid confrontation. Although the devotees were qualified to engage in philosophical debate, they were not eager to indulge in arguments on inconceivable subjects since dry arguments are inconclusive.

TEXT 33

sahaje virakta sabe śri-krṣnera rase
krṣna-vyâkhyâ vinu âra kichu nâhi vâse

The devotees were naturally detached due to their advancement in Krṣṇa consciousness. They did not care to hear anything other than topics related with Lord Krṣṇa.

The rasika devotees of Adhoksaja Krṣṇa are naturally detached from all objects not related with Krṣṇa. Their resolute love was displayed by their seeing everything in relationship with Krṣṇa. Because they realized the necessity of having a taste for Krṣṇa consciousness, they considered the taste for inferior objects to be useless.

TEXT 34

dekhilei prabhu mâtra phânsi se jijñâse
prabodhite nâre keha, ūse upâhâse
As soon as the Lord saw any devotee, He would challenge him; and when he failed to give the correct response, the Lord would tease him.

Whenever Nimāi met a devotee, He would greatly disturb him with His challenges. The devotees could not check Nimāi by answering His challenges, therefore all their arguments ultimately ended in Nimāi teasing them.

TEXT 35

\[ yadi keha dekhe,—prabhu āisena dāre \\
    sabe pālāyena phānki-jijñāsāra dāre \]

If any of them saw the Lord coming in the distance, they would run away out of fear of being challenged.

Fearful of uselessly wasting time in insignificant material arguments, the devotees of the Lord always avoided coming face to face with Nimāi. In order to avoid meeting Him, they kept a distance from Him.

TEXT 36

\[ kṛṣna-kathā sunitei sabe bhālavāse \\
    phānki vinu prabhu kṛṣṇa-kathā nā jijñāse \]

The devotees all loved to hear topics concerning Lord Kṛṣṇa, but Nimāi did not mention anything about Kṛṣṇa when He challenged them.

The devotees loved to hear topics of Kṛṣṇa, but the Lord bewildered them with subjects not related to Krsna for the purpose of keeping Himself unknown or hidden from the devotees, thus maintaining His covered status.

TEXT 37

\[ rāja-patha diyā prabhu āisena eka-dina \\
    paduyāra sange mahā-auddhatera cina \]

One day, as Nimāi walked on the main street with His students, He displayed symptoms of great pride.

While engaged in a battle of words with the students, Nimāi often exhibited impudence or arrogance.

TEXT 38

\[ mukunda yāyena gangā-snāna karibāre \\
    prabhu dekhi’ āde palāilā katho dāre \]

At that time Mukunda was on his way to take bath in the Ganges, but when he saw Nimāi coming, he ran away.

TEXT 39-40
dekhi’ prabhu jijñasena govindaṁ sthāne
“e betā āmāre dekhi’ palāila’ kene?”

govinda bolena,—“āmi nā jāni, pandita!
āra kona-kārye vā calila kon-bhita”

Seeing this, the Lord inquired from Govinda, “Why did this boy run away upon seeing Me?” Govinda replied, “O Pandita, I don't know. Perhaps he went somewhere for some work.”

The Govinda referred to in this verse is not the blacksmith Govinda; he was the Lord's associate, servant, and doorkeeper at that time.

TEXT 41

prabhu bole,—“jānilāna ye lāgi' palāya
bahirmukha-sambhāsa karite nā yuyāya

The Lord said, “I know the reason why he's avoiding Me. He does not want to speak with a nondevotee.

Speaking on subject matters not related to Kṛṣṇa is materialist speech. Conditioned souls engage material objects in their sense gratification with the help of their mind. Then, induced by material knowledge, the conditioned souls forget topics of Kṛṣṇa and spend their time discussing topics related with the external energy. Those who are self-realized engage themselves in topics that are useful for the service of Hari. The conclusion is that a living entity should never waste time discussing anything other than topics of Hari.

TEXT 42

e betā padaye yata vaisnavaṁ sıśtra
pāṇji, vṛtti, tīkā āmi vākhāniye mātra

“This boy studies only Vaiṣṇava literatures, while I explain only pāṇji, vṛtti, and tīkā.

The words vaisnavaṁ sıśtra refer to Śrīmad Bhāgavatam, which is the principle commentary on the Bādarāyana-sūtras, or Brahma-sūtras. It is stated: śrīmad-

bhāgavatam purāṇam amalam yad vaisnavaṁ priyam—“Śrīmad Bhāgavatam is the spotless Purāṇa and is most dear to the Vaiṣṇavas.” These words also refer to the six Vaiṣṇava Purāṇas, headed by the Viṣṇu Purāṇa and the Padma Purāṇa; the Vaiṣṇava smṛtis, such as that of Hārīta, from among the twenty Dharma-sūtras, headed by that of Manu; the śrutis, such as Gopāla-tāpanī and Nṛsimha-tāpanī; the histories, such as the Mahābhārata and the original Rāmāyana; the Sātvata Paṃcarātras headed by the Nārada, Hayaśīrṣa, and Prahlāda; and the literatures written by exalted pure devotees.

TEXT 43

āmāra sambhāse nāhi kṛṣnera kathana
“I do not speak anything about Krṣṇa, therefore He ran away when he saw Me.”

Since Śrī Gaurasundara’s statements contained no mention of the qualities of Krṣṇa, the devotees left Him in the distance and went far away.

TEXT 44

santose pādena gāli prabhu mukundere
vyapadeṣe prakāśa kareṇa āpanāre

The Lord called Mukunda some ill names, yet He was actually satisfied with him. At the same time He indirectly disclosed His identity.

Being satisfied at heart, the Lord manifested His own identity on the pretext of externally chastising Mukunda; in other words, He approved the discussion of hari-kathā. The devotees of Rāma discuss the names of Śtā-Rāma rather than the names of Rādhā-Kṛṣṇa, but their external exhibition of such difference in opinion is actually another way of hearing the names of Rādhā and Krṣṇa. Similarly, the devotees of Krṣṇa chant the names of Rādhā-Govinda before the devotees of Rāma in order to test their qualification for chanting the names of Śtā-Rāma, the names indicating the regulative opulent feature of the Lord. Such quarrels in the service of Lord Hari are just contradictions of internal and external endeavors.

TEXT 45

prabhu bole,—“āre betā kata dina thāka?
palāile kothā mora edāibe pāka?”

The Lord said, “My dear boy, how long will you avoid My clutches? Do you think you will escape My association by running away?”

The word pāka (pac+ghaha, or a corruption of the word parikrama?) means “by chance or accident,” “device,” or “trick.”

TEXT 46

hāsi’ bole prabhu—“āge padon kata-dina
tabe se dekhibā-mora vaiṣṇavera cina

Smiling, the Lord said, “When I finish My studies, then you will all see My Vaiṣṇava qualities.”

TEXT 47

e-mata vaiṣṇava mui haimu saṁsāre
aja-bhava āsibeka āmāra dayāre

“I will be such a Vaiṣṇava that Brahmā and Śiva will come to My door.
The authoritative demigods like Lord Brahmā and Lord Śiva are the dear friends of the Vaiṣṇavas. Brahmā, Śiva, Nārada, and others make an auspicious appearance wherever there are Vaiṣṇavas who are attached to the service of the Lord. By worldly considerations, the demigods are very exalted. But the arrival of demigods at the doors of Vaiṣṇavas, with whom they are affectionately bound, is a display of their humility.

TEXT 48

śunā, bhāi saba, ei āmāra vacana
vaiṣṇava haimu mui sarva-vilakṣaṇa

“My dear brothers, listen to Me. I will certainly become an extraordinary Vaiṣṇava.

The word sarva-vilakṣaṇa refers to one who is more attached to the service of the Lord than all other Vaiṣṇavas. While comparing the levels of abhidheya, in order to ascertain who is the best of the souls surrendered to the Supreme Lord, Śrīla Rūpa Gosvāmī has written in his Upadeśāmṛta (10) as follows: “In the śāstra it is said that of all types of fruitive workers, he who is advanced in knowledge of the higher values of life is favored by the Supreme Lord Hari. Out of many such people who are advanced in knowledge [jñānīs], one who is practically liberated by virtue of his knowledge may take to devotional service. He is superior to the others. However, one who has actually attained prema, pure love of Kṛṣṇa, is superior to him. The gopīs are exalted above all the advanced devotees because they are always totally dependent upon Śrī Kṛṣṇa, the transcendental cowherd boy. Among the gopīs, Śrīmati Rādhārāṇī is the most dear to Kṛṣṇa. Her kūnda [lake] is as profoundly dear to Lord Kṛṣṇa as this most beloved of the gopīs. Who, then, will not reside at Rādhā-kūnda and, in a spiritual body surcharged with ecstatic devotional feelings [aprākṛta-bhāva], render loving service to the divine couple Śrī Śrī Rādhā-Govinda, who perform Their aṣṭa-kāliya-lilā, Their eternal eightfold daily pastimes. Indeed, those who execute devotional service on the banks of Rādhā-kūnda are the most fortunate people in the universe.”

TEXT 49

āmāre dekhiyā ebe ye-saba palāya
tāhārā o yena mora guna-kirti gāyā”

“Those who run away from Me today will chant My glories and qualities tomorrow.”

TEXT 50

eteka baliyā prabhu calilā hāsite
ghare gelā nija-sisyā-ganera sahite

After speaking in this way, Nimāi smiled and returned home with His students.
TEXT 51

ei-mata ranga kare viśvambhara-rāya
ke tā'ne jānite pāre, yadi nā jānāya?

Who can understand these pastimes enjoyed by Lord Viśvambhara unless He reveals them?

TEXT 52

hena mate bhakta-gana nadiyāya vaise
sakala nadiyā matta dhana-putra-rase

In this way the devotees resided in Navadvipa, which was filled with people intoxicated by wealth and children.

TEXT 53

śunilei kirtana, karaye parihāsa
keha bole,—“saba peta pusibāra āsa”

As soon as such people heard the devotees' kirtana, they taunted the devotees. Someone said, “This is just a means for filling their stomachs.”

Being induced by material knowledge, all the residents of Nadia were maddened by the affection of their wives and children and the accumulation of material education and wealth, thus they were averse to the service of Lord Hari. They neither had attachment for hearing the glories of the Lord nor did they realize the great necessity of chanting the glories of Kṛṣṇa. That is why they neglected and derided the service of the Lord. They considered hari-kirtana, which meant for the service of the Lord, as a means of filling the stomach for those who are engaged in fruitive activities.

TEXT 54

keha bole,—“jñāna-yoga ediyā vicāra
uddhatera prāya nṛtya,—e kon vyabhāra?”

Another said, “They have given up the cultivation of knowledge to dance like madmen. What kind of behavior is this?”

Speculating on impersonal Brahman is called jñāna. The impersonalists conclude that this jñāna is the goal of life. Objects that are used as ingredients for the sense gratification of conditioned souls who are averse to Kṛṣṇa are known as viṣayā, or sense objects. To remain indifferent to such objects, or to restrain one's mind from these objects, is called yoga. Persons who are following the philosophy of monism consider merging into Brahman or merging with the Lord as the ultimate goal of the living entities. Their sādhana is also based on impersonal Vedānta and aṣṭānga-yoga-śāstras. The devotional service of the Lord, however, never produces such abominable and unpalatable temporary deceit. The restlessness that is found in
persons who are inclined to the service of the Lord is not due to sense
gratification. But since the impersonalists and yogis are situated on the platform of
narrow-mindedness, they are unable to understand the endeavors of the Lord's
devotees. This is confirmed in the Śrīmad Bhāgavatam (11.2.40) in the following
words: “When a person is actually advanced and takes pleasure in chanting the
holy name of the Lord, who is very dear to him, he is agitated and loudly chants
the holy name. He also laughs, cries, becomes agitated and chants like a madman,
not caring for outsiders.”
In the consideration of abhidheya, temporary sādhana-s followed by the jñātis and
yogis are not accepted by the devotees. They know activities favorable to the
service of eternally liberated souls as abhidheya-sādhana-bhakti. This does not
mean that the sense gratification on the pretext of the duplicitous artificial
hearing, chanting, dancing, and playing instruments of the àulas, bāulas,
kartābhajās, sahajiyās, sakhibheks, smārtas, and ativādis is approved as sādhana, or
the cultivation of pure devotional service.

TEXT 55

keha bole,—“kata vā paḍilun bhāgavata
nācība kāndība,—hena nā dekhilun patha

Someone else said, “I have studied Śrīmad Bhāgavatam for a long time, but I
have never found any mention of dancing and crying as a spiritual path.

Due to a poor fund of knowledge, the assi-like, so-called scriptural reciters with
steel-framed hearts proudly declare that there is no instruction in Śrīmad
Bhāgavatam that devotees should cry and dance while hearing and chanting the
names of Kṛṣṇa. Although the inauspicious instruction for the artificial dancing
and crying that the proud reciters and listeners of Śrīmad Bhāgavatam exhibit in
order to fulfill their mundane selfishness is not found in Śrīmad Bhāgavatam, the
transformations of ecstatic love born from the loving service of Lord Kṛṣṇa that are
sometimes spontaneously manifested in the pure living entities who are absorbed
in the service of Hari are profusely mentioned in Śrīmad Bhāgavatam.

TEXT 56

śrīvāsa-pandita-cāri-bhāira lāgiyā
nidrā nāhi yāi, bhāi, bhojana kariyā

“My dear brothers, because of Śrīvāsa and his three brothers we cannot sleep
after eating.

As a result of the pure devotees’ loud chanting for the pleasure of Lord Kṛṣṇa,
people who were attached to sense gratification felt disturbed in their enjoying the
happiness of eating and sleeping and were thus greatly displeased. Since Śrīvāsa
Pandita and his three brothers loudly chanted the names of Kṛṣṇa every night, the
fruitive workers, who are prone to material enjoyment, could not respect such
pure conceptions of abhidheya.
“Is there no piety in softly chanting Kṛṣṇa’s names? Must one chant, dance, and shout loudly?”

Ordinary persons who were engaged in fruitive activities utilized their mundane experience to accumulate piety for their better arrangement of sense gratification. According to the logic, kāmukāḥ kāmīni-mayam pasyānti nikhilam jagat—“a lusty man sees the entire world as full of women,” people thought that on the pretext of serving Hari the intelligent pure devotees were also accumulating piety to gratify their temporary senses like themselves. Being controlled by such base considerations, they thought that the Vaiṣṇavas, like themselves, had a thirst for accumulating piety in all their activities. That is why the nondevotees, who were averse to the Lord, displayed a difference in opinion with the devotees’ abhidhaya-sādhanā, or method of achieving the goal of life. They were partial to the artificial chanting of the holy names in a solitary place and opposed to the all-auspicious congregational chanting of the names of Kṛṣṇa, thus they were misguided due to their concocted imagination. They foolishly declared that the Vaiṣṇavas’ activities for achieving the goal of life like singing and dancing for the pleasure of Kṛṣṇa and loudly calling out the names of Kṛṣṇa with love were equal, or even inferior, to artificial nirjana-bhajana, or chanting of the holy names in a solitary place.

TEXT 58

ei-mata yata pāpa-pāṣandira gana
dekhilei vaisṇavere, kare, ku-kathana

In this way all the sinful atheists abused the Vaiṣṇavas whenever they saw them.

The word samkathana refers to the disclosure of contrary feelings, while profusely criticizing the Vaiṣṇavas.

TEXT 59

śuniyā vaisṇava saba mahāduḥkha pāya
‘kṛṣṇa’ bali’ sabei kāndena ūrdhvarāya

Hearing their abusive words, the devotees were greatly distressed. They would chant Kṛṣṇa’s name and cry loudly.

The Vaiṣṇavas felt greatly distressed at heart on hearing the wicked words of the fruitive workers, mental speculators, and sense gratifiers. Considering these people's pathetic condition, the Vaiṣṇavas desired their eternal benefit and continually appealed to the Lord from the core of their hearts.

TEXT 60

“kata-dine e-saba duḥkkhēra habe nāsa
jagatere, kṛṣṇacandra, karaha prakāśa”
“How long will this miserable condition last? O Kṛṣṇacandra, please manifest Yourself to these people.”

The devotees waited with the expectation that they would soon see the appearance of the Absolute Truth, Śrī Kṛṣṇa, within this material world. By the appearance of Kṛṣṇa, all the darkness of ignorance in the material world would be destroyed—this thought gave them solace.

TEXT 61

sakala vaiṣṇava mili' advaitera sthāne
pāṣaṇḍira vacana kareṇa nivedane

The Vaiṣṇavas all told Advaita Prabhu about the abusive words of the atheists.

Those who are averse to the service and pastimes of the Supreme Lord are called pāṣaṇḍis. The behavior and statements of such pāṣaṇḍis are full of envy for the Vaiṣṇavas. Understanding Śrī Advaita Prabhu as the leader amongst the Navadvīpa Vaiṣṇavas, all the Vaiṣṇavas informed Him of the atheistic views of those who were opposed to the Vaiṣṇavas.

TEXT 62

ṣuniyā advaita haya rudra-avatāra
“samhārimu saba” bali' karaye hunkāra

Hearing their account, Advaita Ācārya became as angry as Lord Rudra and loudly exclaimed, “I will kill them all!

As the leader of the Viśva-vaiṣṇava Rāja-sabhā, Śrī Advaita Prabhu became furious on hearing about the abusive words of the pāṣaṇḍis and loudly declared, “I will annihilate all of them!” Those less-intelligent persons who are averse to the Vaiṣṇavas consider the anger of Vaiṣṇava Ācārya Advaita Prabhu as equal or similar to their own anger, which is born from disturbances to their sense gratification, and are thus certainly guaranteed of going to hell.

TEXT 63

“āsiteche ei mora prabhu cakradhara
dekhibā ki haya ei nadiyā-bhitarā

“My Lord, who carries a cakra, is coming. Then you will see what happens in Nadia.

Śrī Advaita Prabhu began to tell the Vaiṣṇavas who had approached Him for remedies that His worshipable Lord Viṣṇu, who holds the Sudarṣana cakra, is coming to Navadvīpa soon. By Him, the ignorance of the fools would be destroyed.

TEXT 64

karāimū kṛṣṇa sarva-nayana-gocara
tabe se `advaita'-nāma kṛṣnera kinkara!
“I will make Kṛṣṇa appear before the eyes of all, then this person named “Advaita” will be known as the servant of Kṛṣṇa.

The devotees of Kṛṣṇa are nondifferent from Kṛṣṇa. Since the Absolute Truth is nondual, according to the concept of oneness the various manifestations of Viṣṇu and His plenary portions are nondifferent from Him. According to the philosophy of difference, the living entities are situated on the platform of inconceivable oneness and difference. That is why Ācārya Prabhu had to accept the title “Advaita.” The philosophy of acintya-bhedābheda, which is eternally pure and primeval, was previously known as sūddhādvaita. With the consent of sages coming in the line of Bodhāyana, this philosophy was called viśiṣṭādvaita by those in the line of Śrī Rāmānuja; yet actually, according to the consideration of variegatedness, this philosophy is only a partial manifestation of the acintya-bhedābheda philosophy. The philosophy of dvaitādvaita has a similar purpose to that described in the philosophies of sūddhādvaita and viśiṣṭādvaita, both of which have conclusions different from the philosophy of kevalādvaita, or exclusive monism, but it is also an incomplete manifestation of the acintya-bhedābheda philosophy. The philosophy of sūddhādvaita, which openly and clearly establishes differences from the philosophy of kevalādvaita, is also a preliminary consideration of the acintya-bhedābheda philosophy. Therefore, desiring to perfect the four philosophical conclusions of sūddhādvaita (purified monism), viśiṣṭādvaita (specific monism), dvaitādvaita (monism and dualism), and sūḍḍha-dvaita (purified dualism), Śrī Advaita Prabhu, who was the Gaudīya Vaishnava Ācārya, inaugurated the process of considering Vedānta in the Gaudīya Vaishnava way. Śrī Gaurasundara and His followers, the six Gosvāmīs, have generated new branches and subbranches of the philosophy of acintya-bhedābheda. In order to fulfill the meaning of His name, Advaita, and to manifest the form of Kṛṣṇa to everyone—including Buddhists, karmis, and impersonalists—Śrī Advaita Ācārya, who is eternally situated as the servant of Kṛṣṇa, manifested His own service propensity in this material world. The word sarva in this verse refers to former Vaishnava sages as well as followers of the philosophy of Madhvacārya, who appeared in the Middle Ages. The servant of Kṛṣṇa has no engagement other than the service of Kṛṣṇa. All their activities are meant to please Kṛṣṇa. An ācārya has no other thought or activity than: “Let everyone of this world be engaged in the devotional service of the Lord.” When devotional service mixed with fruitive activities turns into devotional service devoid of even a scent of fruitive activities it is called kevala-bhakti, or unalloyed devotional service. At that time the distinctions born from material considerations are eradicated and the spiritual distinctions between a servant and the Lord are awakened.

TEXT 65

āra dina kata giyā thāka, bhāi saba!
ethāi dekhībā saba krṣṇa anubhava”

“Please wait a few more days, My dear brothers, and you will see Kṛṣṇa right here.”

Śrī Advaita Prabhu said, “O devotees, please wait for some days. You will soon
realize Kṛṣṇa, within and without. By the strength of your devotional service, Śrī Kṛṣṇa, who enjoys with the gopīs, will manifest His form as Śrī Gaurasundara among you. By serving Him, you will achieve the perfection of serving Kṛṣṇa.” This does not mean that Śrī Advaita Prabhu preached the philosophy of gopi-chādi gaurāṅga-nāgarī, or becoming a lover of Gaurāṅga who has left the gopīs. In the performance of kirtana, which is the service of Śrī Gaurasundara, the worship of Gaura is the worship of Kṛṣṇa and the worship of Kṛṣṇa is the worship of Gaura. Not understanding Śrī Gaurasundara as Kṛṣṇa and considering Śrī Nityānanda Svarūpa as merely a spiritual master, foolish ignorant people fall from the devotional service of the Lord. Moreover, if they consider that the pastimes of Gaura are not those of Kṛṣṇa but only the pastimes of a devotee, then they meet a similar fate. The pastimes of Śrī Kṛṣṇa are Śrī Gaurasundara’s pastimes of giving conjugal enjoyment, they are not contaminated with the philosophy of the prākṛta-sahajiyās (mundane devotees). If a sādhaka considers that the pastimes of Śrī Gaura are not those of Śrī Kṛṣṇa but are separate manifestations of variegated material enjoyment, he falls from his position and becomes a conditioned soul. Then, leaving the service of Lord Kṛṣṇa, the illusory energy supplies him the evil propensity of imagining to enjoy Gaura. The pure devotees of Gaura do not associate with such so-called gaura-bhaktas, who are actually servants of māyā and followers of the sākta philosophy. In the consideration of pure devotees, mixed devotional service is prominently found in the thirteen pseudo Vaisnava apa-sampradāyas like bāula, sahajiyā, and gaura-nāgarī. Giving up such unwanted association is an exhibition of nonduplicious devotion to Śrī Gaurasundara. Until the propensity for serving Kṛṣṇa is awakened in the heart of a living entity, his clear perception of Śrī Gaurasundara remains covered by the spirit of material enjoyment. When this covering is removed, then, under the guidance of Śrī Advaita Prabhu, one soon attains the fortune of seeing Śrī Gaurasundara.

TEXT 66

advaita vākya śuni bhāgavata-gana
dūḥkha pāśarīyā sabe kareṇa kirtana

After hearing the words of Advaita, all the devotees forgot their distress and began kirtana.

TEXT 67

uthila kṛṣnera nāma para-maṅgala
advaita-sahīta sabe hailā vihvala

As the auspicious sound of Kṛṣṇa’s names arose, Advaita and the other devotees became overwhelmed.

While loudly chanting the sixteen name, or thirty-two syllable, Hare Kṛṣṇa mahā-mantra, or by loudly chanting the names of Śrī Rādhā-Govinda, Śrī Advaita Prabhu became overwhelmed in ecstasy. According to the learned viewpoint, the names of Śrī Rādhā-Kṛṣṇa that Śrī Raghunāthā dāsa Gosvāmī has indicated in two of the concluding verses of Vilāpa-kusumāṅjali beginning with āśāhārair amṛta-sindhu-mayaīh
(“O Varoru (Rādhā), I'm passing my days with great difficulty with an intense desire to attain the ocean of nectar; if You do not bestow Your mercy on me now, then what is the use of maintaining my life, residing in Vraja, or even attaining Lord Kṛṣṇa?

“O most merciful one, I am very distressed. If You do not bestow abundant mercy on me, then what is the use of my speaking in this way? The even if I serve You; in other words, even if I serve Rādhā-kunda for many years, what will I gain?”) are included within the sixteen names, or thirty-two syllables, of the mahā-mantra. The so-called devotees of the pseudo sampradāyas who are opposed to the followers of Śrī Rūpa Gosvāmī, though identifying themselves as devotees, are unable to understand the identity of Kṛṣṇa's names, and being reluctant to accept the Hare Kṛṣṇa mahā-mantra composed of sixteen names, or thirty-two syllables, as names of Kṛṣṇa, they thus consider the mahā-mantra as an ordinary mantra. These offenders are traveling towards hell and are simply rebellious against the guru. One should discuss the verse tunde tāndavini ratim (tunde tāndavini ratim vitanute tundāvali-labdhayē karna-keśodha-kadambini ghatayate karna-budebhyah sprhāṁ cetaḥ-prāṇa-sangini vijayate sarvendriyānām krtim no jāne jānītā hiyābhīr amrtaih kṛṣṇeti varna-dvayī “I do not know how much nectar the two syllables 'Kṛṣṇa' have produced. When the holy name of Kṛṣṇa is chanted, it appears to dance within the mouth. We then desire many, many mouths. When that name enters the holes of the ears, we desire many millions of ears. And when the holy name dances in the courtyard of the heart, it conquers the activities of the mind, and therefore all the senses become inert.”) in this regard. The names of Śrī Kṛṣṇa, or in other words, the names “Hare Kṛṣṇa”, indicate Śrī Rādhā-Govinda, and the names “Hare Rāma” also refer to Śrī Rādhā-Govinda. Those who have learned to become subordinate to Śrī Rāghunātha dāsa Gosvāmī, who is situated as the subordinate of Śrī Rūpa Gosvāmī Prabhuvara, who composed Śrī Rādha-śataka and Śrī Hari-nāmāśtaka, can never commit offences at the feet of Śrī Jiva Gosvāmī. Śrī Gaurasundara has incarnated in order to teach people that the names of Śrī Rādhā-Govinda and Śrī Rādhā-Govinda Themselves are nondifferent. He instructed the conclusions of acintya-bhedābheda to thoughtful persons.

TEXT 68

pāśandira vākyā-jvalā saba gela dāra
ei-mata pulakita navadvipa-pura

The pains caused by the atheists' abusive words were mitigated, as the city of Navadvipa became filled with ecstasy.

Śrī Advaita Prabhu's solacing words extinguished the burning fire arising from the atheistic statements in which the devotees of Kṛṣṇa were compared to atheists, who are envious of the Vaiṣṇavas and who worship five gods. The attitude of atheism, in other words, the temperament of being envious of Vaiṣṇavas and averse to devotional service, is present in the covered Buddhist codes of reconciliation and its propagation. Since this temperament was vanquished, in other words, when impersonalism, which is opposed to Vaiṣṇavism, was
temporarily checked in the town of Navadvipa, the material conceptions of the residents of Navadvipa were removed. As a result, the pure Vaišnavas were greatly pleased.

**TEXT 69**

*adhyaṅy-a-sukhe prabhu viśvambhara-rāya
niravadhi jananīra ānanda bāḍaya*

Lord Viśvambhara happily passed His days in study and always increased the joy of mother Śacī.

The aim of Śrī Gaurasundara's enjoyment of scholastic pastimes was to help the living entities of this world cultivate Kṛṣṇa consciousness. Therefore the studying and teaching pastimes of Śrī Śacīnadana increased the happiness of Śacīdevī. No one should consider Śacīdevī, who is nondifferent from Yaśodā, as being nondifferent from the external energy, māyā, and thus become established in the sāṅkta philosophy of the followers of Durgā. Māyādevī, who is the external energy of the Lord and the mother of the universe, can never become the mother of Gaurasundara. Rather, Śacī is the personification of vātsalya-rasa, which nourishes spiritual bliss. Since the sense enjoyers, fruitive workers, and mental speculators glorify the secondary meanings of words, the primary meanings of words do not manifest in their hearts. Only persons who are engaged in the service of the Lord are fully qualified to understand the primary meanings. Such qualification is awakened in the heart of a living entity only by the mercy of Kṛṣṇa.

**TEXT 70**

*hena-kāle navadvīpe śrī-īśvara-purī
āileṇa ati alakṣīta-veṣa dhari*

In the meantime, Śrī Īśvara Puri came in disguise to Navadvipa.

The word alakṣīta-veṣa, or “in disguise,” means that he was dressed in such way that people would not know that he was a devotee. In other words, he came dressed as an ekadandi-sannyāsi.

**TEXT 71**

*kṛṣṇa-rase parama-vihvala mahāsaya
ekānta kṛṣnera priya ati-daya-maya*

He was overwhelmed with love for Kṛṣṇa. He was most merciful and dear to Lord Kṛṣṇa.

In the consideration of worshipable objects, Kṛṣṇa is the topmost. Kṛṣṇa is the object of five kinds of rāsas, Śrī Nārāyaṇa is the object of two and half rāsas, and impersonal Brahman is the object of only sāṁta-rasa. But this latter rasa, sāṁta-rasa, is often not counted amongst the rāsas. The impersonal spiritual abode of Brahman, though situated on the other side of the Virajā, is devoid of the conceptions of servant and the served. On this side of the Virajā is Devi-dhāma, wherein the material sky is situated. Mundane perishable objects are situated in
this material sky. In the spiritual abode of spiritual variegatedness and spiritual characteristics, the conceptions of servant and served are present, but in this temporary material world the conceptions of servant and served are perverted. Relationships with Kṛṣṇa in the five rasas are generally extremely rare in the material world. As far as the supreme excellence of rasas is concerned, though there is some similarity between material rasas and Vaikuṇṭha rasas, material rasas are actually abominable reflections of spiritual rasas. That is why the rasas of this material world are known as virasa, or disgusting. In the consideration of the ālambana, or support, of rasas in the spiritual world, the viṣaya, or object, is one nondual substance and the aśraya, or subjects, are many. But in the material world we see the deviation that the objects are many and the subjects are many. In the spiritual world, the Absolute Truth, Vrajendra-nandana, is the only object and Baladeva is the manifestation of that object. Baladeva's four manifestations, the catur-vyūha, are situated in Mahā-Vaikuṇṭha. Because the objects of the material world are infected with the modes of material nature, they are subjected to the agitation of time. From the viewpoint of subjects, the controlling spirit found in the objects of abodes such as Kailāsa contain material pride. In other words a connection with the three modes of material nature is found. Such pollution is not possible in the Absolute Truth, Lord Viṣṇu, of the spiritual world. In the material world, the impermanence of rasas and the impermanence of the subjects and objects are abominable and contrary to the principles of Vaikuṇṭha rasas. Under the subordination of Śrī Mādhavendra Purīpāda, Śrī Īśvara Purī was expert in relishing transcendental rasas in relationship with Kṛṣṇa. The service attitude of Īśvara Purī fully blossomed due to the austerity of Śrī Mādhavendra and his eagerness for achieving Kṛṣṇa, therefore he received the direct mercy of Gaurasundara, who is nondifferent from Vrajendra-nandana. Śrī Īśvara Purī was completely overwhelmed with love for Kṛṣṇa. In other words, mundane external feelings could not disturb his loving service. Because he was situated as the servant of the spiritual master, he was dear to Kṛṣṇa, very dear, therefore he was equally merciful to all living entities. The prime example of mercy is to awaken one's devotion to Kṛṣṇa, as this is the eternal propensity of the soul.

TEXT 72

tāna veśe tāne keha cinite nā pāre
daive giyā uthilena advaita-mandire

Wearing that dress, no one could recognize him as he arrived by providence at the house of Advaita.

Although Śrī Navadvipa Māyāpur was inhabited by many brāhmaṇas and persons attached to proper codes of conduct, Śrī Purīpāda arrived at the house of Śrī Advaita Ācārya, who was the leader of the Vaiṣṇavas, due to the consideration that persons like to associate with like-minded persons. Particularly because Śrī Advaita Prabhu was a disciple of Śrī Mādhavendra Purī. Therefore, knowing Him to be a Godbrother, Śrī Īśvara Purī went to the house of Śrī Advaita and thus proved his spontaneous attachment to his spiritual master.

TEXT 73
yekhāne advaita sevā kareṇa vasiyā
dsammukhe vasilā baṇa sankucita haiyā

He humbly sat down close to where Advaita Prabhu was performing His pājā.

TEXT 74

vaiṣṇavera teja vaiṣṇavete nā lūkāya
punah punah advaita tāhāna pāne cāya

The effulgence of a Vaiṣṇava cannot be hidden from another Vaiṣṇava, and therefore Advaita Prabhu looked at him again and again.

TEXT 75

advaita bolena,—“bāpa, tumī kon jana?
vaiṣṇava-sannyāsi tumī,—hena laya mana”

Advaita then said, “Dear Prabhu, who are you? I think you are a Vaiṣṇava sannyāsi.”

The phrase vaiṣṇava-sannyāsi is explained as follows: The karmī sannyāsis follow the smrti principles of the renounced order of life and accept tridanda. In other words, they travel alone. The jñāni-sannyāsis accept ekadanda, and while cultivating the study of Vedaṇta they practice six sādhanas like peacefulness, self-control, and tolerance, and achieve their desired result. The Vaiṣṇava sannyāsis, however, completely give up both the desire for material sense enjoyment and the desire for renouncing sense enjoyment and engage in the unalloyed service of Lord Hari. The principles of giving up both material enjoyment and renunciation can be found in them. They are situated in the conception found in Śrīmad Bhāgavatam (11.23.57):

etān sa āsthāya parātma-niśthām
adhyāśītāṁ pūrvatamair maharsibhiḥ

ahām tarisyāmi duranta-pārām
tamo mukundāṅghri-nīsevayaiva

“I shall cross over the insurmountable ocean of nescience by being firmly fixed in the service of the lotus feet of Kṛṣṇa. This was approved by the previous ācāryas, who were fixed in firm devotion to the Lord, Paramātmā, the Supreme Personality of Godhead.” By the mercy of Śrī Madhvendra, Śrī Advaita Prabhu was able to recognize His Godbrother. As disciples of Śrī Madhvendra, Ācārya Prabhu played the role of a householder, whileĪśvara Purīpadā played the role of a Vaiṣṇava sannyāsi. Therefore Ācārya did not take much time to recognize him as His Godbrother.

TEXT 76

bolena īṣvara-purī,—“āmi śūdrādhamā
Íśvara Purī replied, “I am lower than a śūdra. I have come here simply to see Your lotus feet.”

The word śūdrādhama (lower than a śūdra) is often read as ksudrādhama (lower than the lowest) by mistake. It is to be understood that when Śrī Íśvara Puripāda referred to himself as śūdrādhama, it was a sign of humility. A self-realized Vaisnava, in particular, never identifies himself as belonging to the worldly varnāśrama society. Śrī Gaurasundarā has instructed this to the conditioned souls who are situated in the principles of varnāśrama by quoting the verses: nāham vipro na ca nara-patir and trṇād api sunicena. People traveling on the path of fruitive activities identify themselves according to the mundane caste divisions of śaucra, by semen; sāvittra, by initiation; and daikṣya, by becoming a perfect brāhmaṇa. The self-realized devotees of the Lord have no interest for such identification, because they have already developed faith in topics of Hari. In particular, it is impossible for a traveler on the path of devotional service to maintain conceptions of “I” and “mine,” which is one of the offences in chanting the holy names of the Lord. Being conditioned, the human beings consider themselves as being under the control of the three modes of nature. A person situated in the mode of goodness, surpassing the modes of passion and ignorance, displays the qualities of a brāhmaṇa in his behavior and activities. When one is situated in the mode of goodness and passion, he displays the qualities of a kṣatriya. When one is situated in goodness and ignorance, he displays the qualities of a vaisya. When one is situated in the modes of passion and ignorance, he displays the qualities of a śūdra. And when one is situated in ignorance, he displays qualities lower than those of a śūdra, or those of a mleccha. In the Bhagavad-gītā (4.13), the Supreme Lord has stated: “According to the three modes of material nature and the work associated with them, the four divisions of human society are created by Me.” According to this principle of dividing the varnas, the activities of śūdras are devoid of all saṁskāras. The other three varnas of twice-borns are qualified to undergo all saṁskāras, but the śūdras are naturally bereft of all saṁskāras; they are only qualified for undergoing the saṁskāra of marriage. Just as an absence of mundane pride is indicated by usage of the words trṇād api sunica, the Vaiṣṇavas who have given up pride for their varna identify themselves as belonging to castes lower than śūdra. The karmī and jñāni sannyāsīs proudly declare themselves as the most exalted in the material world, but Vaiṣṇava sannyāsīs do not exhibit such mentality and external behavior. The karmī sannyāsīs are nirāśīr nirnāmakaśriyah—“not offering anyone blessings or obeisances,” the jñāni sannyāsīs proudly identify themselves as “Nārāyana,” but the tridandi Vaiṣṇava sannyāsīs, though respected by others as nondifferent from Nārāyana, nevertheless replies, dāso ‘smi—“I am a servant.” He is devoid of mundane pride. Therefore he does not beg people for prestige like the other sannyāsīs. But if foolish people disrespect the Vaiṣṇava sannyāsī out of envy, then even ordinary smṛti-sastra prescribe atonement. Non-Vaiṣṇava sannyāsīs try to advance to the platform of adulterated paramahamsa, but Vaiṣṇava sannyāsīs are naturally situated on the paramahamsa platform. Śrī Puripāda humbly replied that he came to Śrī Advaita Prabhu in order to worship His lotus feet. Another reading is viprādhama, or “lowest of the brāhmaṇas.”
TEXT 77

*bujhiyā mukunda eka krṣnera carita*

gāite lāgilā ati premera sahita

Understanding the situation, Mukunda began to sing a song about Kṛṣṇa with great devotion.

TEXT 78

*yei-mātra sunilena mukundera gīte*
padilā iśvara-purī dhali' prthivīte

As the sound of Mukunda’s singing entered his ears, Śri Īśvara Puri fell to the ground.

The heart of Puripada was melted by the love-filled singing of Mukunda, and his body displayed ecstatic transformations of love. The shedding of artificial tears by pseudo *sampradāya* members who imitate the transcendental position of the actual Vaisnavas simply results in their being deprived of the devotees' association. Realizing their ineligibility, persons whose hearts are steel-framed display artificial duplicitous emotions in order to attract people—this falls in the category of pretentious emotions.

TEXT 79

*nayanera jale anta nāhika tāhāna*
punah-punah bāde prema-dhārāra payāna

Incessant tears flowed from his eyes, and the waves of his love increased again and again.

TEXT 80

*aṭe vyaste advaita tūnilā nīja-kole*
sīncīta haila ānga nayanera jale

Advaita Prabhu hastily took him in His arms, and His entire body became wet with tears.

TEXT 81

*saṃvarana nahe prema punah-punah bāde*
santoṣe mukunda ucca kari śloka pade

The symptoms of ecstatic love continued to increase rather than diminish as Mukunda began to loudly recite appropriate verses.
dekhiyā vaisnava saba premera vikāra
atula ānanda mane janmila sabāra

The Vaiṣṇavas' hearts were filled with incomparable happiness as they saw their transformations of ecstatic love.

TEXT 83
pāche sabe cinilena śrī-īśvara-purī
prema dekhī sabei sañare 'hari-hari'

Later, when they learned that he was Īśvara Purī, the devotees all remembered Lord Hari.

TEXT 84
ei-mata īśvara-purī navadvīpa-pure
alaksīte bulena, cinite keha nāre

In this way, as Īśvara Purī wandered about Navadvīpa in disguise, no one was able to recognize him.

TEXT 85-86
daive eka-dina prabhu śrī-gaurasundara
padāiyā āisena āpanāra ghara
pathe dekhā haila īśvara-purī-sane
bhṛtya dekhī' prabhu namaskarilā āpane

One day, as Śrī Gaurasundara was returning home from school, by providence He met Śrī Īśvara Purī. Seeing His eternal servant, the Lord offered him obeisances.

The etiquette that householders offer respects to members of the renounced order of life is prescribed in the Dharma-śāstras. As a grhaustha brāhmaṇa, Śrī Gaurasundara duly offered obeisances to the Vaiṣṇava sannyāsī. Although Śrī Gaurasundara is the Lord of the fourteen worlds and although He later enacted the pastime of accepting initiation from Īśvara Purī, in reality Īśvara Purī was the servant of Śrī Gaurasundara.

TEXT 87
ati anirvacaniya ṭhākura sundara
sarva-mate sarva-vilaksāna-guṇa-dhara

Viśvambhara's personal beauty was indescribable. He was the reservoir of all extraordinary qualities.
TEXT 88

yadyapi tāhāna marma keha nāhi jāne
tathāpi sādhvasa kare dekhi sarva-jane

Although people did not know His real identity, they nevertheless had great respect for Him.

TEXT 89

cāhena īśvara-purī prabhura sarīra
siddha-puruśera prāya parama gambhīra

When Īśvara Puri saw Nimāi's features, he could understand that Nimāi was a most grave and exalted personality.

The words siddha-puruśera prāya mean “equal to a mahā-bhāgavata.” One should not misunderstand that the word prāya, or “almost,” means that when Puripāda saw Śrī Gaurasundara he did not even consider Him a siddha-puruṣa. Rather, he understood that the Lord, who was dressed as a siddha-puruṣa, was worshipable, and since the Lord accepted the mood of a devotee, He appeared as a siddha-puruṣa.

TEXT 90

jijnāsena,—“tomāra ki nāma, vipra-vara? ki punthi paḍa, paḍa, kon sthāne ghara?”

Īśvara Puri inquired, “O best of the brāhmaṇas, what is Your name? What are You studying and teaching, and where do You live?”

TEXT 91

šeše sabe bolilena,—“nimāi pandita” “tumi se!” baliyā baḍa hailā haraṣita

When the others replied, “He is Nimāi Pandita,” Īśvara Puri joyfully said, “So, You are Nimāi!”

TEXT 92

bhikṣa-nimantraṇa prabhu karilena tā'ne
mahādare grhe lai' calilā āpane

The Lord invited Īśvara Puri for lunch and then respectfully brought him home.

It is the duty of householder brāhmaṇas to invite Vaisnava sannyāsīs to their homes for lunch. Therefore as an ideal householder brāhmaṇa, Gaurasundara invited Śrī Puripāda to His house for lunch.
TEXT 93

krṣnera naivedya śacī karilena giyā
bhikṣā kari’ viṣnu-grhe vasilā āsiyā

Mother Śacī prepared an offering for Krṣṇa, and after honoring the prasāda, Īśvara Puri sat in the temple room.

After honoring krṣṇa-prasāda that had been cooked by Śacī, Īśvara Puripāda sat in the temple room of Śacī's house.

TEXT 94

krṣnera prastāva saba kahite lāgilā
kahite krṣnera kathā avaśa hailā

Thereafter, Īśvara Puri became fully absorbed while describing topics of Lord Krṣṇa.

While discussing topics of Krṣṇa, Īśvara Puri's spiritual senses became almost inert. He became intoxicated in the service of the Lord as if he were directly situated in the spiritual world. The subtle and gross designations of conditioned souls who are averse to the Lord are obstacles on the path of realizing the kingdom of Vaikuṇṭha. By discussing topics of Hari, such obstacles are surpassed.

TEXT 95

apūrva premera dhārā dekhiyā santoṣa
nā prakāše' āpana' lokera dīna-dōṣa

The Lord was satisfied to see his unprecedented symptoms of love, yet He still did not disclose Himself due to people's misfortunate position.

The words dīna-dōṣa are explained as follows: Due to the conditioned soul's aversion to Lord Hari, they are cheated from the wealth of service attitude. Therefore they are called dīna or krpana, poor or miserly, not brāhmaṇa. The Vaiṣṇavas do not reveal their good fortune to the conditioned souls. The hearts of those who make a show of Vaiṣṇavism to impress people are full of duplicity. Seeing the disqualification of ordinary people, Vaiṣṇavas do not allow them to know the symptoms of their worship or the characteristics of their service. Because the prākṛta-sahajiyās claim to be Vaiṣṇavas, they cannot recognize pure devotees. In their first encounters with Śrī Rāya Rāmānanda and Śrī Pundarika Vidyānidhi, respectively, Śrī Pradyumna Miśra and the residents of Navadvīpa foolishly considered them as attached to material enjoyment. We will see in the Sixteenth Chapter of this book that a pseudo brāhmaṇa was beaten by a snake-charmer simply for imitating Śrī Thākura Haridāsa. Since the devotees who relish love of God do not exhibit their loving sentiments either in the marketplace or to the materialistic sahajiyās, the prākṛta-sahajiyās consider such pure devotees of the Lord to be sense enjoyers and thus drown in the mire of offenses. Because this evil practice was going on in the world, Śrī Puripāda, though a Vaiṣṇava sannyāsī, did not exhibit transformations of love in the dress of a sannyāsī.
TEXT 96

māsa-kata gopinātha ācāryera ghare
rahilā īśvara-pūri navadvipa-pure

Īśvara Purī stayed for a few months in Navadvipa at the home of Śrī Gopinātha Ācārya.

Gopinātha Ācārya was a resident of Navadvipa, the son-in-law of Maheśvara Viśārada, who lived in Vidyānagara, and the brother-in-law of Sārvabhauma Bhaṭṭācārya and Madhusūdana Vācaspati. In the opinion of some, he was the incarnation of Lord Brahmā. As described in Gaura-ganoddeśa-dipikā (75): “Gopinātha Ācārya was the incarnation of Lord Brahmā, the creator of the universe. He was one of the Nava Vyuhas and a knower of the Tantras.” In the opinion of others, he was Ratnāvali-sakhi of Vraja. As stated in the Gaura-ganoddeśa-dipikā (178): “Ratnāvali, the prāna-sakhi of Vraja, has now appeared as the pure, learned Gopinātha Ācārya.” Since Puripāda came in the disciplic succession of the senior Vaiśṇava Śrī Madhva Muni, he is included in the Brahma-sampradāya, which is one of the four authorized sampradāyas. As a subordinate Vaiśṇava lives in the home of his guru, Puripāda lived a few months in Navadvipa in the house of Gopinātha Bhaṭṭācārya, the incarnation of Lord Brahmā.

TEXT 97

sabe bada ullasita dekhite tāhāne
prabhu o dekhite nitya calena āpane

Everyone was overjoyed to see him, and the Lord would also regularly go to visit him.

TEXT 98

gadādhara panditera dekhi’ prema-jala
bada prīta vāse’ tā’ne vaiśṇava-sakala

Seeing Gadādhara Pandita’s tears of love, all the Vaiśṇavas felt great affection for him.

TEXT 99

śīṣu haite samsāre virakta bada mane
īśvara-pūri o sneha kareṇa tāhāne

As he was detached from worldly life since childhood, Īśvara Purī also felt similar affection for him.

TEXT 100

gadādhara-panditera āpanāra kṛta
punthi padayena nama 'krṣna-lilāmṛta'

He had Gadādhara Pandita study a book that he had written named Krṣna-
lilāmṛta.

Śrī Īśvara Purīpāda composed or compiled the book, Śrī Krṣna-lilāmṛta, which he
taught to Śrī Gadādhara Pandita Gosvāmi, as he considered the boy worthy of
affection.

TEXT 101

padāiyā padiyā thākura sandhyā-kāle
īśvara-purīre namaskaribāre cale

After studying and teaching, the Lord went in the evening to offer His
obeisances to Īśvara Purī.

TEXT 102

prabhu dekhi śrī-īśvara-purī hariṣita
`prabhu' hena nā jānena, tabu baḍa prīta

Īśvara Purī was happy to see Nimāi, and though he did not know Him as the
Supreme Lord, he still had love for Him.

TEXT 103

hāsiyā bolena,—“tumi parama-pandita
āmi punthi kariyāchi krṣnera carita

Īśvara Purī smiled and said, “You are a big scholar. I've written a book about
the characteristics of Lord Krṣṇa.

TEXT 104

sakala balibā,—kothā thāke kon doṣa?
īhāte āmāra baḍa parama-santoṣa”

“I would be most satisfied if You would tell me if there is any fault in it.”

TEXT 105

prabhu bole,—“bhakta-vākya krṣnera varaṇana
īhāte ye doṣa dekhe, se-i `pāpi' jana

The Lord replied, “Whoever finds fault in a devotee’s description of Lord
Krṣṇa is a sinful person.

TEXT 106
bhaktera kavita ye-te-mate kene naya
sarvathā kṛṣṇera priti tāhāte niscaya

“Kṛṣṇa is certainly pleased with His devotee’s poetry, even though it is imperfectly composed.

TEXT 107
mūrkha bole ‘viṣṇāya’, ‘viṣnave’ bole dhira
dui vākya parigraha kare kṛṣṇa vira

“An uneducated person may chant viṣṇāya, while a sober person will chant the proper form, viṣnave, but the Supreme Lord Kṛṣṇa will accept both forms when they are chanted with devotion.

To Lord Kṛṣṇa, a pandita expert in correct language and someone ignorant of correct language are both equal. Of the two, Kṛṣṇa bestows more mercy on the one who has more enthusiasm for the service of Kṛṣṇa. Kṛṣṇa, the omniscient Supersoul of every living entity, is not guilty of the fault of partiality. So-called learned persons who are devoid of devotion proudly consider themselves learned as they reveal their foolishness by pointing out faults in the transcendental language of the pure devotees. The Supreme Lord and master of Sarasvati confirms the foolishness of the so-called learned offenders who are envious of the devotees at every step. Thus their pride of learning is diminished. Due to the absence of realization in the Absolute Truth, Śrī Kṛṣṇa Caitanya, they belch forth mundane knowledge of sense enjoyment. This is the cause of their disease and falldown.

TEXT 108
mūrkho vadati viṣṇāya
dhiro vadati viṣnave
ubhayos tu samaṁ punyaṁ
bhāva-grāḥi janārdanah

“At the time of offering obeisances to Lord Viṣṇu, a foolish person chants viṣṇāya namah (this is improper due to faulty grammar) and a learned person chants viṣnave namah (this is the correct form). But both achieve equal piety by their offering of obeisances, because Lord Śrī Janārdana sees the sentiment of the living being, in other words, He sees the degree of devotion, or in other words, He awards the result accordingly (He does not see one's foolishness or intelligence).

TEXT 109
ihāte ye dosa dekhe, tāhāra se dosa
bhaktera varnana-mātra kṛṣṇera santosa

“One who finds fault with a devotee is himself at fault, for a devotee’s descriptions are meant only for the pleasure of Kṛṣṇa.
TEXT 110

ataeva tomāra se premera varnana
ihāte dāsibeka kon sāhasika jana?”

“Therefore who will dare find fault with your devotional descriptions of
Kṛṣṇa's pastimes?”

TEXT 111

śuniyā īśvara-purī prabhura uttara
amṛta-sīncita haila sarva-kalevara

Hearing Nimāi's reply was like a shower of nectar on the body of Īśvara Puri.

TEXT 112

punaḥ hāsi' bolena,—“tomāra doṣa nāi
avaśya balibā, doṣa thāke ye ṭhānī”

He then smiled and said, “You will not be at fault, but You must tell me if
there is any error in the book.”

TEXT 113

ei-mata prati-dīna prabhu tā'na sange
vicāra kareṇa due cāri daṇḍa range

Thereafter Nimāi would daily sit with Īśvara Puri for one or two hours to
discuss his book.

TEXT 114-119

eka-dīna prabhu tā'na kavitva śuniyā
hāsi' dāsilena, “dhātū nā lāge” baliyā

prabhu bole,—“e dhātū `ātmanepadi' naya”

baliyā calilā prabhu āpana-ālaya

īśvara-purī o sarva-sāstrete pandita
vidyā-rasa-vicāre o bada haraśita

prabhu gele sei `dhātū' kareṇa vicāra
siddhānta kareṇa tanhi aśeṣa-prakāra

sei `dhātū' kareṇa `ātmanepadi' nāma
āra dine prabhu gele, kareṇa vyākhyāna

“ye dhātū `parasmaipadi' bali' gelā tumi
tāhā ei sādhilun `ātmanepadi' āmi”

After hearing his poetry one day, the Lord smiled and said, “The verb root of this sentence is incorrect. The ātmanepadi form should not be used here.” After saying this, the Lord returned home. Īśvara Pūrī was a learned scholar in the scriptures, and he enjoyed analyzing scholastic topics. After Nimāi left, Īśvara Pūrī considered the verb root that he had used and came to a conclusion from many different angles. He left the verb in its ātmanepadi form, and when Nimāi came the next day, he explained, “I have concluded that the verb that You said yesterday should be parasmaipadi should remain ātmanepadi.”

Dhātus are verb roots that indicate actions. When mixed with the ten inflective classes beginning with la they produce the various tenses and moods. Considering each verb in the three persons and three numbers results in nine forms for each tense and mood. Some of these roots are ātmanepadi, and some are parasmaipadi; and apart from these, some are ubhayapadi. The parasmaipadi roots have 90 forms, and there are the same number of ātmanepadi forms. Thus altogether there are 180 forms of these two kinds of roots.

Since Nimai Pandita said that the form of the root in the verse spoken by Īśvara Pūrī was not ātmanepadi, Īśvara Purīpāda concluded that according to grammar the form of the root was ubhayapadi. Therefore there was no fault in using the ātmanepadi form of the root.

TEXT 120
vyākhyāna śuniyā prabhu parama-santoṣa
bhrtya-jaya-nimitta nā dena āra dosa

When the Lord heard his explanation, He was most satisfied with His servant's victory and He did not find any further fault.

TEXT 121
`sarva kāla prabhu bādāyena bhrtya-jaya'
ei tà'na svabhāva sakala vede kaya

The Vedas declare that the Lord by nature always expands His devotees' glories by making them victorious.

TEXT 122
ei-mata kata-dīna vidyā-rasa-range
āchilā īśvara-pūrī gauracandra-sange

In this way Īśvara Pūrī passed a few months enjoying scholastic pastimes with Śrī Gauracandra.

TEXT 123
bhakti-rase caṇcalā—ekatra nahe sthiti
Iśvara Puri, however, would not remain in one place due to the restless nature of his ecstatic love. He thus went out on pilgrimage to purify the earth.

After purifying the town of Navadvipa, Śrī Iśvara Puripāda went elsewhere for the service of Krṣṇa. Such traveling to different places by the mahā-bhāgavatas is considered restlessness by fools. But those who have strong enthusiasm for serving Krṣṇa are not solicitors of material objects for sense gratification like the ordinary materialistic fools.

TEXT 124

ye śunaye iśvara-purīra puṇya-kathā
tā'na vāsa haya krṣṇa-pāda-padma yathā

Whoever hears the auspicious topics about Śrī Iśvara Puri lives at the lotus feet of Lord Krṣṇa.

TEXT 125-126

yata prema mādhavendra-purīra śarire
santoṣe dilena saba iśvara-purire

śrī Mādhavendra Purī happily gave the complete treasure of his ecstatic love to Śrī Iśvara Puri. By the mercy of Krṣṇa, Śrī Iśvara Puri obtained love of God from his spiritual master, so he traveled free from all anxieties.

A description of Śrī Iśvara Puripāda's respectful and unalloyed service to his spiritual master, Śrī Mādhavendra Puripāda, and the attainment of his mercy is found in the Caitanya-caritāmṛta (Antya 8.26-30).

TEXT 127

śrī krṣṇa-caitanya nityānanda-cānda jāna
vṛndāvana dāsa tachu pada-yuge gāna

Accepting Śrī Caitanya and Nityānanda Prabhu as my life and soul, I, Vṛndāvana dāsa, sing the glories of Their lotus feet.

Thus ends this English translation of the Gaudīya-bhāṣya commentary on Śrī Caitanya-bhāgavata, Ādi-khanda, Chapter Eleven, entitled, “Meeting with Śrī Iśvara Puri.”

Chapter Twelve

The Lord's wandering throughout Navadvipa

This chapter mainly describes Śrī Gaurāṅga's wandering the streets of Navadvipa, His discussing scriptures on the bank of the Ganges, and His manifestation of various opulences.
Among the best of teachers, learned scholars, and Bhaṭṭācāryas of Navadvīpa, none could stand before or defeat Nimbā in debate. In the company of His disciples, Nimbā wandered the streets of Navadvīpa like an independent Lord. One day by providence Nimbā met Mukunda on the path and asked him why he stayed away from Him, and then Nimbā also told Mukunda that if he could not answer His question He would not leave him alone. Knowing that Nimbā had knowledge of only grammar, Mukunda resolved to silence Him by asking Him questions on alāṅkāra. Nimbā, however, pointed out various alāṅkāric faults while totally breaking Mukunda's poetic talent to pieces. Seeing Nimbā's unlimited knowledge, Mukunda was astonished and resolved, “If such an intelligent person became a devotee of Kṛṣṇa, I would never leave His association.” On another day, when Nimbā met Gadādhara Pandita, He asked him the symptoms of liberation. When Gadādhara told the Lord the symptoms of liberation according to the conclusions of the nyāya-sāstras, the Lord pointed out various faults. When Gadādhara Pandita said, “Mitigation of excessive misery is the symptom of liberation,” Mahāprabhu, the master of Sarasvatī, refuted it. Every afternoon Nimbā discussed the sāstras with students on the bank of the Ganges.

Although the Vaiṣṇavas were greatly pleased to hear the Lord's wonderful explanations of the scriptures, they thought that if such a learned person as Nimbā became a devotee of Kṛṣṇa, then everything would be successful. The devotees prayed in this way: “Let Nimbā have attachment for Kṛṣṇa.” Out of love, some blessed Him, saying, “Let Nimbā attain devotion to Kṛṣṇa.” Whenever Nimbā saw the devotees headed by Śrīvāsa, He manifested the pastime of offering obeisances, thus demonstrating by His own behavior that devotional service to Kṛṣṇa is awakened only by the blessings of devotees. According to their respective mentality and qualification, various people saw the Lord in various ways. Even the Yavanīs were attracted to the Lord when they saw Him. Nimbā taught His students grammar in the Cāndī-mandapa hall within the courtyard of the fortunate Mukunda Saṅjaya of Navadvīpa.

One day the Lord manifested transformations of ecstatic love on the pretext of a disorder of winds. Being illusioned by Yogamāyā, the Lord's friends and relatives, who have natural affection for Him, applied various medicinal oils on the Lord's head. Sometimes the Lord, who always enjoys pastimes, proudly and loudly disclosed the truth about Himself. When by His own sweet will the Lord manifested a return to His normal state, everyone there happily chanted the names of Hari. At that time the residents of Nadia, whose only life and soul was Śrī Gaura, joyfully distributed clothes and other items to the poor and distressed. After sporting in the waters of the Ganges with His students at noontime, the Lord would return home, worship Lord Kṛṣṇa, offer water to tulasi, circumambulate her, and then accept foodstuffs given by Lakṣmīpriyā. After glancing towards yoganidrā for some time, He would again leave for teaching. On His way, He would talk and joke with the residents of Navadvīpa.

One day, on reaching the house of a weaver, Nimbā asked for some cloth and accepted what was given without payment. Another day Nimbā went to the house of some cowherd men and asked for some yogurt and milk. Addressing the Lord as māmā, or uncle, the cowherd men joked with Him in various ways and gave Him plenty of yogurt and milk free of charge. The Lord also revealed the truth about His own identity on the pretext of joking with them. One day the Lord accepted
various divine perfumes from the perfume merchant, one day He accepted a
garland of various flowers from the florist, and one day He accepted betel nuts and
similar spices from the pan merchant; in this way the Lord pleased them by
accepting their free gifts. Being overwhelmed on seeing the matchless beauty of the
Lord, everyone offered Him various free items. On another day when He arrived at
the house of a conch merchant, the conch merchant gave Gaura-Nārāyaṇa a conch
and offered his obeisances. He did not ask any payment in exchange.
One day the Lord went to the house of an astrologer and asked about the details of
His previous birth. As soon as the astrologer began to chant the Gopāla mantra in
order to calculate the Lord’s horoscope, he immediately saw various pastimes of
Kṛṣṇa and wonderful forms of the Lord in his meditation. While seeing those
wonderful forms, the astrologer opened his eyes and saw Gaurahari before him
and then again entered into his meditation; but by the influence of the Lord’s
internal potency, he could not recognize the Lord. Struck with wonder, he
thought, “Perhaps a demigod or someone expert in mantras has come here in the
guise of a brāhmaṇa to test me.”
One day the Lord went to the house of Śrīdāra and asked him, “Though you are
serving the husband of Laksī, why are you bereft of food and clothes? And why
is your house old and broken? Why are ordinary people who worship Durgā and
Visahari so materially prosperous?” In reply, Śrīdāra said, “A king living in a
palace and eating palatable foodstuffs and a bird living in its nest in a tree and
eating whatever it finds in various places both pass their time in the same way.
There is no difference in their enjoyment of happiness, because everyone enjoys
their respective fruits of karma.” In this way, on the pretext of joking, the Lord
disclosed the glories of a devotee and daily obtained banana shoots, bananas, and
banana flowers free of charge from Śrīdāra. The Lord revealed the truth of His
own identity while disclosing the glories of Śrīdāra. He indicated that He
belonged to a family of cowherds and that He was the controller of the Ganges and
other energies. Then, as the Lord returned home from the house of Śrīdāra, His
students also returned to their homes after the completion of their studies.
One day when the Lord saw the full moon in the sky, He became absorbed in the
mood of Śrī Vṛndāvanacandra, and in that mood He began to play wonderfully on
a flute. No one other than Sačidevī could hear the sound of that flute. After
hearing that sweet sound, Sačidevī came out of the room and saw Niṁāi sitting at
the door of the Viṣṇu temple. As Sačidevī approached she could no longer hear the
sound of the flute but she saw the moon directly manifest on her son’s chest. In
this way Sačidevī regularly saw unlimited opulences of Lord Gaura.
One day when Śrīvāsa Pandita met the Lord on the pathway, he asked Him,
“Niṁāi, why are You wasting time by not engaging Your mind in the worship of
Kṛṣṇa? What will You gain by studying and teaching day and night? People study
only for the purpose of understanding devotional service to Kṛṣṇa. If that is not
achieved, then what is the benefit of such useless education? Therefore, do not
waste anymore time. You have studied enough. Now, without wasting another
moment, begin worshiping Kṛṣṇa.” Hearing these words from the mouth of His
devotee, the Lord said, “O Paṇḍita! You are a devotee; by your mercy, I will
certainly be able to worship Kṛṣṇa.”
In conclusion, since the author, who is the king of devotees, did not take birth
during the Lord’s scholastic pastimes, he humbly laments that though he was
bereft of experiencing this happiness, he nevertheless begs for the mercy of Gaurasundara and prays that remembrance of the transcendental pastimes of Gaura be ever illuminated in his heart in every birth. Wherever Śrī Gaurasundara and Nityānanda enact Their pastimes with Their associates, the author's only prayer is to remain with Them as Their servant.

TEXT 1

jaya jaya mahāprabhu śrī-gaurasundara
jaya haukā prabhura yateka anucara

All glories to Mahāprabhu Śrī Gaurasundara! All glories to the followers of the Lord!

TEXT 2

hena mate navadvīpe śrī-gaurasundara
pustaka laiyā krīḍā kare nirantara

In this way Śrī Gaurasundara, with book in hand, always enjoyed pastimes in Navadvīpa.

TEXT 3

yata adhyāpaka, prabhu cālena sabāre
prabodhite sakti kona jana nāhi dhare

He challenged any teacher He would meet, but none of them had the power to defeat Him.

Śrī Gaurasundara defeated in scriptural debate all the teachers of Navadvīpa, which was the center of education. None of the teachers could compete with Him or satisfy Him with answers to His challenges.

TEXT 4

vyākarana-sāstre sabe vidyāra ādāna
bhaṭṭācārya-prati o nāhika trna-jñāna

Although He was simply a student of grammar, He nevertheless considered the learned Bhaṭṭācāryas to be as insignificant as grass.

Learned scholars who are expert in philosophical literatures are known as Bhaṭṭācāryas. Although the Lord was studying and teaching only grammar, He nevertheless did not consider such great scholars as equal to even grass.

TEXT 5

svānubhavānande kare' nagara-bhrāmana
samhāti pramaṇa-bhāgyavanta śiśya-gaṇa
The self-satisfied Lord traveled throughout Navadvipa along with His most fortunate students.

No one was able to contradict the Lord's realized knowledge. The Lord wandered the streets of Navadvipa by His own sweet will. At that time the most fortunate subordinate students kept company with the Lord.

TEXT 6

daive pathe mukundera sange darašana
haste dhari' prabhu tâ'ne bolena vacana

One day by providence the Lord met Mukunda on the road. The Lord held Mukunda's hand and spoke to him.

TEXT 7

“āmāre dekhiyā tumī ki-kārye pālāo?
āji āmā' prabodhiyā vinā dekhī yāo?”

“Why do you run away as soon as you see Me? Let me see how you run away today without answering Me.”

TEXT 8

mane bhāve mukunda,—“āji jinimu kemane?
īhāna abhyāsa saba mātra vyākarane

Mukunda thought, “How will I defeat Him today? He is well versed only in grammar.

TEXT 9

thekāimu āji jīñāsiyā ‘alankāra!
mora sanc yena garva nā kareṇa āra!”

“I'll defeat Him with questions on alankāra. Then He may not again display His pride before me.”

As soon as Mukunda was caught on the road by the Lord, he thought that Nimāi always insulted him, thinking him as ignorant of grammar. Therefore, considering Nimāi as inexperienced in alankāra-sāstras, he thought that he would raise questions or problems in alankāra and completely defeat Nimāi. In other words, if Nimāi's lack of knowledge in alankāra-sāstra were revealed, He would never again brag or exhibit pride over His learning before Mukunda.
The word thekāimu (thakāimu)—“I will cheat”) means “to put someone in danger or illusion,” “to confuse,” “to embarrass,” “to put obstacles or check one's movement,” “to defeat,” or in other words “to overpower.”

TEXT 10
lāgila jijnāsā mukundera prabhu-sane
prabhu khaṇḍe' yata artha mukunda vākhāne

Thereafter Mukunda began to ask the Lord questions. Whatever Mukunda established, the Lord would refute.

TEXT 11
mukunda bolena,—“vyākarana śīśu-śāstra
bālaka se ihāra vicāra kare mātra

Mukunda said, “Grammar is studied only by children.

TEXT 12
alankāra vicāra kariba tomā' sane
prabhā kahe,—“bujha tora yebā laya mane”

“Today we should discuss alankāra.” The Lord replied, “As you desire.”

TEXT 13
viṣama-viṣama yata kavitva-pracāra
padiyā mukunda jijnāsaye `alankāra'

Mukunda then read some of the most difficult yet well-known verses and asked the Lord to point out any faults.

TEXT 14
sarva-śakti-maya gauracandra avatāra
khanda khanda kari' doṣe saba `alankāra'

The omnipotent Lord Gauracandra then pointed out various faults in the verses.

Since Śrī Gaurasundara is the omnipotent Supreme Personality of Godhead and the source of all incarnations, His knowledge in all scriptures is matchless. Therefore the Lord pointed out various ornamental faults in Mukunda’s questions.

TEXT 15
mukunda sthāpite nāre prabhura khandana!
ahāsiyā hāsiyā prabhu bolena vacana

Mukunda was unable to reestablish what the Lord had refuted. The Lord then smiled and said to him.

TEXT 16
“ājī ghare giyā bhāla-mate punthi cāha
kāli bujhībāna jhāta āsibāre cāha”

“Go home for today and study your books carefully. Come early tomorrow and we'll discuss further.”

The word bujhībāna means “I will test you by analysis.”

TEXT 17

calilā mukunda lai' caranera dhūli
mane mane cintaye mukunda kutāhalī

After Mukunda took the dust from Nimāi's feet and departed, he thought.

TEXT 18

“manusyera e-mata pānditya âche kothā!
hena sāstra nāhika, abhyaśa nāhi yathā!

“An ordinary human being cannot possess such knowledge! There is no literature that He is not conversant with!

The Lord was learned in all scriptures; there was no scripture that the Lord had not already mastered. In fact, unlimited expertise in all scriptures was present in Him.

TEXT 19

e-mata subuddhi krṣṇa-bhakta haya yabe
tileko ihāna sanga nā chādiye tabe”

“If such an intelligent person was a devotee of Kṛṣṇa, then I would not leave His association for even a moment.”

Mukunda began to think about the Lord as follows: “If such an extraordinary knowledgeable and intelligent person engaged His mind in worshiping Kṛṣṇa, then I would not leave His association and go elsewhere for even a moment.”

Knowledge elevates a person to the highest position in this world or makes one extraordinarily respectable, but if along with such knowledge, devotion to the Lord manifests in a great personality, then it is like gold mixed with borax (When gold is mixed with borax, it becomes more shiny.). Less-intelligent devotees should always hear the scriptures from learned devotees. By hearing scriptures in this way, one's devotional service will be refined. If a living entity considers devotional scriptures or spiritual knowledge as equal to ordinary mundane knowledge, which aims at material enjoyment, then his devotional service is not enhanced. Hearing topics of the Lord from pure devotees is the only support in the less-intelligent devotees' worship of the Supreme Lord. Otherwise their propensity for worshiping the Lord diminishes day by day, and, being attacked by the mundane beliefs of the sahajīyās, they fall from the worship of the Lord. Generally, prākṛta-sahajīyās are very foolish. Proudly considering themselves expert in
bhajana, they become confused by opposing the scriptures and stray far away from
the mahājanas’ all-auspicious statements like sādhu-śāstra-guru-vākya, hrdaye
kariyā aikya—“One must consider the instructions of the sadhu, the revealed
scriptures, and the spiritual master in order to understand the real purpose of
spiritual life.”

TEXT 20

ei-mate vidyā-rase vaikunṭha-īśvara
bhramite dekhena āra dine gadādhara

In this way the Lord of Vaikunṭha enjoyed the life of a scholar. One day, while
wandering about Navadvīpa, Nimāi met Gadādhara.

TEXT 21

hāsi’ dui hāte prabhu rākhilā dhariyā
“nyāya pada tumī, ānā’ yāo prabodhiyā”

The Lord smiled as He caught Gadādhara’s hands and said, “Aren't you
studying logic? Come, let us debate.”

TEXT 22

“jijñāsaha”,—gadādhara bolaye vacana
prabhu bole,—“kaha dekhi muktira laksana”

Gadādhara said, “So, question me,” and Nimāi asked, “What are the symptoms
of liberation?”

TEXT 23

śāstra-artha yena gadādhara vākhānilā
prabhu bolena,—“vyākhya karite nā jānilā”

Gadādhara then explained the symptoms of liberation according to the
scriptures, but Nimāi countered, “You don't know how to explain properly.”

Śrī Gadādhara Pandita explained to Nimāi the lesson that he had learned that day.
Hearing this, the Lord replied, “Your explanation is not good.”

TEXT 24

gadādhara bole,—“ātyantika duhkha-nāsa
ihārei śāstre kahe muktira prakāsa”

Gadādhara then said, “Liberation is freedom from misery. This is the meaning
of liberation according to the scriptures.”

Śrī Gadādhara said, “It is stated in various scriptures such as the Sāṅkhya-śāstras
that mitigation of excessive distress is the symptom of liberation.” In the Sāṅkhya-
pravacana-sūtras (1.1) it is stated: *atha trividha-dukhḥatyanta nivṛtir atyanta
purusārthah*—“Mitigation of the threefold miseries is the goal of life.”

TEXT 25

nānā-rūpe doṣe' prabhu sarasvatī-pati
hena nāhi tārkiha, ye karibeka sthiti

Then the Lord, who is the husband of goddess Sarasvati, pointed out various faults in his statement. There was no one who could defeat His argument and silence Him.

The Lord is the direct manifestation of the Vaiṣṇava literatures and the master of the goddess of learning, therefore no one can equal Him in argument. Śrī Gaurasundara properly pointed out how the symptoms of liberation mentioned in the *nyāya-sāstras* are most useless and full of faults. Inaugurating the philosophy of Śrī Madhvācāryapāda, that *mokṣam viṣṇvaṁghri-lābham*—“the symptom of liberation is attainment of the lotus feet of Viṣṇu,” He established that the existence of the gross and subtle bodies, which enjoy happiness and distress, is temporary, and the living entity's eternal propensity, or constitutional duty, of devotional service to Lord Kṛṣṇa is the symptom of liberation.

TEXT 26

hena jana nāhika ye prabhu-sane bole
gadādhara bhāve,—“āji varti palāile!”

No one even dared to speak with the Lord, and thus Gadādhara thought, “I'll be relieved to get out of here!”

No one in the entire universe was qualified to face the Lord's challenge or converse with Him. Gadādhara Paṇḍita thought, “I'll be saved if I can run away from Him.” The word *varti* (from the Sanskrit *dhatu vṛt*) means “I remain present,” “in this case I am spared,” or “I saved my life.”

TEXT 27

prabhu bole,—“gadādhara, āji yāha ghara
kāli bujhībhāna, tumi āsiha satvara”

The Lord said, “Gadādhara, you can go home today, but come early tomorrow so we can discuss more.”

TEXT 28

namaskari' gadādhara calilena ghare
thākura bhramena sarva nagare nagare

Gadādhara offered his respects to Nimāi and went home, and Nimāi continued to wander through the streets of Navadvīpa.
TEXT 29

*parama-pandita-jñāna haila sabāra*
*sabei kareṇa dekhi' sambhrama apāra*

Everyone considered Nimāi a most learned scholar, so they treated Him with awe and reverence.

The Lord defeated all the teachers of Navadvīpa by His unparalleled knowledge and was established as the most learned scholar. Everyone respected Him as the foremost scholar.

TEXT 30

*vihāle thākura sarva paduyāra sange*
*gangā-tīre āsiyā vaisena mahārange*

Every afternoon Nimāi would sit on the bank of the Ganges with His students.

TEXT 31

*sindhu-sutā-sevita prabhura kalevara*
*tribhuvane advitiya madana sundara*

The Lord’s body is served by Lakṣmī, the daughter of the ocean. His beauty surpasses that of Cupid and is therefore incomparable throughout the three worlds.

The word *sindhu-sutā* refers to Śrī Lakṣmidevi, who appeared during the churning of the ocean. She is described in the *Brahma-samhitā* (29) as follows:

*lakṣmī-sahasra-sata-sambhrama-seyyamānam*
*govindam ādi-puruṣām tam aham bhajāmi*

“I worship Govinda, the primeval Lord, who is always served with great reverence and affection by hundreds of thousands of lakṣmīs or gopīs.”

TEXT 32

*catur-dike vediyā vaisena śisya-gana*
*madhye śāstra vákhānena śrī-śacinandana*

Surrounded by His students, Śrī Śacinandana would give explanations on the scriptures.

TEXT 33

*vaiṣṇava-sakale tabe sandhyā-kāla haile*
*āsiyā vaisena gangā-tīre kutuhale*

In the evening all the Vaiṣṇavas also gathered on the bank of the Ganges.
TEXT 34

dūre thāki’ prabhura vyākhyaṇa sabhe śune
hariṣe viśāda sabhe bhāve’ mane mane

As they listened to Nimāi’s explanations from a distance, they felt both happiness and lamentation.

TEXT 35

keha bole,—“hena rūpa, hena vidyā yā’ra
nā bhajile krṣna, nahe kichu upakāra”

One of them said, “If anyone who possesses such beauty and knowledge does not worship Krṣna, there is no benefit.”

In this world a beautiful form is the object of praise, so also is great learning. But what is beautiful or learned, when those with beauty or learning factually neither benefit themselves nor others if they do not worship Krṣna?

TEXT 36

sabei bolena, “bhāi, uhāne dekhiyā
phāṅki-jījñāsāra bhaye yāi palārā”

They all replied, “Dear brother, anyone who sees Him runs away in fear of facing His challenge.”

TEXT 37

keha bole,—“dekh haile nā dena ediyā
mahādāni-prāya yena rākhena dhariyā

Someone else said, “When He sees someone, He doesn’t allow him to leave. He captures him just like a tax collector captures a debtor.”

The phrase mahādāni-prāya means “like a highly posted royal servant who collects taxes, revenues, or rents.”

TEXT 38

keha bole,—“brāhmanera sakti amānuṣī
kona mahāpuruṣa vā haya—hena vāsi

Another said, “This brāhmaṇa has uncommon potency. I think He must be some great personality.”

TEXT 39

yadyapiha nirantara vākhānena phāṅki!
tathāpi santosa bada pāṇa inhā dekhi'

“Although He constantly asks shrewd questions, we still get great satisfaction just by seeing Him.

TEXT 40

manuṣyera emana pânditya dekhi nāi
krṣṇa nā bhajena,—sabe ei duḥkha pāi”

“We've never seen such knowledge in an ordinary person. Our only regret is that He doesn't worship Krṣṇa.”

TEXT 41

anyo 'nye sabei sādhena sabā' prati
“sabhe bala,—iḥāṇa hauka krṣṇe rati”

The Vaiṣṇavas all requested each other, “Bless Nimāi so that His mind will be fixed on Krṣṇa.”

TEXT 42

dandavat hai' sabhe padilā gangāre
sarva bhāgavata meli' aśīrvāda kare

Then they all offered their obeisances on the bank of the Ganges and blessed Nimāi with a prayer.

TEXT 43

“hena kara krṣṇa—jagannāthera nandana
to'ra rase matta hau, chādi' anya-mana

“O Krṣṇa, please let the son of Jagannātha Miśra become absorbed in You without deviation.

The Vaiṣṇavas of Navadvipa began to pray to Lord Krṣṇa, “May Nimāi Pandita, the son of Jagannātha Miśra, give up all other endeavors and fully engage in worshiping Krṣṇa. May Nimāi Pandita also manifest uncommon endeavors in the devotional service of Krṣṇa like those that have earned Him the highest elevated position of learning in the world.”

TEXT 44

niravadhi prema-bhāve bhajuka tomāre
hena, saṁga krṣṇa, deha' āmā' sabākāre”

“Let Him constantly worship You in love. O Lord, please let us have such
association.”

TEXT 45

antaryāmī prabhu,—citta jānena sabāra
srīvāsādi dekhilei kare’ namaskāra

As the Supersoul, the Lord knows the heart of all living entities. Whenever He saw devotees like Śrīvāsa, He would offer them His respects.

TEXT 46

bhakta āśīrvāda prabhu śire kari’ laya
bhakta-āśīrvāde se kṛṣnete bhakti haya

The Lord accepted the devotees' blessings on His head, for devotional service to Lord Kṛṣṇa is attained only by the blessings of devotees.

Although the Lord is the only sovereign master of the fourteen worlds, He nevertheless accepted on His head the blessings of His devotees. The devotees' blessings are so powerful that by their influence even a living entity who is averse to Kṛṣṇa becomes attached to His lotus feet.

TEXT 47

keha keha sākṣāte o prabhu dekhi' bole
“ki kārye gonāo kāla tumī vidyā-bhole?”

Someone also directly told Nimāi, “Why are You wasting Your time with mundane education?”

TEXT 48

keha bole,—“hera dekha, nimāṇi-pandita!
vidyāya ki lābha?—kṛṣṇa bhajaha tvarita


TEXT 49

pade kene loka?—kṛṣṇa-bhakti jānibāre
se yadi nahila, tabe vidyāya ki kare?”

“Why do people study? Education is only for understanding devotional service of Lord Kṛṣṇa. If that purpose is not served, then what is the use of Your education?”

Devotion to Kṛṣṇa, or achieving devotional service to Kṛṣṇa, is the perfection of all knowledge and learning. If devotion to Kṛṣṇa is not attained, then all endeavors
for accumulating knowledge are useless. Knowledge that does not awaken one's attachment for Kṛṣṇa simply increases one's material illusion. That is why Śrīmad Bhaktivinoda Thākura has written in his Kalyāṇa-kalpa-tarū: jāda-vidyā yata māyāra vaibhava, tomāra bhajane bādhā. mohā janamāya, anitya samsāre, jīvake karaye gādhā—"Materialistic studies are the glare of māyā only, for they are an obstacle to spiritual progress. They create illusion in this material world and turn the living entity into an ass." In the Caitanya-caritāmṛta (Madhya 8.245) it is stated: "On one occasion the Lord inquired, `Of all types of education, which is the most important?' Rāmānanda Rāya replied, `No education is important other than the transcendental devotional service of Kṛṣṇa.'"

**TEXT 50**

hāsi' bole prabhu,—"bada bhāgya se āmāra
tomārā sikhāo more krṣṇa-bhakti sāra

The Lord smiled and said, “I am most fortunate, for you are all teaching Me that devotional service to Kṛṣṇa is the essence of all education.

**TEXT 51**

tumi saba yā'ra kara śubhānusandhāna
mora citte hena laya, sei bhāgyavān

“I sincerely feel that one who is blessed by all of you is most fortunate.

**TEXT 52**

kata-dina padāiyā, mora citte āche
calimu bujhiyā bhāla vaiśṇavera kāche”

“I've already decided that after teaching a while longer, I will go serve a pure devotee.”

The Lord said, “After studying in this way for a while longer, I will approach a mahā-bhāgavata Vaiṣṇava and, after understanding topics of the spiritual world, I will follow him. In other words, I have a desire to first become expert in studies and then cultivate pure Vaiśṇava principles.”

**TEXT 53**

eta bali' hāse' prabhu sevakera sane
prabhura māyāya keha prabhure nā cine

After saying this, the Lord smiled at His servants. By His influence, however, no one could recognize Him.

**TEXT 54**

ei-mata thākura sabāra citta hare'
hena nāhi, ye jane apekṣā nāhi kare

In this way Nirāi attracted the heart of everyone. There was no one who escapes His power of attraction.

TEXT 55

ei-mata kṣane prabhu vaise gangā-tīre
kakhana bhramena prati nagare nagare

Sometimes the Lord sat on the bank of the Ganges, and sometimes He wandered the streets of Navadvipa.

TEXT 56

prabhu dekhilei mātra nagariyā-gana
parama ādara kari' vandena carana

Whenever the residents saw the Lord, they would welcome Him with great respect.

TEXT 57-59

nārī-gana dekhī bole,—“ei ta' madana
strī-loke pāuka janme janme hena dhana”

pandite dekhaye brhaspatira samāna
vrddha-ādi pāda-padme karaye pranāma

yogi-gane dekhe,—yena siddha-kalevara
duṣṭa-gane dekhe,—yena mahā-bhayankara

When the ladies saw Gaura, they said, “Here is Cupid Himself. Let women receive such a treasure birth after birth.” All the scholars saw Him as equal to Brhaspati, and even elderly men offered obeisances at His lotus feet. The yogis saw the Lord as the personification of mystic perfection, and the miscreants saw Him as the personification of death.

Śrī Gaurasundara was so extraordinarily beautiful that ladies were overwhelmed on seeing His unmatched form. He was so brilliantly learned that scholars saw Him as the intelligent spiritual master Brhaspati, the yogis who survive on air and the munis who raise their semen saw Him as a siddha-mahāpuruṣa, a perfected being, and the sinful ill-natured people saw Him as the formidable chastiser Yamarāja.

TEXT 60

divas-eko yā're prabhu karena sambhāsa
bandi-prāya haya yena, pare' prema-phānsa

If the Lord spoke with someone just once, that person was bound by ropes of
love.

Those who spoke to the Lord for even a day became bound by His inseparable love.

TEXT 61

vidyā-rase yata prabhu kare' ahāṅkāra
śunena, tathāpi priti prabhure sabāra

Although everyone heard about how the Lord was proud of His scholarship, they still loved Him dearly.

Generally those who are maddened with pride due to education become envious of other learned persons. Envious persons do not desire to hear glorification of other's knowledge. But by seeing the Lord's pride of learning, everyone became pleased.

TEXT 62

yavane o prabhu dekh' kare bada prīta
sarva-bhūta-kṛpālutā prabhura carita

Even the Yavanas felt love for the Lord, for the Lord's characteristic is to show mercy to all living entities.

The natural envious propensity of the Yavanas, who are envious of the Hindus, was not directed towards the Lord, rather it transformed into pure affection. Gaurahari exhibited special magnanimity towards everyone.

TEXT 63

padāya vaikuṇṭha-nātha navadvipa-pure
mukunda-saṅjaya bhāgyavantera duyāre

The Lord of Vaikuṇṭha taught His students in the courtyard of the fortunate Mukunda Saṅjaya.

TEXT 64

pakṣa-pratipakṣa sūtra-khandana-sthāpana
vākhāne aśesa-rūpe śrī-sacinandana

Arguments, counter-arguments, establishing and refuting the meaning of a sūtra—these were all explained in various ways by the son of mother Śacī.

Nimāi Pandita explained the scriptures by various methods like debating and counter-debating, properly ascertaining an object, removing faulty conclusions, and establishing faultless conclusions.

TEXT 65

goṣṭhi-saha mukunda-saṅjaya bhāgyavān
bhâsaye ânande, marma nà jânaye tâ'na

Although they could not understand the Lord's explanations, the fortunate Mukunda Sañjaya and his family all floated in waves of ecstasy.

TEXT 66

vidyâ jaya kariyâ thâkura yâya ghare
vidyâ-rase vaikunthera nâyaka vihare

After completing His teaching at school, the Lord of Vaikuntha returned home still absorbed in His scholastic pastimes.

In order to vanquish the conceit of those who were proud of their knowledge, Viśvambhara, the Lord of Vaikuntha and master of Sarasvatî, drove away all materialism and anxieties by the waves of His scholastic pastimes and captured their hearts.

TEXT 67

eka-dina vâyu-deha-mândya kari' chala
prakâśena prema-bhakti-vihâra sakala

One day, on the pretext of sickness due to excessive gas, the Lord manifested transformations of ecstatic love.

The gross body of the living entity is made of three elements—mucus, bile, and air. As soon as the nature of any one, two, or three of the three elements alters, the gross body is transformed or diseased. When the gross body is diseased, the mental condition is certainly affected. Although the mind is part of the subtle body, because it is presently joined with the gross body, it takes on the same nature. The word sighra, or “quickly,” indicates a greater than normal movement of an object. Whenever the movement of an object is less than normal, the word mândya is used. When the air in the body changes its normal course of movement, then air-born diseases are formed. The service attitude of Krṣṇa's servant that Śrī Gaurasundara displayed with His pure transformations of ecstatic love and desire to serve the Supreme Lord was not understandable by ordinary people, therefore the Lord pretended to suffer from a disorder of His bodily airs. Actually, the transformation of loving devotion that manifests in a heart illuminated with pure goodness is not one of the air-born diseases, as imagined by foolish materialistic atheists. Those who are totally averse to the service of the Lord consider the most wonderful transformations of love for Krṣṇa, which are desired by the spotless paramâhamsas, as one of the forty-nine varieties of air-born diseases they are subjected to. It is to be understood that this is punishment for their aversion to the Lord.

TEXT 68

âcambite prabhu alaukika sabda bole
gaḍâ-gaḍi yâya, hâse, ghara bhângi' phele
The Lord suddenly uttered some unworldly sounds, then He laughed as He rolled on the ground and nearly damaged the house.

The word *alaukika* is explained as follows: Mundane sounds are generally received by the ears and the other four knowledge-acquiring senses. The sounds that the four other knowledge-acquiring senses are unable to receive are called *alaukika*, or uncommon, transcendental, sounds. The transformations of bodily limbs that manifest while uttering *alaukika* sounds is unintelligible to ordinary people. In this regard, one should carefully discuss the statement, *vaishnaver kriyā mudrā vijñeha nā bujhaya*—“Even a very intelligent man cannot understand the activities of a pure Vaiṣṇava.” The language and internal sentiments of a Vaiṣṇava are not accessible to ordinary mundane people.

*hari-rasa-madirā-madāti-mattā bhuvi vilūthāmo naṭamo nirvisāmah*

“Thoroughly maddened by the ecstasy of the intoxicating beverage of love for Kṛṣṇa, we shall enjoy life running about, rolling on the ground and dancing in ecstasy.” This statement of a Vaiṣṇava is not understandable by ordinary people.

**TEXT 69**

*hunkāra garjana kare, mālsāt pūre
sammukhe dekhaye yāre, tāhārei māre*

He roared loudly and challenged everyone like a wrestler, then He beat whoever He could catch.

**TEXT 70**

*ksane-ksane sarva-anga stambhākṛti haya
genā mūrchā haya, loka dekhi’ pāya bhaya*

Again and again His entire body became stunned, and He fell unconscious in such a way that people were frightened.

**TEXT 71**

*śunilena bandhu-gana vāyura vikāra
dhāiyā āsīyā sabhe kare pratikāra*

When Nimāi’s friends and relatives heard about His gastric disorder, they came running to treat Him.

**TEXT 72**

*buddhimanta-khāna āra mukunda-saṅjaya
goṣṭhi-saha āilena prabhura álaya*

Buddhimanta Khān, Mukunda Saṅjaya, and their associates all came to the
Lord's house.

Both Buddhimanta Khân and Mukunda Sañjaya of Navadvîpa were respectable, rich, and prosperous in all regards. Rich persons kept various medicines and doctors in their houses. Poor people who had no assets whatsoever depended on them for their survival.

TEXT 73

visṇu-taila, nārāyana-taila dena śire
sabhe kare pratikāra, yā'ra yena sphure

They applied some medicinal oils on the Lord's head and tried to cure Him any way they could.

TEXT 74

āpana-icchāya prabhu nānā karma kare
se kemane sustha haibeka pratikāre

The Lord performs various pastimes by His own sweet will. How can He be cured by some external remedies?

The transformations of love that Śrī Gaurasundara displayed in order to manifest His transcendental pastimes can not be cured by administering external medicine. Physical and mental diseases affect the gross and subtle bodies. Ecstatic transformations do not act upon temporary material designations, rather the service propensities of a living entity are displayed through the transcendental body surrendered to the Lord. The artificial transformations of the material body are completely unlike the devotional transformations found in self-realized souls. Considering the body as the self, foolish people wrongly desire to achieve mundane prestige by artificially manipulating their body and senses on the pretext of displaying ecstatic transformations.

TEXT 75

sarva-ange kampa, prabhu kare āśphālana
hunkāra śuniya bhaya pāya sarva-jana

All the limbs of the Lord shivered. He shouted loudly in such a way that everyone was frightened.

TEXT 76

prabhu bole,—“mui sarva-lokera īśvara
mui viśva dharon, mora nāma `viśvambhara'

He then declared, “I am the Lord of all. I maintain the universe, therefore I am named Viśvambhara.

Although Śrī Gaurasundara is nondifferent from Śrī Kṛṣna, the Supreme
Personality of Godhead, the words spoken by Him in the mood of a devotee induce ordinary foolish people to wrongly consider Him an object of enjoyment. On the spiritual platform, the relationship between servant and the Lord is so intimate that the Lord does not appear to be separate. Such propensities were fully manifest in the gopīs, who are situated on the adhirādha-mahabhava platform, wherein they engage in the pastimes of mohana and madana, attracting and intoxicating their beloved. In the consideration of servitorship, the word sarvā-loka, or “everyone,” indicates that Śrī Gaurasundara is the highest of all. The word viśva in this verse refers to Goloka of the spiritual sky. Although the separated perverted reflection of Goloka-Vaikuntha is more or less experienced within the fourteen worlds, the material universe is not Vaikuntha. Śrī Gaurasundara is the only maintainer of all universes. The statements befitting the Supreme Lord in the mood of a devotee are meant for rejecting material considerations between the Lord and His devotees. The fierce poison of formidable impersonalism vomited by foolish, imperfect yogis who are conditioned by māyā and who proclaim themselves as ahaṅgrahopāsakas, or self-worshipers, is extremely abominable, hated, and totally disapproved by Gaurasundara.

TEXT 77

mui sei, more ta' nā cine kona jane
eta bali’ laḍa dei dhare sarva jane

“I am the Supreme Lord, but no one recognizes Me.” Saying this, the Lord tottered and everyone tried to catch Him.

TEXT 78

āpanā’ prakāśa prabhu kare vāyu chale
tathāpi nā bujhe keha tā'na māyā-bale

In this way the Lord manifested Himself on the pretext of gastric disorder, yet by the influence of His illusory energy no one could understand Him.

TEXT 79

keha bole,—“haila dānava adhiṣṭhāna”
keha bole,—“hena bujhi ḍākinīra kāma”

Someone said, “He’s been possessed by a demon.” Someone else said, “This is the work of a witch.”

TEXT 80

keha bole,—“saddāi karena vākya-vyaya
ataeva haila ‘vāyu’,—jāniha niścaya”

Another said, “Since He’s always speaking, it is certainly a gastric disorder.” By speaking most uncommon words, Śrī Gaurasundara tried to win the hearts of
the people. That is why some ignorant persons, on observing the most talkative nature of the Lord, decided that His transformations of love were due to an increase in bodily airs.

TEXT 81

ei-mata sarva jane karena vicāra
viṣṇu-māyā-mohe tattva nā jāniyā tān'ra

In this way everyone gave different opinions, but by the influence of the Lord's illusory potency no one understood the truth.

TEXT 82

bahu-vidha pāka-taila sabhe dena śire
taila-drone thut taila dena kalevare

They applied various medicated oils on the Lord's head and then they put Him in a wooden tub filled with oil and rubbed His body.

The word pāka-taila refers to a medicinal oil made from various herbs that cures diseases born of air disorders.

The word taila-drone refers to a large wooden container filled with oil in which one can be immersed up to the neck—a barrel of oil.

TEXT 83

taila-drone bhāse prabhu hāse khalakhala
satya yena mahāvāyu kariyāche bala

Immersed in that oil, the Lord began to laugh as if a terrible gastric disorder had actually infected Him.

TEXT 84

ei-mata āpana icchāya lilā kari
svābhāvika hailā prabhu vāyu parihari'

While thus enjoying His pastimes according to His own will, the Lord became normal as if relieved of His gastric disorder.

TEXT 85

sarva-gane uthila ānanda-hari-dhvani
kebā kā're vastra deya,—hena nāhi jāni

Everyone then chanted the names of Hari in ecstasy, and in jubilation they distributed cloth to one another without discrimination.

TEXT 86
Everyone was pleased to hear about the Lord’s recovery, and they blessed Him, “Such a scholar should live a long life.”

The phrase jīu, jīu (used in ancient Bengali) is a corruption of the Sanskrit word jīvatu, which is a blessing meaning “live a long life.”

TEXT 87

ei-mata ranga kare vaikunthera rāya
ke tā’ne jānite pāre, yadi nā jānāya?

In this way the Lord of Vaikuntha enjoyed His pastimes. Who can understand those pastimes unless the Lord reveals them?

TEXT 88

prabhure dekhiyā sarva-vaiṣṇavera gana
sabhe bole,—“bhaja, bāpa, krṣnera carana

When all the Vaiṣṇavas saw the Lord, they told Him, “Dear Nimāi, please worship the lotus feet of Krṣṇa.

TEXT 89

kṣaṇeke nāhika, bāpa, anitya sarīra
tomāre ki śikhāmu, tumī mahādhīra

“This body is temporary. It may be vanquished the next moment. But You are a sober person; what can we teach You?”

TEXT 90

hāsiyā prabhu sabāre kariyā namaskāra
padāite cale śisya-saṁhati apāra

The Lord smiled at the Vaiṣṇavas and offered them obeisances, then He left for school with His students.

TEXT 91

mukunda-śaṅjaya punyavantera mandire
padāyena prabhu candī-mandapa-bhitare

The Lord taught His students in the Candī-mandapa within the courtyard of the fortunate Mukunda Saṅjaya.
TEXT 92

parama-sugandhi pāka-taila prabhu-śire
kona punyavanta deya, prabhu vyākhya kare

As the Lord began to teach, His head was smeared with fragrant medicated oil that was given by some pious person.

TEXT 93

catur-dike śobhe punyavanta śisya-gana
mājhe prabhu vyākhya kare jagat-jivana

Nimāi, the life of the universe, sat and taught in the midst of His many fortunate students.

The word jagat-jivana indicates that Gaurasundara is the life and soul of the animate and inanimate beings. Persons who are averse to Gaura are included among the lifeless beings. Only the devotees of Gaura perceive the Lord's mercy throughout the entire world. Persons who are bereft of Gaura's mercy are like dead bodies, though living or breathing; though they are conscious living entities, they adore matter.

TEXT 94

se śobhāra mahimā ta' kahite nā pāri
upamā dibāna kibā, nā dekhi vicāri'

I'm unable to describe or give a comparison for that wonderful scene.

TEXT 95

hena bujhi yena sanakādi-śisya-gane
nārāyane vedi' vase badarikāśrame

It appeared that Lord Nārāyana was sitting in Badarikāśrama surrounded by His disciples headed by Sanaka.

Badarikāśrama is situated on the western bank of the Alakanandā River in the northernmost side of the Himalayas, past Haridvāra and Hrsīkeśa in the hilly regions of Kumāyun and Gadaoala districts. The āśrama of Badri-Nārāyana (Nara-Nārāyana) is situated there. The disciplic succession of Lord Nārāyana, headed by Vyāsa and the four Kumāras, engage in worshiping the Supreme Lord at this place. They are situated in this world on Nārāyana's four sides as His associates.

TEXT 96

tān' sabāre laiyā yena prabhu se padāya
hena bujhi sei īlā kare gaura-rāya
Lord Gauracandra now enjoyed the same pastimes as when Lord Nārāyana personally taught His disciples.

TEXT 97
sei badarikāśrama-vāśi nārāyana
niścaya jāniha ei śacra nandana

Śri Śacinandana is certainly that same Lord Nārāyana, who resides in Badarikāśrama.

TEXT 98
ataeva sīsya-sange sei līlā kare
vidyā-rase vaikuṇṭhara nāyaka vihare

Therefore the Lord of Vaikuṇṭha enjoyed those same pastimes while relishing scholastic pleasures with His students.

TEXT 99
padāiyā prabhu dui prahara haile
tabe sīsya-gana laiyā gangā-snāne cale

After teaching, at midday the Lord would take His students for bath in the Ganges.

TEXT 100
gangā-jale vihāra kariyā kata-kṣaṇa
grhe āśi' kare prabhu śri-viṣṇu-pūjana

The Lord sported in the waters of the Ganges for some time and then returned home to worship Lord Viṣṇu.

There was a temple of Viṣṇu in the Lord's house. In that temple the Lord worshiped a sālāgrāma-silā as Lord Kṛṣṇa.

TEXT 101
tulasire jala dīyā pradaḵśiṇa kari'
bhojane vasilā giyā balī 'hari-hari'

Then, after watering and circumambulating tulasī, the Lord recited the name of Hari as He sat down to eat.

TEXT 102
lakṣmī dena anna, khā'na vaikuṇṭhera pati
nayana bhariyā dekke āi punyavati

Lakṣmī served rice and the Lord of Vaikuṇṭha ate. The pious mother Śacī watched to her full satisfaction.

TEXT 103

bhujana-antare karī tāmbūla carvāna
sayana karena, lakṣmī sevena carana

After finishing His meal, the Lord chewed betel nuts and then laid down while Lakṣmī massaged His lotus feet.

TEXT 104

kata-kṣana yoga-nidrā-prati dṛṣṭi diya
punaḥ prabhu cālīlena pustaka laiyā

After taking some rest, the Lord again went out with His books.

The word yoga-nidrā is explained as follows: The science of self-realization is called yoga. As through self-realization (for the devotees) external feelings are vanquished (or, for the Lord, His manifested pastimes in this world remain unmanifested), this has been compared with sleep. (This is the explanation of Śrīdharā Svāmī in his Svaprapākaśa commentary on the Viṣṇu Purāṇa.) Yogamāyā is yoga-nidrā, because she steals the symptoms of consciousness from everyone just as sleep does. (This is the explanation from Toṣānti.) Yoga-nidrā is the predominating deity of the Lord's energy. (This is the explanation of Viśrāghava.)

TEXT 105

nagare āsiyā kare vividha vilāsa
sabāra sahita kare hāsiyā sambhāsa

Nimāi enjoyed various pastimes in the city and smiled as He talked with the residents.

TEXT 106

yadyāpi prabhura keha tattva nāhi jāne
tathāpi sādhvasa kare dekhiś sarva-jane

Although no one knew His real identity, the residents still offered Him respects whenever they saw Him.

TEXT 107

nagare bhramana kare śrī-śacīnandana
devera durlabhā vastu dekhe sarva-jana
Although Śrī Śacinandana is rarely seen by even the demigods, He now wandered through the streets of Navadvipa within the sight of all.

Śrī Gaurasundara is not perceivable by even the demigods. The demigods who reside in heaven are the best of the living entities under the three modes of material nature. Their advanced position is within the jurisdiction of temporary time and temporary existence—that is, it is not eternal. Since the Absolute Truth, Gaura-Kṛṣṇa, is not visible even to the demigods, He is rarely attained; by His unlimited causeless mercy He manifests Himself only before the most fortunate souls. Such persons do not defy Him by considering Him a material object. But unfortunate persons do not see Him in this way. Their perception of the Lord is hindered by simply mundane conceptions. Therefore they achieve only some piety while seeing the Lord.

TEXT 108

uthilena prabhu tantu-vāyera duyāre
dekhiyā sambhrame tantu-vāya namaskare

One day the Lord went to the house of a weaver, and the weaver respectfully offered Him obeisances.

In the word tantu-vāya, tantu means “thread” and vāya comes from the verb ve, which means “weaving.” Therefore the word tantu-vāya, or in common language, tāntī, refers to those who weave cloth from thread.

The word duyāra in the phrase tantu-vāyera duyāre is a corruption of the Sanskrit word dvāra, or “door.” The portion of Vāmana-pukura village that is even today known as Tāntipādā was inhabited at that time by cloth weavers. The late Kānticandra Rādhā and his grandson Phanibhūsana have identified themselves as belonging to the family of cloth weavers from the time of Mahāprabhu. Though they have tried to reestablish their residence at Rāmacandrapura and Bāragorā-ghāta, they in fact have no connection with the cloth weavers of Navadvīpa at the time of Mahāprabhu. Though the descendants of the bell metal traders of ancient Navadvīpa live in Kuliḍā even today, they nevertheless go to worship goddess Sāsthī by worshiping the ancient Simantini-devi near Vāmana-pukura, at the place now known as Khālse-pāda. Therefore ancient Navadvīpa cannot be located at the present day places of Bāragorā-ghāta, Rāmacandrapura, or Sātakuliḍā. The weaving communities of Bāragorā-ghāta and Kuliḍā can never be the same as the ancient weaving communities from the time of the Lord. The weaving communities from the time of the Lord are not opposed to the Lord even today, but some members of the weaving communities of Kuliḍā take advantage of the Lord while putting forward useless arguments to establish śākta philosophy.

TEXT 109

“bhāla vastra ānā”,—prabhu bolaye vacana
tantu-vāya vastra ānilena sei-kṣaṇa

The Lord said, “Bring one nice piece of cloth,” and the weaver immediately brought some cloth.
TEXT 110
prabhu bole,—“e vastrera ki mālya lai?”
tantu-vāya bole,—“tumi āpane ye dibā”

The Lord then asked, “What is the price of this cloth?” The weaver replied, “Give me whatever You like.”

TEXT 111
mālya kari’ bole prabhu,—“ebe kadi nāi”
tānti bole,—“dase pakse dio ye gosāni

After settling the price, the Lord said, “I don't have any money right now.” The weaver then said, “O Gosāni, You can give me in ten or fifteen days.

The words dase pakse mean “after ten or fifteen days.”

TEXT 112
vastra laiyā para’ tumi parama santoše
pāche tumi kadi more dio samāveše”

“You take the cloth and happily wear it. You can pay me whenever You please.”

The word samāveše means “after arranging, accumulating, or collecting.”

TEXT 113
tantu-vāya-prati prabhu śubha-drṣṭi kari’
ūṭhilena giyā prabhu goyālāra purī

After mercifully glancing at the weaver, the Lord continued on to the house of a cowherd.

The word purī refers to a house, a village, or a city.
The phrase goyālāra purī refers to a portion of the present day Svarūpa-gaṅja or Gādīgāchā and Maheśa-gaṅja.

TEXT 114
vasilena mahāprabhu gopera dayāre
brāhmaṇa-sambandhe prabhu pariḥāsa kare

Mahāprabhu sat down on his veranda and began to make fun of the activities of the brāhmaṇas.

TEXT 115
prabhu bole,—“āre betā! dadhi dugdha âna
“āji tora gharera laimu mahādāna”

The Lord said, “O son, bring Me some milk and yogurt. Today I’m going to accept charity from your house.”

TEXT 116

gopa-vrnda dekhe yena sāksāt madana
sambhrame dilena āni’ uttama āsana

The cowherd men thought Nimāi looked just like Cupid. They respectfully offered Him a nice āsana.

TEXT 117-118

prabhu-sange gopa-gana kare parihāsa
‘māmā māmā’ bali sabe karaye sambhāsa

keha bole,—“cala, māmā, bhāta khāi giyā”

kona gopa kāndhe kari yāya ghare laiyā

They began to joke with the Lord and address Him as uncle. One of them said, “Come, uncle, let us go eat some rice.” Then one of them took Nimāi on his shoulder and carried Him to his house.

The phrase ‘māmā māmā’ bali is explained as follows: The cowherd men addressed Nimāi as their maternal uncle. In the Hindu community of Bengal, all inferior castes accept the superiority of the brāhmanas. That is why the lower castes address male members of the upper caste brāhmaṇa families as dādā thākura even today. Since the cowherd ladies were accustomed to address Nimāi as dādā thākura, or elder brother, their cowherd sons sweetly addressed Nimāi as māmā, or maternal uncle, according to familial relationship. Since Nimāi addressed the cowherd boys as betā, or sons, they were on the level of His son. As the Lord impulsively requests food from His servants, when Mahāprabhu also requested or desired a great donation or large present from the cowherd boys, then due to their intimate relationship with the Lord they humorously offered Him the insignificant gift of their cooked rice. The occupation or business of the cowherd community was to prepare various foodstuffs from milk. The mothers of the cowherd boys breast fed them in their infancy and later fed them solid foods like cooked rice. Therefore they also humorously proposed to feed the Lord solid foods like cooked rice rather than soft children's foods like yogurt, milk, cheese, ghee, and butter.

TEXT 119

keha bole,—“yata bhāta gharera āmāra
pūrve ye khāilā, mane nāhika tomāra?”

Another said, “Don't You remember how You previously ate all the rice in my house?”
TEXT 120

sarasvati satya kahe, gopa nahi jane
hase mahaprabhu gopa-ganera vacane

Although the cowherd boys didn't realize it, by the grace of the transcendental
goddess of learning, Sarasvati, whatever they spoke was true. Meanwhile, Nimai
simply smiled at their words.

The cowherd boys conjectured that in His previous pastimes as Krsna, Nimai had
accepted cooked rice from the houses of the cowherds. Their conjecture regarding
Nimai was actually the truth. Hearing their humorous proposal, the Lord was
unable to conceal His internal feelings and slightly smiled. In spite of the simple-
mined cowherd boys' ignorance, Sudhara Sarasvati-devi made the truth appear on
their tongues through their words.

TEXT 121

dugdha, ghṛta, dadhi, sara, sundara navani
santoṣe prabhure saba gopa deya ānī'

All the gopas then happily offered the Lord milk, ghee, yogurt, cream, and
butter.

TEXT 122

goyālā-kulere prabhu prasanna haiyā
gandha-vanikera ghare uṭhilena giyā

After being satisfied by the gopas, the Lord went to the house of a perfume
merchant.

TEXT 123

sambhrame vanik kare carane praṇāma
prabhu bole,—“āre bhāi, bhāla-gandha āna”

The merchant offered his respectful obeisances to the Lord, who said, “O
brother, bring Me some of your best perfume.”

TEXT 124

divya-gandha vanik ānīla tata-kṣana
“ki mūlya laibā?” bole śrī-śacīnandana

The perfume merchant immediately brought some of his best perfume, and Śrī
Śacīnandana inquired, “What is the price?”

TEXT 125
vanik bolaye,—“tumi jāna, mahāṣaya!
tomā' sthāne mūłyā ki nite yukta haya?

The merchant replied, “You know, my dear sir! Is it befitting for me to take money from You?

TEXT 126-127
āji gandha pari' ghare yāha ta' thākura
kāli yadi gā'ye gandha thākaye pracura
duile o yadi gā'ye gandha nāhi chāde
tabe kadi dio more, yei citte pade”

“Today You apply this oil and go home. If after taking bath tomorrow the fragrance still remains, then You may pay me whatever You like.”

TEXT 128
eta bali' āpane prabhura sarva-ānge
gandha deya vanik nā jāni kon range

After saying this, the merchant happily applied the perfume on the body of the Lord.

TEXT 129
sarva-bhūta-hṛdaye ākārṣe sarva-mana
se rūpa dekhiyā mugdha nahe kon jana?

The Lord is the Supersoul of all living entities, therefore He attracts the mind of all. Who is not attracted by seeing His beautiful form?

TEXT 130
vanikera anugraha kari' viśvambhara
uthilena giyā prabhū mālākāra-ghara

Viśvambhara bestowed His mercy on the merchant and then continued on to the house of a florist.

The word mālākāra refers to florists or those who make flower garlands for sale. In common language they are called mālīs.

TEXT 131
parama-adbhuta rūpa dekhi mālākāra
ādare āsana diyā kare namaskāra

When the florist saw Nimāi's most wonderful form, he offered Him obeisances
and a place to sit.

**TEXT 132**

prabhu bole,—“bāla mālā deha’, mālākāra!

kadi-pātī lage kichu nāhika āmāra”

The Lord said, “O florist, I would like a nice garland, but I have no money with Me.”

In the phrase kadi-pātī, which means “cash,” “expenses,” or “finance,” the word kadi comes from the Sanskrit word kapardaka and pātī comes from the Sanskrit word pātrī.

**TEXT 133**

siddha-puruṣera prāya dekhi’ mālākāra

mālī bole,—“kichu dāya nāhika tomāra”

Appreciating that Nimāi had the symptoms of a spiritually perfect soul, the florist said, “You don't need to pay.”

**TEXT 134**

eta bali’ mālā dīla prabhura sīra-ange

hāse mahāprabhu sarva-padayaśra sange

After saying this, the florist garlanded the Lord, who smiled in the company of His students.

**TEXT 135**

mālākāra-prati prabhu śubha-drṣṭhi kari’

uṭhilā tāmbūli-ghare gaurāṅga sīra-hari

After casting His merciful glance on the florist, Gaurāṅga went to the house of betel nut merchant.

The word tāmbūli refers to those who sell tāmbūla (pān). In common language they are called tāmuli.

**TEXT 136**

tāmbūli dekhaye rūpa madana-mohana

caranera dāhūli lai’ dilena āsana

The merchant saw Nimāi's form as more enchanting than that of Cupid. He took dust from Nimāi's feet and offered Him a place to sit.

**TEXT 137**
tambuli bolaye,—“bada bhagya se amara
kon bhagye aila ama'-charera duyara”

The merchant said, “It is my great fortune that You have come to my house, insignificant as I am.”

The word charera refers to insignificant, abominable, fallen persons.

TEXT 138

eta bali' apanei parama-santose
dilena tambula ani', prabhu dekhi hase

In full satisfaction and without being asked, the merchant then offered betel nut to the Lord, who smiled.

TEXT 139

prabhu bole,—“kadi vinâ kene guyâ dilà
tambuli bolaye,—“citte henai lailà”

The Lord then said, “Why did you give Me betel without payment?” The merchant replied, “I was inspired to.”

The word guyâ is derived from the Sanskrit word guvâk, which means “betel nuts.”

TEXT 140

hase prabhu tambuli rira suniyâ vacana
parama-santose kare tambula carvana

The Lord smiled on hearing the merchant's reply, and He chewed the betel nut with great satisfaction.

TEXT 141

divya parna, karpuradi yata anukula
sraddha kari' dilà, t'a'ra nahi nila mula

The merchant then devotedly offered Nimai some pan, camphor, and other spices free of cost.

In common language the word parna means pàn, or the leaves of the tambula creeper. The word anukula refers to the various ingredients or spices used to enhance the taste of pàn. The word mula means “price.”

TEXT 142

tambuli re anugraha kari' gaura-raya
hasiyâ hasiyâ sarva-nagare vedaya

After blessing the merchant, Gaura smiled as He continued wandering the
The streets of Navadvipa.

**TEXT 143**

*madhupuri-pra¯ya yena navadvipa-pra¯
eko jati la¯kṣa-la¯kṣa kahite na pāri*

The city of Navadvipa was just like Mathurā. Millions of people belonging to different castes lived there.

**TEXT 144**

*prabhura vihara lāgī pūrvei vidhātā
sakala sampārṇa kari` thuilena tathā*

For the pleasure of the Lord, the creator had previously supplied Navadvipa with all opulences.

**TEXT 145**

*pūrve yena madhupuri karilā bhramana
sei lilā kare ebe sa¯cira nandana*

The son of Śacī now enjoyed the same pastimes that Kṛṣṇa had previously enjoyed while wandering the streets of Mathurā.

**TEXT 146**

*tabe gaura gelā saṅkha-vanikera ghare
dekhi` saṅkha-vanik saṃbhrame namaskare*

Thereafter Gaura visited the house of a conch merchant, who offered the Lord due respect.

The word saṅkha-vanik is known in common language as saṅkhāri, or one who sell items made from conchshell.

**TEXT 147**

*prabhu bole,—“divya saṅkha aña dekhī bhāi!
kemane vā laimu saṅkha, kaḍī-pāṭī nāī”*

The Lord said, “Dear brother, let Me see some beautiful conches. But, alas, how will I take? I have no money.”

**TEXT 148**

*divya-saṅkha saṅkhāri añiyā sei-kaśane
prabhura śrī-haste diyā karilā praṇāme*
Just then the merchant placed a beautiful conch in Nimāi’s hand and offered Him obeisances.

TEXT 149

“śankha lai’ ghare tumi calaha, gosāñi!
pāche kadi dio, nā dile o dāya nāi”

“O Gosāñi, take this conch home with You. You may pay me later or not, it doesn’t matter.”

The word dāya means “loss,” “agitation,” or “interest.”

TEXT 150

tuṣṭa haiyā prabhu śankha vanikera vacane
calilena hāsiśubha-drṣṭi kari’ tā’ne

Pleased by the words of the conch merchant, the Lord glanced mercifully on him and departed.

TEXT 151

ei-mata navadvipe yata nagariyā
sabāra mandire prabhu bulena bhramiyā

In this way the Lord visited every house in Navadvipa.

TEXT 152

sei bhāgye adyāpi nāgarika-gana
pāya śri-caitanya-nityānandera carana

For this reason even today the residents of Navadvipa attain the lotus feet of Lord Caitanya and Lord Nityānanda.

TEXT 153

tabe icchāmaya gauracandra bhagavān
sarvajñera ghare prabhu karilā payān

The supremely independent Lord Gauracandra then went to the house of an astrologer.

TEXT 154

dekhiyā prabhura teja sei sarva-jāna
vinaya-sambhrama kari’ karilā praṇāma
As the astrologer saw the effulgence of the Lord, he humbly offered obeisances.

The word sarva-jāna, or sab-jāntā in common language, refers to one who is perfect in Viṣṇu-māntras, who is omniscient, and who knows past, present, and future.

TEXT 155
prabhu bole,—“tumi sarva-jāna bhāla suni
bola dekhi, anya-janme ki chilāna āmi?”

The Lord asked him, “I’ve heard that you are a good astrologer. Could you please tell Me who I was in My previous birth?”

TEXT 156
“bhāla” balī sarva-jīna sukṛti cinte mane
japite gopāla mantra dekhe sei-ksane

The pious astrologer agreed to the Lord’s request and began to chant the Gopāla mantra within his mind.

TEXT 157
śankha, cakra, gadā, padma, catur-bhuja śyāma
śrivatsa-kaustubha-vakṣe mahājyotīr-dhāma

At that moment the astrologer saw a beautiful blackish personality with four hands holding the conch, disc, club, and lotus flower. His chest was decorated with Śrīvatsa and the brilliantly effulgent Kaustubha gem.

The word śankha refers to the Pāṇcajaṅgī conch, the word cakra refers to the Sudarśana cakra, gadā refers to the Kaumodakī club, and padma refers to the Śrīvāsa lotus. It is stated in the Brahma-vaiārta Purāṇa (Prakṛti-khaṇḍa, Chapter 14): “Behold Lord Hari, who is holding the conch, disc, club, and lotus in His four hands. His enchanting form is blackish like the new rain cloud.” Śrīvatsa is an upāṇga, or secondary limb, of Lord Viṣṇu, situated as a white tuft of hair curling clockwise on His chest. Another opinion is given by Bhārata Muni in his commentary on the Amara-kosa as follows: “The devotees of Kṛṣṇa accept Śrīvatsa as a special jewel like Kaustubha, which adorns the chest of the Lord.” Kaustubha, the upāṇga, or secondary limb, of Lord Viṣṇu is the best of all jewels and is situated on the chest of Viṣṇu. In the Laghu-bhāgavatāmrta it is stated:

kaustubhas tu mahātejāh
koti-sūrya-saṃa-prabhah
idam kim uṣa vaktavyaṃ
pradipād ati-diśtimān

“The most effulgent Kaustubha gem is as bright as millions of suns. How can the source of all illumination be compared to a lamp?” Hemacandra the dictionary
compiler has said:

sankho 'syā pāñcajanyo 'nkaḥ
svātso 'sis tu nandakah
gadā kaumudakā cāpam
śārnga cakram sudarśanah
manih syamantako haste
bhujā-madhya tu kaustubhah

“The name of Lord Viṣṇu’s conch is Pāñcajanya, the white hairs on His chest that curl clockwise are called Sṛvatsa, His sword is called Nandaka, His club is called Kaumodaki, His bow is called Śārnga, His disc is called Sudarśana, the jewel in His hand is called Syamantaka, and the jewel on His chest is called Kaustubha.”

TEXT 158

niśabhāge prabhure dekhena bandi-ghare
pitā-mātā dekhaye sammukhe stuti kare

He saw the Lord in the prison cell being offered prayers by His parents at the dead of night.

TEXT 159

sei-kṣane dekhe—pitā putre lai’ kole
sei rātre ṭhuilena āniyā gokule

He then saw Vasudeva carry the Lord that night to Gokula.

TEXT 160

punah dekhe,—mohana dvi-bhuja digambare
kaṭite kinkini, navanita dui kare

The astrologer again saw the Lord as an enchanting two-armed naked child with a string of small bells around His waist and butter in His two hands.

TEXT 161

niya-ista-mūrti yāhā cinte anuksaṇa
sarva-jiṇa dekhaye sei-sakala laksaṇa

The astrologer saw His worshipable Lord decorated with all the symptoms that he had meditated on.

TEXT 162

punah dekhe tribhangima murali-vadana
catur-dike yantra-gīta gāya gopi-gaṇa

He then again saw the threefold bending form of the Lord playing on His flute
and surrounded on all sides by the gopīs, who were singing and playing various musical instruments.

The phrase yantra-gīta refers to singing with the accompaniment of musical instruments.

TEXT 163

dekhiyā adbhuta, cakṣu mele sarva-jāna
gaurāṅge cāhiyā punah-punah kare dhyāṇa

After seeing this wonderful vision, the astrologer opened his eyes and saw Gaurāṅga standing before him. Then he again entered into meditation.

TEXT 164

sarva-jāna kahaye,—“suna, śrī-bāla-gopāla!
ke āchilā dvija ei, dekhāo sakāla”

The astrologer said, “O Bāla-gopāla, please listen! Quickly show me who this brāhmaṇa was.”

TEXT 165

tabe dekhe,—dhanurādhara durvādala-syāma
virāsane prabhure dekhaye sarva-jāna

The astrologer then saw the Lord with a greenish dūrvā grass complexion holding a bow in His hand and sitting on a royal throne.

TEXT 166

punah dekhe prabhure pralaya-jala mājhe
adbhuta varāha-mūrti, dante prthvī sāje

Thereafter he saw the Lord in the middle of the waters of devastation. He had the wonderful form of a boar, and He held the earth on His tusks.

TEXT 167

punah dekhe prabhure nṛsinha-avatāra
mahā-ugra rūpa bhakta-vatsala-apāra

He then saw the Lord as Nṛsinha. Although He appeared most ferocious, He was the ultimate well-wisher of His devotees.

TEXT 168

punah dekhe tānhāre vāmana-rūpa dhari'
Next he saw the form of Vāmana, waiting to deceive Bali at his sacrifice.

TEXT 169

punah dekhe,—matsya-rūpe pralayera jale
karite āchena jala-krīḍā kutuhale

He then saw the form of Matsya happily sporting in the waters of devastation.

TEXT 170

sukṛti sarva-jīna punah dekhaye prabhure
matta haladhara-rūpa śrī-muṣala kare

The pious astrologer then saw the intoxicated form of Lord Balarāma, holding a plow and club in His hands.

TEXT 171

punah dekhe jagannātha-mūrti sarva-jāna
madhye śobhe subhadrā, dakṣine balarāma

He next saw the form of Jagannātha, with Balarāma on His right and Subhadrā in-between.

TEXT 172

ei-mata īśvara-tattva dekhe sarva-jāna
tathāpi nā bujhe kichu,—hena māyā tā'na

In this way the astrologer saw the Lord's various incarnations, but due to the Lord's illusory energy he was unable to ascertain the meaning of what he had seen.

TEXT 173

cintaye sarva-jīna mane haiyā vismita
“hena bujhi,—e brāhmaṇa mahā-mantra-vit

The astrologer was struck with wonder and thought, “I think that this brāhmaṇa is expert in the chanting of mantras.

TEXT 174

athavā devatā kona āsiyā kautuke
pariksīte āmāre vā chale vipra-rūpe
“Otherwise He may be a demigod who has come disguised as a brāhmaṇa to test me.

TEXT 175

amānuṣī teja dekhi' viprera śaṅre
sarva-jña kariyā kibā kadarte āmāre?”

“I see a supernatural effulgence emanating from the body of this brāhmaṇa. Has He come to discredit me?”

TEXT 176

eteka cintite prabhu balilā hāsiyā
“ke āmi, ki dekha, kene nā kaha bhāngiyā?”

The Lord smiled and asked the thoughtful astrologer, “Who am I? What did you see? Tell Me everything in detail.”

TEXT 177

sarva-jña bolaye,—“tumi calaha ekhane
vikāle kahimu mantra japi' bhāla mane”

The astrologer said, “You please go home for now. I will tell You everything in the afternoon after I peacefully chant my mantra.”

TEXT 178

“bhāla bhāla” bali' prabhu hāsiyā calilā
tabe priya-śrīdharera mandire āilā

Smiling, the Lord agreed to the astrologer’s request and went to the house of His dear devotee Śrīdhaṇa.

Śrīdharera mandira, the house of Śrīdhaṇa, is situated on an elevated tract of land at one end of Māyāpur, near the village of Śaraḍāṅgā and one mile east of Chand Kazi’s samādhi. There is a small pond nearby.

TEXT 179

śrīdharere prabhu bada prasanna antare
nāṅā chale āisena prabhu tā'na ghare

Śrīdhaṇa was very dear to the Lord’s heart, and the Lord would therefore visit him on various pretexts.
vākovākya-parihāsa śrīdharaṇa sange
dui cāri daṇḍa kari' cale prabhu range

The Lord would tease Śrīdharā in the course of their regular conversations, which would last for an hour or two.

The word vākovākya means “conversation” or “speaking and hearing.”

TEXT 181

prabhu dekhi' śrīdharā kariyā namaskāra
śraddhā kari' āsana dilena vasivāra

When Śrīdharā saw that Nimāi had arrived, he offered Him obeisances and a place to sit.

TEXT 182

paraṁ-suśānta śrīdharera vyavasāya
prabhu viharena yena uddhatera prāya

Śrīdharā was always peaceful in his behavior, while the Lord enjoyed playing the role of an agitated young man.

The word vyavasāya means “behavior,” “dealings,” or “nature.” The phrase uddhatera prāya refers to an externally mischievous display of arrogance while actually benefiting the living entities by accepting service.

TEXT 183

prabhu bole,—“śrīdharā, tumi ye anuksana
‘hari hari’ bola, tabe duḥkhha ki kāraṇa?

The Lord said, “Śrīdharā, you always chant the name of Hari, so why are you always afflicted by poverty?

TEXT 184

lākṣmi-kānte sevana kariyā kene tumi
anna-vastre duḥkhha pāo, kaha dekhi, śuni?”

“Can you please tell Me why, after serving the beloved Lord of Lākṣmi, you do not get sufficient food and clothes?”

Lord Nārāyana is the omnipotent sole proprietor of unlimited opulences. In order to test His own servant, Śrīdharā, the Lord asked him why the servants of Nārāyana remain afflicted with poverty in this world even though they are eligible for the wealth of their Lord. Although the followers of sākta philosophy who wish to mitigate their poverty or gratify their senses and fulfill their self-interest offer water and tulasī leaves at the feet of Lord Nārāyana and thus receive mundane opulences or temporary benefits, they do not achieve eternal good fortune. But the
fully surrendered servants of Nārāyana who are engaged in unalloyed service do
not accept any exchange for their service. In order to exhibit the ideal example
of such Vaisnava qualities, the Lord's associates from Vaikuntha display various
poverty stricken pastimes. By such pastimes, however, they do not feel any misery.
They have the following strong conviction at heart: 

\[ \text{tomāra sevāya duhkha haya yata, se o ta' parama sukha} \]—“Whatever misery comes in the course of Your service
is my greatest happiness.” They do not desire anything from the Lord for their
own sense gratification. But foolish persons, through material vision inspired by
external considerations, think that Vaisnavas are afflicted by various needs. Since
due to a lack of wealth, Śrīdhar Vipra or other pure devotees of the Lord appear
from the material point of view unable to accumulate fine items of enjoyment for
dressing and eating like ordinary people, such questions may naturally arise. This
is clearly seen in this conversation between Śrīdhar and Śrī Gaurasundara.

**TEXT 185**

śrīdhar bolena,—“upavāsa ta' nā kari
choṭa hauka, baḍa hauka, vastra dekha pari”

Śrīdhar replied, “At least I'm not starving, and whether small or large I'm still
wearing some cloth.”

In reply to Nimāi's question, Śrīdhar said, “I have no difficulties due to a lack of
food and clothing. I do not completely fast, I eat something or another. Though I
do not have the opportunity to wear fine clothing, I cover myself somehow with
torn cloth.”

**TEXT 186**

prabhu bole,—“dekhilāna gānthi daśa-thānī
ghare bola, dekhitechi khadagāchi nāī”

The Lord said, “But I see your cloth is mended in ten places, and the roof of
your cottage has no straw.

The word gānthi (a corrupted form of the Sanskrit word granthi) means “knotted,”
“tied,” or “sown.”
The Lord then said, “I can see that there are many knots all over your old torn
cloth, and there are many holes in the thatched roof of your old cottage.”

**TEXT 187**

dekha, ei candī-visaharire pūjīyā
ke nā ghare khāya pare' saba nagariyā”

“Look at other people. They worship Candī or Viṣahari, so they have no
scarcity for food or cloth.”

The Lord further said, “Just see how the followers of śākta philosophy live happily
and comfortably, not by worshiping the eternally revered Supreme Lord but by
worshiping Candikā-devī, who awards benedictions for sense gratification like
wealth, followers, and conquest of enemies, and by worshiping Viṣahari, who
destroys the fear of snakes! And you have brought on yourself this pathetic condition by engaging in the service of the Lord without expressing any desire for material happiness and comfort!" Through this question put before the great devotee Śrīdhara, Śrī Gaurasundara revealed the mentality of pure Vaiṣṇavas and illustrated proper philosophy. In Śrīmad Bhaktivinoda Thākura's famous book named Jaiva-dharma the mentality of the sākta philosophy followers, who desire material advancement, is described. We can see by his description that communities desirous of material advancement and puffed up with false pride based on perishable material wealth, followers, knowledge, and their deceitful civilization are cheated out of achieving the ultimate goal of life on account of seeing the external poverty of the Vaiṣṇavas and attributing various needs and abominations on the Vaiṣṇavas. Actually they do not understand that the Vaiṣṇavas alone are the rightful heirs of Lord Nārāyaṇa's entire sixfold opulences.

TEXT 188

śrīdhāra bolena,—“vipra, balīla uttama
tathāpi sabāra kāla yāya eka-sama

Śrīdhāra then replied, “O brāhmaṇa, what You say is indeed correct, yet the time passes equally for everyone.

TEXT 189

ratna ghare thāke, rājā divya khāya pare'
pahi-gaṇa thāke, dekha, vrkṣera upare

“The king has jewels in his house, and he eats opulent food. Meanwhile, the birds live in trees.

TEXT 190

kāla punah sabāra samāna hai' yāya
sabe niya-karma bhuṇje iśvara-icchāya”

“Yet time passes equally for everyone, as they all enjoy the fruits of their previous activities by the will of the Lord.”

In reply to the Lord's question, Śrīdhāra Vipra said, “Although according to mundane calculation the worshipers of the demigods who do not worship Viṣṇu appear superior, the Vaiṣṇavas and non-Vaiṣṇavas both pass their lives in the same way. Actually non-Vaiṣṇavas are busy making arrangements for their comfortable material happiness through material advancement while remaining indifferent to the service of Lord Hari, and the Vaiṣṇavas are always busy serving the Lord while remaining indifferent to material advancement and thus have no opportunity to act as sense enjoyers. As a king lives in his palace, which is full of unlimited jewels, pearls, wealth, and opulences, receiving unlimited care, affection, and respect from his many order-carriers, servants, and associates and thus passes his time accumulating many valuable foodstuffs and clothes that he desires, in a similar way birds who are nourished without endeavor by mother nature also
build their nests with straw and grasses at the tops of high trees and pass their
time accumulating their respective foods from here and there by their own hard
labour, without the help of anyone else. Everyone passes their life in the same way,
and everyone lives within this world, enjoying the happiness and distress of their
own karma. As a result of my karma I am also passing my time in the service of the
Lord according to my own intelligence and taste without desiring external material
advancement. Therefore according to material calculation I have no necessities at
all. Those with equal vision do not discriminate between objects of sense
enjoyment; rather, discriminating between inferior and superior objects of sense
enjoyment simply indicates one's likes and dislikes. In ancient times, due to the
scarcity of varieties of enjoyment like good food and clothing, people were
extremely poor and narrow-minded. In the course of time people gradually became
more busy in activities of material sense enjoyment and continued such endeavors
with the support of mundane physics and science. If we minutely study, however,
we will see that there is not much difference between the people's happiness and
distress in the two time periods. Although there is certainly an increase and
decrease in the necessities of life, since conditioned souls welcome enjoyment of
the fruits of their activities according to their respective desires, all living entities
pass their time in the same way. But those who are devotees of the Lord achieve
happiness from His service and thus pass their time in unalloyed happiness,
considering even so-called external misery as happiness. And those who are
engaged in material enjoyment, which is not related with the Lord, pass their time
in temporary adulterated happiness and distress.”

**TEXT 191-192**

*prabhu bole,—“tomāra vistara âche dhana
tāhā tumi lukāiyā karaha bhojana

tāhā mui vidita karimu kata dine
tabe dekhi, tumi loka bhāndibā kemane?”*

The Lord then said, “You have great wealth that you are secretly enjoying. I
will soon disclose this to everyone. Then how will you cheat us?”

After hearing Śrīdhara's words, the Lord replied, “You are already very rich, so
there is no need for you to accumulate external mundane wealth. Therefore you do
not consider external worldly scarcity as poverty. One who is engaged in the
service of the fully omnipotent Lord cannot have any weakness or scarcity at all.
After a few days I will reveal to the human society that is ignorant of the position
and glories of the Vaiṣṇavas that the Vaiṣṇavas are the sole proprietors of all
wealth. It will no longer remain secret that the Vaiṣṇavas are situated on the
topmost platform and are the proprietors of everything, including all opulences. I
will soon disclose this to all the foolish ignorant people of the world.” The
materialists, who are attached to sense gratification and who are greedy for
material advancement, cannot measure the expertise and supremacy of the
Vaiṣṇavas through their own broken, limited yardstick. That is why they are
completely cheated out of receiving the Vaiṣṇavas' mercy and understanding the
Absolute Truth. Since the value of their qualification is so meager, the Vaiṣṇavas
conceal their real identities from them.
TEXT 193

śrīdhara bolena,—“ghare calaha, pandita
tomāya āmāya dvandva nā haya ucita”

Śrīdhara said, “O Paṇḍita, please go home now. It is not proper for us to argue.”

The Lord externally accepted the doctrine of the sākta philosophy and opposed the path of devotional service followed by Śrīdhara. The Lord, acting as one of the ordinary persons amongst whom there are differences of opinion, is actually disclosing the real form and process of Vaiṣṇava philosophy on the pretext of questions and answers.

TEXT 194

prabhu bole,—“āmi tomā' nā chādi emane
ki âmāre dibā', tāhā bola ei-kṣane

The Lord said, “I'm not going to leave you so easily. First tell Me what you'll give Me.”

After Śrīdhara and the Lord personally exhibited pastimes of giving and taking, the Lord is trying to accept a portion of Śrīdhara's confidential internal and ordinary external wealth.

TEXT 195

śrīdhara bolena,—“āmi kholā veci' khāi
ihāte ki dimu, tāhā balaha, gosāñi!”

Śrīdhara said, “I maintain myself by selling leaf cups. So tell me, what can I give You, Gosāñi?”

The Lord personally displayed pastimes of poverty and want and accepted ingredients earned through the physical and mental labor of poverty-stricken poor people in order to benefit them. Śrīdhara said, “According to Your own calculation, whatever wealth I have, is not even sufficient for me. Therefore I cannot give charity like a wealthy person. What can I give You? The fruitive workers who are maddened within this material world are busy enjoying the fruits of their respective activities. They donate a portion of their wealth and become famous as charitable persons. But there is no possibility of achieving such fame for a poor penniless person like me.”

TEXT 196-197

prabhu bole,—“ye tomāra potā dhana āche
se thāhuka ekhane, pāiba tāhā pāche

ebe kalā, mūlā, thoda deha kadi-vine
dile, āmi kandala nā kari tomā' sane”
The Lord said, “Let your hidden treasure remain for now. I’ll take that later. For now, give Me some bananas, banana flowers, and banana stalks free of charge. Then I won’t argue with you.”

In answer to this, the Lord said, “At present I do not want the spiritual wealth that you possess. I am only trying to take a portion of your external wealth. I will accept spiritual service from you after some time. For now, relieve My needs with your service as a sādhabhakta. As a spiritual master, I am the worshipable object of sādhana-bhakti. So for now I will accept a portion of your ordinary wealth as an offering.” In the Śrī Nārada-pañcarātra it is stated:

\[
\begin{align*}
surārṣa & \text{ vihitā sāstrē} \\
harim & \text{ uddisyā yā kriyā} \\
saiva & \text{ bhaktir iti proktā} \\
tayā & \text{ bhaktih parā bhavet}
\end{align*}
\]

“O sage amongst the demigods, Nārada, those activities prescribed in the revealed scriptures for satisfying the Supreme Personality of Godhead, Lord Hari, are called the regulative principles of bhakti, (sādhana-bhakti), by practicing which one may attain the highest bhakti (prema).” Some people who are intoxicated by material existence think, “Whatever activities we must perform in this life, or the duties that are prescribed in this world by the nīti-sāstrās, must be totally followed as long as we have a human body. Apart from these duties there is no need for performing devotional service to the Supreme Lord, because the Absolute Truth is neither a product of this material world nor perceivable by the senses, rather the Absolute Truth is just the opposite. Therefore as long as we are alive we will remain fruitive enjoyers, and our only perpetual occupation will be to enjoy the fruits of our karma. Service to the Supreme Lord is not our occupation; we will think about this in the next world or after death.” But they do not know that the material objects that we see are diametrically incompatible with each other. Both propensities—service and enjoyment—are present in every object, either in manifest or unmanifest form. If someone partially manifests a attitude for enjoying the object of worship, no one should count his service attitude on the same level as those with a pure service attitude. To consider the object of worship as the ideal object of enjoyment is totally reprehensible. When a worshipper is self-realized, then his worship is purified, his perception of the worshipable object is purified, and the ingredients he offers in worship are purified. Though many rituals in the process of worship appear incongruous from the external point of view, if one’s intelligence for understanding the purport and essence of the śrutis is awakened, then he can appreciate unalloyed devotional service, which is situated beyond material enjoyment and renunciation. Some persons who accept material enjoyment as the goal of life think that all objects of this visible world are unfit for the service of the Lord and are simply meant for the enjoyment of the living entities—in other words, they are not ingredients for the service of the Lord—for the proper utility of all objects is to increase the living entities’ thirst for sense enjoyment, not to be engaged in the service of the Lord. But Śrī Gaurasundara said, “All objects can be seen in relationship to Kṛṣṇa. If the living entities simply give up their attachment for sense gratification, then such vision is possible. If one renounces objects that are related to Kṛṣṇa, considering them mundane, then he is misusing his renunciation. Actually, the purpose of renunciation is to give up
attachment for matter and engage the mind in the Supreme Lord.”

TEXT 198-200

mane bhāve śrīdhara,—“uddhata vipra bada
kon dina āmāre kilāya pāche daḍa

mārile o brāhmaṇere ki karite pāri?
kādi-vinā prati-dina dībāre o nāri
tathāpiha bale chale ye laya brāhmaṇe
se āmāra bhāgya bate, dimu prati-dine”

Śrīdhara thought, “This brāhmaṇa is very aggressive. I’m afraid that one day He will beat me. But even if He beats me, what can I do to a brāhmaṇa? At the same time, I can’t supply Him free of charge every day. Anyway, whatever this brāhmaṇa takes by force or deceit, that is my good fortune. So I’ll continue to give Him every day.”

Śrīdhara Vipra thought, “Prabhu has a very arrogant nature. If I do not act according to His will, then He may even beat me. Moreover, I am personally poor and unable to meet the expenses of my own food and clothing. Therefore it is impossible for me to give anything free of cost. Nevertheless a brāhmaṇa is the representative of the Supreme Lord; if I can help Him without duplicity in any way, then there is a possibility of awakening my good fortune. For this reason whatever He will take from me either by force or trickery, I have no objection. I will be prepared to give Him every day. If by His exhibition of force or trickery this brāhmaṇa is benefited by me in any way, then I will consider it the result of my good fortune.” By this pastime, Śrī Gaurasundara and His devotee, Śrīdhara, set an example for living entities who desire their own benefit to earn unknown piety. Although the smārta communities, or persons who are expert in worldly morality, consider the behavior of both as unsatisfactory and apparently contradictory, a living entity who is self-realized can understand that such exchanges are the source of unlimited auspiciousness. Great personalities who desire the welfare of other living entities give fallen souls the opportunity to earn unknown piety; it is to be understood that their apparent use of force and trickery is only for the benefit of others (in other words, for the benefit of the fallen souls).

TEXT 201

cintiyā śrīdhara bole,—“śunaha, gosāñi!
kādi-pāṭi tomāra kichu dāya nāi

Thinking in this way, Śrīdhara said, “Listen, Gosāñi, don't worry about money.

TEXT 202

thoḍa, kalā, mūlā, kholā dimu bhāla mane
tabe āra kandala nā kara, āmā' sāne”
“I'll happily give You some bananas, banana flowers, leaf cups, and banana stalks, but please don't fight with me.”

TEXT 203

prabhu bole,—“bhāla bhāla, āra dvandva nāi
tabe thoda’ kalā bhāla yena pāi”

The Lord said, “Good, then I won't fight anymore. But see that I get good quality bananas and banana stalks.”

TEXT 204

śrīdharaera kholāya nitya kareṇa bhojana
śrīdharaera thodā-kalā-mālā śrī-vyaṇjana

The Lord daily used Śrīdhara's leaf cups, and He ate subjis made from Śrīdhara's plantains, banana flowers, and banana stalks.

TEXT 205

śrīdharaera gācche yēi lau dhare cāle
tāhā khāya prabhu durgā-merica jhāle

Whenever a squash grew on the roof of Śrīdhara's cottage, the Lord would eat it, cooked with milk and black pepper.

TEXT 206

prabhu bole,—“āmāre ki vāsaha, śrīdhara!
tāhā kahilei āmi cali' yāi ghara

The Lord then said, “Tell Me, what do you think of Me? After you answer this, I'll go home.”

TEXT 207

śrīdhara bolena,—“tumi vipra—viṣṇu-amsa”
prabhu bole,—“nā jānila, āmi—gopa vamsa

Śrīdhara replied, “You are a brāhmaṇa, a portion of Lord Viṣṇu.” The Lord said, “You don't know. Actually I'm from a gopa family.

In answer to the Lord's question, Śrīdhara replied, “O Pandita, You are a portion of Lord Viṣṇu.” The Lord immediately protested, “Even though I am not a portion of Viṣṇu, in other words, even though I am the svayam-rūpa and source of all incarnations, I appear in the family of cowherd men, in other words, I am Krṣṇa, the son of Nanda.”
TEXT 208

tumi âmâ' dekha,—yena brâhmana-châoyâla
âmi âpanâre vâsi yehena goyâla"

“Although you see Me as the son of a brâhmaṇa, I consider Myself a cowherd boy.”

“Although you see Me as the son of a brâhmaṇa, I nevertheless know that I am the son of a cowherd.”

TEXT 209

hâsena śrîdharâ sunî' prabhura vacana
nâ cinila nîja-prabhû mâyâra kârâna

Śrîdhara smiled at the Lord's words, but due to the illusory energy he could not recognize his Lord.

Since Śrî Gaurasundara presently desires to conceal His covered or confidential scholastic pastimes, by the supreme will of the Lord, Śrîdhara, the best of devotees and eternal associate of the Lord, could not properly understand the hidden pastimes of his eternally worshipable Lord, Śrî Gaura-Krṣṇa.

TEXT 210

prabhû bole,—“śrîdharâ, tomâre kahi tattva!
âmâ' haite torâ sabâ gangâra mahattva

The Lord then said, “Śrîdhara, let Me tell you the truth. The glories of your Ganges are due to Me.”

While describing the truth about Himself, the Lord said to Śrîdhara, “All that you have heard about the special glories of Gangâ, who springs from the lotus feet of Visnû—that Gangâ and her glories have emanated from Me. In other words, I am the original cause of the Gangâ.”

TEXT 211

śrîdharâ bolena,—“ohe pandita-nimâñi!
gangâ kariyâo ki tomâra bhaya nai?

Śrîdhara replied, “Nimâi Pandita! Aren't You afraid of insulting Gangâ in this way?

In reply to this, Śrîdhara said, “You are so arrogant that You don’t believe that Gangâ, who purifies all living entities, is the destroyer of sins! Besides that, You not only consider Yourself superior to Gangâ, You even claim to be the source of the Gangâ.”

TEXT 212
vayasa bādile loka kothā sthira haye
tomāra cāpalya āro dvi-guṇa bādaye”

“One is supposed to become sober as he grows up, but I see that Your restlessness has doubled.”

“As a man gets older, his childhood restlessness gradually diminishes, but what is this! I see that Your restlessness is gradually increasing with Your age!”

TEXT 213

ei-mata śrīdharera sārge rāṅga kari’
āilena nīja-grhe gaurāṅga śrī-hari

After joking with Śrīdharā in this way, Lord Gaurāṅga returned to His home.

TEXT 214

viśṇu-dvāre vasilena gaurāṅga-sundara
calilā paduyā-varga yā’ra yathā ghara

Śrī Gaurasundara sat down at the door of His Viśṇu temple, and His students all returned to their homes.

TEXT 215

dekhi’ prabhu paurnamāśi-candrera udaya
vṛndāvana-candra-bhāva haila hṛdaya

As Nimāi saw the full moon one night, His heart became absorbed in the mood of Śrī Vṛndāvanacandra.

TEXT 216

apūrva muralī-dhvani lāgilā karite
āi bārā keha nā pāya sunite

Nimāi then began to play a flute in a most enchanting tune, which only mother Śacī could hear.

TEXT 217

tribhuvana-mohana muralī śuni’ āi
ānanda-magane mūrchā gelā sei ṭhāni

When mother Śacī heard the sound of that flute, which attracts the three worlds, she fell unconscious in ecstasy.
ksaneke caîtanya pâî' sthira kari' mana
apûrva murali-dhâni karena śrâvâna

After a while she regained consciousness and steadied her mind, as she continued listening to the wonderful sound of the flute.

TEXT 219
yekhâne vasyâ âče gaurâṅga-sundara
sei-dike śunileṇa vamshi manohara

Śacī then noticed that the enchanting sound of the flute was coming from the direction where Nimāi was sitting.

TEXT 220
adbhuta śuniyâ āî āîlā bâhire
dekhe,—putra vasyâche viṣṇura duyâre

Mother Śacī came outside in astonishment and saw that her son was sitting at the door of the Viṣṇu temple.

TEXT 221
āra nâhi pâyena śunite vamshi-nâda
putrera ĥrdaye dekhe ākâśera cânda

She could no longer hear the sound of the flute, but she saw the full moon on the chest of her son.

TEXT 222
putra-vakṣe dekhe candra-mandala sâksâte
vismita haiyâ āî câhe câri-bhite

Seeing the moon on the chest of her son, Śacī was struck with wonder and began looking around.

TEXT 223
grhe āsi' vasi' āî lâgilâ cintite
ki hetu,—niścaya kichu nà pâre karite

Mother Śacī then went back inside and began to think about the reason for such a vision.
ei-mata kata bhâgyavatî sacî âi
yata dekhe prakâsa, tâhâra anta nai

In this way the most fortunate mother Śacî saw unlimited manifestations of opulence.

TEXT 225

kona-dina niśa-bhâge sacî âi śune
gîta, vâdyâ-yantra vâya kata-śata jane

One night Śacî heard hundreds of people singing and playing musical instruments.

TEXT 226

bahu-vidha mukha-vâdyâ, nrtya, pada-tâla
yena mahâ-râsa-krîḍâ śunena visâla

By the sound of dancing and various wind instruments, she considered that a grand râsa-lîlâ festival was taking place.

TEXT 227

kona-dina dekhe sarva bâdi-ghara-dvâra
jyotir-maya bai kichu nâ dekhena âra

One day all she could see was a brilliant spiritual effulgence permeating her house.

TEXT 228

kona-dina dekhe ati-divya nâri-gana
lakṣmi-prâya sabe, haste padma-vibhûsana

On another day she saw many divine women, who all held lotus flowers in their hands and resembled the goddess fortune.

TEXT 229

kona-dina dekhe jyotir-maya deva-gana
dekhi' punah âra nâhi pâya darâsana

One day she saw the effulgent demigods, but when she looked again she couldn’t see them.

TEXT 230
āïra e-saba drṣṭī kīchu citra nahe
viṣṇu-bhākti-svarūpine vede yān're kahe

It is not astonishing that Śacī had such visions, for the Vedas describe her as the personification of devotional service to Lord Viṣṇu.

Devaki, the mother of Prśnigarbha, is the personification of devotional service to Lord Viṣṇu. Mothers of the Lord like Yaśodā, Devaki, and Śacī serve the Lord in pure vātsalya-rāsa. Therefore, even though such mothers are worshipable to the Lord, they are not bereft of pure spiritual service.

TEXT 231
āi yā're sakrī kareṇa drṣṭī-pāte
sei haya adhikārī e saba dekhite

Whoever receives the merciful glance of mother Śacī becomes eligible to see such opulences.

TEXT 232
hena-mate śrī-gaurasundara vanamālī
āche gūḍha-rūpe nijānande kutuhālī

In this way Śrī Gaurasundara, who is nondifferent from Lord Kṛṣṇa, lived in Navadvīpa incognito, while relishing His own ecstasy.

The phrase gaurasundara vanamālī indicates that Śrī Gaurasundara is nondifferent from Vrajendra-nandana.

TEXT 233
yadyapi eteka prabhū āpanā' prakāṣe
tathāpiha cīnite nā pāre kona dāse

Although the Lord manifested His opulences in various ways, His servants were still unable to recognize Him.

TEXT 234
hena se auddhatya prabhū kareṇa kautuke
te-mata uddhata āra nāhi navadvīpe

The arrogance that was sportingly displayed by Nimāi was unmatched throughout Navadvīpa.

TEXT 235-240
yakhana ye-rūpe līlā kareṇa īṣvara
sei sarva-śreṣṭha, tā'ra nāhika sosara
yuddha līlā-pratī icchā upaje yakhana
astra-siksā-vīra āra nā thāke temanā

kāma-līlā karite yakhana icchā haya
laksārbdūdā vanitā se kareṇa vijaya

dhana vilāsite se yakhana icchā haya
prajāra ghārete haya nidhi koṭi-maya

emaṇa udbhata gaurasundara ekhane
ei prabhū viraktā-dharma laibe yakhane

se virakti-bhakti-kanā kothā tribhuvane?
anye ki sambhava tāhā?—vyakta sarva jane

The pastimes enjoyed by the Lord are supreme in all respects. Whenever the
Lord desires to fight, He becomes the topmost hero and no one can surpass His
prowess with weapons. Whenever the Lord desires to enjoy conjugal pastimes,
He manifests millions of beautiful women. Whenever the Lord desires to enjoy
opulence, He fills His servant’s homes with millions of oceans of wealth. In this
way the arrogant nature now manifest by the Lord immediately vanished when
He accepted the path of renunciation. At that time not even a fragment of the
renunciation and devotion that He manifest could be found throughout the three
worlds. Is this possible for anyone else?

Śrī Gaurasundara, who is the source of all incarnations, who performs pastimes
out of His own sweet will, and who is the reservoir of transcendental pastimes,
personally fought with the demons Madhu and Kaitabha in His incarnation as
Hayaśīra, the demon Hiranyākṣa as Varāha, the demon Hiranyakaśipu as
Nṛśimhadeva, and demons headed by Rāvana in His incarnation as Rāmacandra. In
His conjugal pastimes as Kṛṣṇa, the source of all incarnations, He engages in the
rāsa dance with innumerable cowherd damsels, yet in the houses of His subjects
He displays affluent pastimes as the Supreme Lord, full in six opulences. Śrī
Gaurasundara, who enacts such wonderfully variegated pastimes, is also most
expert in displaying various arrogant and mischievous pastimes. Moreover, when
Gaurasundara later manifests the pastime of accepting the sannyāsa order of life,
then His detachment for topics not related with the Lord, His direct experience of
the Supreme Lord, and His attachment for the service of the Lord will be the ideal
example for those desirous of serving the Lord. Even a particle of renunciation and
devotion exhibited by Gaurasundara is rarely found within the three worlds.
Everyone knows that such an ideal attitude of service to Kṛṣṇa will not be found
within the three worlds.

Gaurasundara, the source of all incarnations, did not exhibit any pastime of
learning how to fight with weapons, accepting millions of girlfriends, or enjoying
affluence in His pastimes as Gaura, rather such pastimes were displayed in His
various other incarnations. Although He is the source of all incarnations, in this
incarnation He displays only pastimes of magnanimity; He did not exhibit any
conjugal pastimes in the course of His magnanimous Gaura pastimes. In order to
disgrace Him before the eyes of ordinary persons, those who belong to apa-
sampradāyas like the gaura-nāgarīs attribute deviations in proper behavior to the Lord's pure character, which is exemplary for everyone, but it should be known that their mentality is a source of offenses.

**TEXT 241**

*ei-mata īśvarera sarva-sreṣṭha-karma*
*sabe sevakere hāre, se tāhāna dharma*

The activities of the Lord are supreme in all respects, but it is His nature to accept defeat at the hands of His devotees.

The activities of the supreme controller, īśvarera karma, are always superior to the activities of the controlled. The former are transcendental and incomparable and therefore matchless, eternal, and relishable, while the latter are mundane, or worldly, incomplete, abominable, and temporary. But since the characteristics of those who are controlled by love of God are even more relishable than those of the controller, their characteristics are capable of defeating those of the controller. In the *Padma Purāṇa* it is stated:

> ārādhanānāṁ sarvesāṁ
> visno rādhanāṁ param
> tasmāt parataram devi
> tādiyānāṁ samarcanam

“Of all types of worship, worship of Lord Viśnū is best, and better than the worship of Lord Viṣṇu is the worship of His devotee, the Vaiṣṇava.”

**TEXT 242**

*eka-dina prabhu āisena rāja-pathe*
*pāṇca sāta paduyā prabhura cāri-bhite*

One day Nīmai, along with five or seven students, was walking down the main road.

**TEXT 243**

*vyavahāre rāja-yogya vastra paridhāna*
*ange pita-vastra sobhe krṣnera samāna*

Nīmai was dressed like a king. The yellow cloth that covered His body made Him look just like Krṣṇa.

**TEXT 244**

*adhare tāmbūla, koṭi-candra śrī-vadana*
*loke bole,—“mūrti-manta ei ki madana?”*

As He chewed betel nut, His face resembled millions of moons. People who saw Him inquired, “Is He Cupid?”
TEXT 245

lālāte tilaka-ūrdhva, pustaka śrī-kāre
dṛṣṭi-mātre padma-netre sarva-pāpa hare'

His forehead was decorated with tilaka, and in His hands He carried some books. A glance from His lotus eyes destroyed all sins.

TEXT 246

svabhāve caṇcala paduyāra varga-saṅge
bāhu dolāiyā prabhu āisenā range

As the restless-natured Lord walked along with His students, His arms swung back and forth.

TEXT 247

daive pathe āisenā pandita śrīvāsa
prabhu dekhi' mātra tā'na haila mahā-hāsa

By providence, Śrīvāsa Pandita was coming from the opposite direction at that time. Upon seeing the Lord, Śrīvāsa began to laugh loudly.

TEXT 248

tā'ne dekhi' prabhu karilena namaskāra
“ciraįvi hao” bole śrīvāsa udāra

Nimāi offered obeisances to Śrīvāsa, who blessed Nimāi by saying, “Live forever.”

Sāndipani Muni as the teacher of Kṛṣṇa, Garga Muni as the priest, Bhṛgu Muni as the examiner, and, in gaura-līlā, Brahmānanda Purī as a Godbrother of Iśvara Purī and Śrīvāsa Pandita as a senior brāhmaṇa, all considered the Lord as an subordinate object of affection and care and thus acted as guardians of the Lord. But it should be understood that in the mood of awe and reverence, such behavior is harmful to the principles of service.

TEXT 249-253

hāsiyā śrīvāsa bole,—“kaha dekhi, śuni?
kati caliyācha uddhatera cūḍāmaṇi?

kṛṣṇa nā bhajiyā kāla ki-kārye goṇāo?
rātri-dina niravadhi kene vā padāo?

pade kene loka?—kṛṣṇa-bhakti jānibāre
se yadi nahila, tabe vidyāya ki kare?
eteke sarvadā vyartha nā gonāo kāla
padilā ta’, ebe krṣṇa bhajaha sakāla”

hāsi’ bole mahāprabhu,—“sunaha, pandita!
tomāra kṛpāya seha haibe niscita”

Śrīvāsa smiled and inquired, “O best of the arrogant, where are You going? Why do You uselessly waste Your time by not worshiping Krṣṇa? Why do You spend day and night simply teaching mundane knowledge? Why do people study? Education is only for understanding devotional service of Lord Krṣṇa. Therefore don't uselessly waste Your time any longer. You've studied enough. Now You should worship Krṣṇa.” Nimāi smiled and said, “Listen, Pandita! That will certainly be done by your mercy.”

One day while walking on the road, the Lord met Śrīvāsa Pandita. When the Lord offered him obeisances, Śrīvāsa blessed Him, saying, “May You live long.” Śrīvāsa continued, “O Nimāi, if You give up the worship of Krṣṇa and spend Your time in activities not related with Krṣṇa, there will be no possibility of Your achieving eternal auspiciousness. The purpose of learning and teaching in this world is achieved only by dovetailing these activities in the devotional service of Krṣṇa. If devotion to Krṣṇa is not awakened by the cultivation of knowledge, then such cultivation is meaningless and fruitless. You have already studied many books, therefore do not delay any longer. Immediately engage in the topmost fruit of all studies, the worship of Lord Hari.” In answer to this, the Lord said, “O Pandita, you are a devotee of the Lord. By your blessing I will soon become attached to the lotus feet of the Lord.”

TEXT 254

*eta bali’ mahāprabhu hāsiyā calilā
gangā-tire āsi’ sisya-sahite mililā*

After speaking in this way, Mahāprabhu smiled and departed for the bank of the Ganges, where He met His students.

TEXT 255

gangā-tire vasilena śrī-śacīnandana
catur-dike vediyā vasilā sisya-gana

Śrī Śacīnandana then sat on the bank of the Ganges with His students surrounding Him on all sides.

TEXT 256

*koti-mukhe sei śobhā nā pāri kahite
upamā o tā’ra nāhi dekhi trijagate*

I could not describe the beauty of that scene even if I had millions of mouths.
There is no comparison in the three worlds.

TEXT 257

\textit{candra-tārā-gana} vā balība, seho naya
\textit{sakalanka},—tā'ra kalā ksaya-vṛddhi haya

I cannot compare that scene with the moon surrounded by stars, because the moon has spots and it also waxes and wanes.

TEXT 258

\textit{sarva-kāla-paripūrna} e prabhura kalā
\textit{nīkalanaka}, teñi se upamā dūre gelā

This Lord, however, is eternally complete and spotless, therefore a comparison with the moon is unjustified.

TEXT 259

\textit{brhaspati-upamā} o dite nā yuyāya
tenho eka-pakṣa,—deva-ganera sahāya

I cannot compare Nimāi with even Bṛhaspati, because Bṛhaspati is partial to the demigods.

TEXT 260

\textit{e prabhu}—sabāra pakṣa, sahāya sabāra
ataeva se drśṭānta nā haya inhāra

This Lord, however, is partial to everyone, and therefore a comparison with Bṛhaspati is also unjustified.

TEXT 261

\textit{kāmadeva-upamā} vā dibā, seho naya
tenho citte jāgile, citterā kṣobha haya

Nor can I compare Nimāi with Cupid, because if Cupid appears in one's heart, that heart becomes agitated.

TEXT 262

\textit{e prabhu jāgile citte}, sarva-bandha-kṣaya
\textit{parama-nirmala suprasanna citta haya}

When this Lord appears in one's heart, however, all one's material bondage is
destroyed and his heart becomes pure and happy.

TEXT 263

ei-mata sakala drṣṭānta yogya naya
sabe eka upamā dekhiyā citte laya

Therefore all these comparisons are improper. But there is one comparison that I can think of.

TEXT 264-265

kālinātira tire yena śrī-nanda-kumāra
gopa-vṛnda-madhye vasi' karilā vihāra

sei gopa-vṛnda lai' sei kṛṣṇacandra
bujhi,—dvija-rūpe gangā-tīre kare rāga

Just as the son of Nanda enjoyed His pastimes sitting amongst the cowherd boys on the bank of the Yamunā, that same Kṛṣna in the form of a brāhmaṇa now enjoyed pastimes sitting with those same cowherd boys on the bank of the Ganges.

The Lord sat on the bank of the Ganges surrounded by His students. Three comparisons are given in this regard: (1) the moon surrounded by the stars, (2) Brhaspati surrounded by the demigods, and (3) Cupid. But these three comparisons are unable to properly describe the Lord's unparalleled beauty and sitting posture, because (a) the moon has black marks resembling a rabbit, it waxes and wanes, and it cannot be seen in daylight, while Gauracandra is devoid of black spots and diminishment; (b) Brhaspati is the spiritual master of just one party (only the demigods) and has no sympathy for the opposing party, the demons, while Gaurasundara is the spiritual master of everyone; and (c) Cupid appears in the mind of a person and causes mundane agitation, while the appearance of Gaurasundara vanquishes all bondage and enlivens the living entities. Though these comparisons give an incomplete and partial indication of the Lord's beauty, they are unable to give a complete description. Therefore Govinda in His unparalleled pastimes of sitting on the bank of the Yamunā with the cowherd boys is the best and ideal comparison to Gaura, who is nondifferent from Him.

TEXT 266

gangā-tīre ye-ye-jane dekhe prabhu-mukha
sei pāya ati-anirvacaniya sukha

Whoever saw the Lord's face as He sat on the bank of the Ganges attained indescribable happiness.

TEXT 267-270
dekhīyā prabhura teja ati-vilakṣana
gangā-tire kāṇakāṇi kare sarva-jana

kehā bole,—“eta teja mānuṣera naya”
kehā bole,—“e brāhmaṇa visnu-amśa haya”

kehā bole,—“vipra rājā haiuke gauḍe
sei ei bujhi,—ei kathana nā nade

rāja-cakravartī-cīhna dekhīye sakala”
ei-mata bole yā'ra yata buddhi-bala

Seeing the Lord's extraordinary effulgence, everyone on the bank of the Ganges began to whisper to one another. Someone said, “An ordinary human does not have such effulgence.” Someone else said, “This brāhmaṇa is a portion of Lord Visnu.” Another said, “I think He will fulfill the prediction that a brāhmaṇa will become the king of Gauḍa, for He has all the symptoms of a king.” In this way everyone spoke according to their understanding.

Seeing the Lord's effulgence, no one considered Him equal to an ordinary human being. Some people thought He was a portion of Viṣṇu, and some thought that the time had come for fulfillment of the prediction that a brāhmaṇa would become the king of Bengal. In other words, on seeing Him it appeared to people that He would in the future become king of Bengal, or in other words, the Lord of the Gaudiyas. This prediction could not prove otherwise.

TEXT 271
adhyāpaka-prati saba kaṭāksā kariyā
vyākhya kare prabhu gangā-samīpe vasiyā

Meanwhile, the Lord pointed out faults in the other teachers as He engaged in explaining the scriptures on the bank of the Ganges.

TEXT 272
‘haya’ vyākhya ’naya’ kare ’naya’ kare ’haya’
sakala khandiyā, seṣe sakala sthāpayā

Nimāi established correct statements as incorrect and incorrect statements as correct. Then, after refuting all other explanations, He again established the proper meaning with new explanations.

Sri Gaurasundara began to exhibit such ingenious scholastic pastimes that He easily refuted the challenges of all ordinary people and established His own conclusions. He would first refute a challenge and then reestablish it by His own ingenuity.

TEXT 273
prabhu bole,—“tā're āmi bali ye ’pandita’
eka-bāra vyākhyā kare āmāra sahita

The Lord said, “I consider a person learned if he is able to discuss with Me.

TEXT 274
sei vyākhyā vyākhyāna kariyā āra-bāra
āmā’ prabodhibe,—hena śakti āche kā’ra?”

“Who has the power to refute Me by establishing a different explanation?”

TEXT 275
ei-mata īśvara vyañjena ahaṅkāra
sarva-garva cūrṇa haya śuniṁa sabāra

As the Supreme Lord exhibited His pride in this way, He smashed the pride of all others.
The words vyañjena ahaṅkāra mean “manifesting pride.”

TEXT 276
kata vā prabhura śisya, tā'ra anta nāi
kata vā maṇḍalī hai’ pade ṭhāṇi ṭhāṇi

The Lord had innumerable students, who studied in groups under His direction.

TEXT 277
prati-dina daśa biṣa brāhmaṇa-kumāra
āsiyā prabhura pā’ya kare namaskāra

Every day ten or twenty brāhmaṇa boys came to offer obeisances to the Lord.

TEXT 278
“pandita, āmarā padibāna tomā’ sthāne
kichu jāṇi,—hena kṛpā karibā āpane”

They would say, “O Pandita, we wish to study with You. Please be merciful, so that we may learn something.”

TEXT 279
“bhāla bhāla”,—hāsi prabhu bolena vacana
ei-mata prati-dina bāde sisya-gana

The Lord smiled and said, “Good. Good.” Thus the number of His students
increased day by day.

**TEXT 280**

gangā-tīre śisya-sānge mandalā kariyā
vaikuṇṭhara cūdāmani āchena vasiyā\n
The Lord of Vaikuṇṭha would sit amidst the circle of His students on the bank of the Ganges.

**TEXT 281**
catur-dike dekhe saba bhāgyavanta loka
sarva-navadvīpa prabhū-prabhāve aṣoka

Fortunate people watched from all sides, and by the influence of the Lord the entire city of Navadvīpa became free from lamentation.

**TEXT 282**
se ānanda ye-ye-bhāgyavanta dekhileka
kon jana āche,—tā'ra bhāgya balibeka?

Who can calculate the good fortune of the pious souls who saw those pastimes?

**TEXT 283**
se ānanda dekhileka ye sukṛti jana
tā'ne dekhile o, khanḍe samsāra-bandhana

Just by seeing a pious soul who has seen those pastimes one is freed from material bondage.

The transcendental Vaikuṇṭha pastimes of Śrī Gaurasundara are so ecstatic that if one sees a person who sees such pastimes, one is freed from attachment to material existence.

**TEXT 284**
haila pāpiṣṭha-janma, nā haila takhane!
hailāna vañcita se-sukha-daraśane!

My sinful birth did not take place at that time! Therefore I was cheated from seeing those pastimes!

The author, who is the incarnation of Śrī Vyāsa, the spiritual master of the entire world, and a Vaishnava ācārya, is teaching the example of humility by lamenting in the following way: “Alas! Such an unfortunate birth as mine did not take place during the transcendental pastimes of Śrī Gaurasundara, so I was not fortunate
enough to see those ecstatic pastimes!” Materialist persons take birth in order to enjoy the fruits of their respective past misdeeds, but if such births take place during the manifest pastimes of the Lord, they become glorious by seeing those pastimes though they have taken abominable births.

TEXT 285

tathāpiha ei kṛpā kara gauracandra!
se-līlā-smṛti mora hauka janma janma

Still, O Gauracandra, please be merciful to me so that I may remember those pastimes birth after birth.

“Since I could not take birth during the manifest pastimes of Gaura, my only prayer at the feet of the Lord is that in all of my future births His pastimes may ever remain present in my mind and thus awaken my good fortune.”

TEXT 286

sa-pārśade tumi nityānanda yathā-yathā
lilā kara',—mui yena bhṛtya hana tathā

Wherever You and Nityānanda perform pastimes with Your associates, may I be present there as a servant.

“Wherever the pastimes of Śrī Gaura-Nityānanda and Their associate devotees are manifest, may I receive the opportunity to serve them at all those places, life after life. This is my prayer at the lotus feet of Śrī Gaurasundara.”

TEXT 287

śrī kṛṣna-caitanya nityānanda-cānda jāna
vṛndāvana dāsa tachu pada-yuge gāna

Accepting Śrī Caitanya and Nityānanda Prabhu as my life and soul, I, Vṛndāvana dāsa, sing the glories of Their lotus feet.

Thus ends this English translation of the Gauḍiya-bhāṣya commentary on Śrī Caitanya-bhāgavata, Adi-khaṇḍa, Chapter Twelve, entitled, “The Lord's wandering throughout Navadvīpa.”

Chapter Thirteen
Defeating Digvijayī

This chapter describes Nimāi's victory over and deliverance of Digvijayī Paṇḍita, who had received the favor of Sarasvatī and who was proud of his knowledge. When Nimāi Paṇḍita was residing in Navadvīpa as the crest-jewel of all teachers, a great Digvijayī Pandita who had received a benediction from Sarasvatī arrived there. The Digvijayī had already defeated in argument the learned scholars of all provinces, and after hearing that the scholars of Navadvīpa were famous for their learning throughout India, he proudly arrived in Navadvīpa in order to defeat the scholars there. Hearing about the arrival of the Digvijayī Pandita, the entire scholarly community of Navadvīpa became most restless and worried. When the
students of Nimāi Pāṇḍita gave Him this news. He told them, “The Supreme Lord and destroyer of everyone’s pride always destroys the pride of arrogant persons. Trees with fruits and persons with good qualities are always humble. Because great Digvijayī kings like Hāhāraya, Nahuṣa, Vena, Bāṇa, Narakā, and Rāvana were excessively intoxicated with pride, the Lord ultimately destroyed their pride. Therefore the Lord will soon destroy the pride of this Digvijayī who has come to Navadvīpa.” After speaking in this way, the Lord sat on the bank of the Ganges that evening and began to contemplate how to conquer this Digvijayī. At that time, as the full moon shone in the sky, the Digvijayī arrived before the Lord and was informed by the students about the identity of the wonderfully effulgent Nimāi Pāṇḍita. The Lord first exchanged a few words with the Digvijayī and then respectfully and tactfully requested him to describe the glories of the Ganges. Thereupon the Digvijayī began to quickly and incessantly compose and recite verses in glorification of Gaṅgādevī like the rumbling of hundreds of clouds. Everyone there was struck with wonder on seeing the amazing poetic ability of the great Digvijayī. When the Digvijayī stopped after incessantly reciting verses for three hours, the Lord requested him to explain the verses. As soon as Digvijayī began to explain, the Lord pointed out innumerable faults in alankāra and other literary rules in the beginning, middle, and end of his description. The Digvijayī could not reply to any of the Lord’s challenges; all his ingenuity became overshadowed. When on seeing this, the Lord’s students were about to laugh, the Lord checked them and solaced the Digvijayī in various ways. He told the Digvijayī to go home, take rest, and, after studying further, return the next day. Being extremely embarrassed and saddened within, the Digvijayī began to think, “I have defeated even the extraordinary scholars of the six branches of philosophy, but due to providence I have finally been defeated by a young ordinary grammar teacher! How is it possible? It must be that I have committed some offense at the feet of Sarvēśvarī-devī.” Thinking in this way, he began to chant the Sarvaśvāti mantra and soon fell asleep. That very night, Sarvāśvāti appeared before Digvijayī Pāṇḍita and disclosed to him the real identity of Nimāi Pāṇḍita. She said, “Nimāi Pāṇḍita is not an ordinary worldly scholar. He is the omnipotent and original Supreme Personality of Godhead. Sarvāśvāti-devī is only a shadow of His internal potency. This Sarvāśvāti, who is the shadow of the internal potency of the Lord, is ashamed to stand before Nārāyaṇa, therefore she remains in the background.” Devī further told the Digvijayī Pāṇḍita that he had now actually achieved the fruit of his worship, because he had the good fortune of seeing the Lord of innumerable universes. Then, after instructing the Digvijayī to quickly go to the Lord and surrender at His lotus feet, she disappeared. When the Digvijayī awoke from his sleep, he immediately went to the Lord and informed Him with faltering words of the details of his dream and the instructions of Sarvāśvāti-devī. The Lord, who is the master of Sarvāśvāti, also instructed Digvijayī about the superiority of spiritual knowledge, which is favorable for worshiping the Supreme Lord, and the abomination of material knowledge, which is the source of false pride and domination. The Lord said, “The fruit of cultivating knowledge is to fix the mind at the lotus feet of Kṛṣṇa, and devotion to Viṣṇu, or spiritual knowledge, is the only truth and desirable object.” After speaking these words of instruction, the Lord particularly forbade Digvijayī from revealing to anyone the truths that he had heard from Sarvāśvāti, which are confidential to even the Vedas. By the mercy of the
Lord, devotion, detachment, and spiritual knowledge simultaneously manifest in the body of Digvijay Pandita and, being fully satisfied by achieving pure devotional service, he became trnad api sunica—“more humble than a straw in the street.” While describing the nature of Gaura's mercy, the author has written, “Even a most proud person becomes extremely humble by the mercy of Gaura. Even persons who are intoxicated with pride due to material wealth give up royal happiness to live in the forest and worship Hari. If the most alluring objects desired by materialistic persons are abundantly available to persons who have received the mercy of the Lord, they can easily abandon them. What to speak of royal happiness, the devotees of Krṣna consider even the happiness of liberation as insignificant.” When the scholars of Navadvipa saw the wonderful prowess of Nimai Pandita and His victory over the Digvijay in this way, they desired to confer on Him the title of Bādisimha, and thus His matchless glories were declared.

TEXT 1

jaya jaya dvija-kula-dipa gauracandra
jaya jaya bhakta-gosṭhi-hṛdaya-ānanda

All glories to Śrī Gauracandra, the shining light of the family of brāhmaṇas. All glories to the Lord, who increases the happiness in the hearts of His devotees.

TEXT 2

jaya jaya dvāra-pāla-govindera nātha
jiva-prati kara, prabhu, subha-dṛṣṭi-pāta

All glories to the Lord of Govinda the doorkeeper. O Lord, please glance mercifully on the living entities.

TEXT 3

jaya adhyāpaka-siroratna vipra-ṛaja
jaya jaya caitanyera bhakata-samāja

All glories to the crest jewel of teachers and the king of brāhmaṇas. All glories to the devotees of Lord Caitanya.

TEXT 4

hena-mate vidyā-rase śri-vaikuṇṭha-nātha
vaiśena sabāra kari' vidyā-garva-pāta

In this way the Lord of Vaikuṇṭha enjoyed His scholastic pastimes by vanquishing the scholars' pride.

TEXT 5

yadyapiha navadvipe pandita samāja
koty-arbuda adhyàpaka nànà-sàstra-ràja

Navadvipa was full of millions of learned scholars, each of whom had mastered various scriptures.

The phrase nànà-sàstra-ràja, if taken as an adjective for the teachers, means that they had mastered various scriptures, in other words, they had complete knowledge of all scriptures; and if taken as a noun, refers to various principle scriptures.

TEXT 6

bhàttràcàrya, cakravartî, mîsra và àcàrya
adhyàpanà vinà kà'ro àra nàhi kàrya

Bhàttràcàryas, Cakravartîs, Mîstras, and Àcàryas had no occupation other than teaching.

TEXT 7

yadýapiha sabei svatantra, sabâra jaya
sàstra-carçà haìle brahmàreha nàhi saya

These scholars were all independent and so victorious in debating scriptures that they disregarded persons as learned as Lord Brahmà.

Everyone put forward their independent opinions and endeavored to defeat others. They had no patience to hear the opinion of others in scriptural topics and even disregarded the conclusions of scholars who were as learned as Lord Brahmà. They tried to defeat the most respectable scholars through their arguments.

TEXT 8

prabhu yàta niravadhì àksepa kàrena
paramparà, sàkṣàteha sabei ñunena

The Lord constantly rebuked these scholars, who had to directly or indirectly hear those taunts.

TEXT 9

tathàpiha hena jana nàhi prabhu-prati
dvìrûkta karite kà'ro nàhi sakti kati

Nevertheless, not one of them was able to counter the Lord's challenges.

TEXT 10

hena se sàdhvasa janme prabhure dekhiyà
sabei yàyena ëka-dike namra haiyà
They were so frightened on seeing the Lord that they would humbly try to avoid Him.

The word sādhvāsa means “awe and reverence,” “panic,” “fear,” or “suspicion.”

TEXT 11

yadi vā kāhāre prabhu kareṇa sambhāṣa
sei-jana haya yena ati bāda dāsa

Whoever the Lord spoke with would become His staunch follower.
Whenever the Lord addressed someone, that person felt particularly honored and he would thus desire to serve the Lord.

TEXT 12

prabhura pāṇḍītya-buddhi śiśu-kāla haite
sabei jānena gāṅgā-tire bhāla-mate

Everyone on the banks of the Ganges knew well that the Lord was most intelligent from His very childhood.

TEXT 13

kona-rūpe keha prabodhite nāhi pāre
ihā o sabāra citte jāgaye antare

Within their hearts they knew that the Lord could not be defeated in argument.

TEXT 14

prabhu dekhi' svabhāvei janmaye sādhvāsa
ataeva prabhu dekhi' sabe haya vaśa

Therefore they naturally became frightened when they saw the Lord, and they were obliged to accept subordination to Him.

TEXT 15

tathāpiha hena tā'na māyāra badāi
bhujhibāre pāre tā'ne,—hena jana nāi

Nevertheless, the influence of the illusory energy is such that no one was able to recognize Him.

TEXT 16

tenho yadi nā kareṇa āpanā' vidita
No one can possibly recognize the Lord unless and until He reveals Himself.

The Lord is eternally merciful to the living entities in every respect, yet due to the influence of His illusory energy everyone remained ignorant of His identity.

In this way Gauracandra bewildered everyone as He enjoyed His scholastic pastimes in Navadvipa.

In the meantime a proud champion of learning arrived in Navadvipa.

Some people say that mahā-digvijayī refers to Keśava Kāśmirī, or Keśava Bhaṭṭa, the disciple of Gāṅgalya Bhaṭṭa of the Nimbārka-sampradāya. In consideration of the time factor, there is a difference of opinion in this regard. In his Dig-darśini commentary on the Hari-bhakti-vilāsa, Śrīmad Gopāla Bhaṭṭa Gosvāmī Prabhu has quoted many verses from Keśava Bhaṭṭa's Krama-dīpikā as evidence. Later on, this Keśava Bhaṭṭa was accepted as an ācārya in the disciplic succession of the Nimbārka-sampradāya. If Keśava Bhaṭṭa, the author of Krama-dīpikā, was accepted in the disciplic succession of the Nimbārka-sampradāya, however, then the author of Śrī Hari-bhakti-vilāsa would have mentioned it in his writing.

He was a staunch devotee of goddess Sarasvatī; by chanting her mantra he had won her favor.
Sarasvatī is the personification of devotional service to Lord Viṣṇu. Being nondifferent from Lakṣmī, she eternally resides on the chest of Lord Viṣṇu. She is the mother of the universe.

Ramā refers to Śri-śakti, or Lakṣmī, who resides on the chest of Viṣṇu. Sarasvatī is the personification of devotional service, or Bhu-śakti. She is the consort of the holy name of the Lord. The phrase jagan-mātā refers to Viṣṇu's Nilā, Lilā, and Durgā śaktis. Although the features of Ramā, Sarasvatī, and Durgā are different, they are all actually nondifferent from Śri Nārāyaṇi, or Lakṣmī, the internal potency of Śri Nārāyaṇa. They are all personifications of Lord Viṣṇu's service. Since they are all principal āsraya-vigrahas, they are the mothers of the universe.

TEXT 22

bhāgya-vaṣe brāhmaṇera prayākṣa hailā
'tribhuvana digvijayi' kari' vara dilā

Due to the brāhmaṇa's great fortune, she appeared before him and blessed him to conquer the three worlds.

Spiritual knowledge, or Sarasvatī, hides her real identity from those who are proud, foolish, attached to material enjoyment, and absorbed in the false ego of thinking themselves the doers; and in her shadow form of Duṣṭā Sarasvatī, she deceives them by awarding them benedictions. Though such puffed-up people who receive her benedictions are able to conquer the three worlds, they are eligible for being totally defeated by the Supreme Lord, who is the ultimate giver of all benedictions. Sarasvatī-devī never desires that her worshipable Lord may be defeated, so she deceives the conditioned souls who are bewildered by māyā from chanting the glories of the Lord's holy names. When Śuddhā Sarasvatī-devī sees that her worshiper is not inclined towards the service of the Supreme Lord, she bewilders him with material knowledge, which is her shadow form.

TEXT 23

yān'ra drṣṭi-pāta-mātre haya viṣṇu-bhakti
'digvijayi'-vara vā tāhāna kon sakti?

What is the difficulty for her to bless one to become a champion of learning when simply by her merciful glance one achieves devotional service to Lord Viṣṇu?

When by the nonduplicitous merciful glance of Śuddhā Sarasvatī-devī one achieves the highest benediction of devotion to Lord Viṣṇu, then it is easy and extremely insignificant for her to award the people of this world benedictions like becoming a Digvijayī.

TEXT 24

pāi sarsvatira sākṣāte vara-dāna
samsāra jiniyā vipra bule sthāne-sthāna
After directly receiving the benediction of goddess Sarasvati, the brāhmaṇa traveled from province to province, defeating the local scholars wherever he went.

**TEXT 25**

sarva-śāstra jihvāya āise nirantara
hena nāhi jagate, ye dibeka uttara

All the scriptures resided on the tip of his tongue. There was no one in the world who could answer his challenge.

**TEXT 26**

yā'ra kakṣā-ātra nāhi bujhe kona-jane
digvijayi hai' bule sarva sthāne-sthāne

Many scholars were not even able to understand his questions, so he easily conquered the scholars wherever he went.

**TEXT 27**

śunilena baḍa navadvipera mahimā
pandita-samāja yata, tā'ra nāhi simā

He then heard about the glories of Navadvipa, wherein endless learned scholars resided.

**TEXT 28**

parama-samṛddha aśva-gaja-yukta hai'
sabā' jini' navadvipe gelā digvijayi

Thus after conquering all other provinces, the champion scholar came to Navadvipa along with his opulent entourage, which included horses and elephants.

**TEXT 29**

prati ghare ghare prati pandita-sabhāya
mahā-dhvani upajīla sarva-nadiyāya

As a result, a loud commotion arose in every house and every assembly of learned scholars in Nadia.

**TEXT 30**

“sarva-rājya-deśa jini' jaya-patra lai'
navadvipe âsiyâche eka digvijayi

People everywhere were heard saying, “A champion scholar has come to Navadvipa with a certificate of victory from scholars all over the country.

The word jaya-patra refers to a certificate of conquest that a party who has lost in a battle of arguments or test of scholarship awards to the victorious party. This is proof of the winning party's superior scholarship.

TEXT 31

sarasvatîra vara-putra 'sunî' sarva-jane
paṇḍita sabâra baḍa cintâ haila mane

When all the learned scholars of Navadvipa heard that he was favored by Sarasvati, they began to worry.

TEXT 32

"jambudvipe yata âche panditera sthâna
sabâ jini' navadvipa jagate vâkhâna"

“Of all places of learning throughout Jambudvîpa, Navadvipa surpasses all.

Jambudvîpa, in which India is situated, is one of the seven islands. By her own glories, Navadvîpa was the most famous and celebrated of all places adorned with intelligent people in India.

TEXT 33

hena-sthâna digvijayi yâibe jiniñâ
samsâre ei apratisṭhâ ghusibe suniñâ

“If this Digvijayî is victorious in such a place as this, then scholars all over the world will condemn us.

TEXT 34

yujhite vâ kâ'ra sakti âche tâ’na sane?
sarasvati vara yân're dilena âpane?

“Yet who has the ability to debate with one who has received the blessings of Sarasvati?

TEXT 35

sarasvati vaktâ yân'ra jihvâya âpane
manusye ki vâde kabhu pâre tâ'na sane?

“Since Sarasvâtî resides on his tongue, how can a human being debate with
him?”

TEXT 36

sahasra sahasra mahā-mahā-bhaṭṭācārya
sabei cintena mane, chāḍi′ sarva kārya

Thousands of great Bhaṭṭācāryas left their duties out of anxiety.

TEXT 37

catur-dike sabei karena kolāhala  
“bujhībāna ei-bāra yata vidyābala”

All over Navadvipa people were heard saying, “Now we'll understand the power of our knowledge.”

TEXT 38

e-saba vṛttānta yata paḍuyāra gane
kahilena nija-guru gaurāṅgera sthâne

The students went and informed their teacher, Gaurāṅga, of all these incidents.

TEXT 39

“eka digvijayī sarasvatī vaśa kari′
sarvatra jiniyā bule jaya-patra dhari′

“A Digvijayī who has been blessed by Sarasvatī and who has conquered scholars throughout the world has come with his certificate of victory.

TEXT 40

hasti, ghodā, dolā, loka, aneka samhati
sampratī āsiyā hailā navadvipe sthiti

“He has arrived in Navadvipa surrounded by elephants, horses, palanquins, and many followers.

TEXT 41

navadvipe āpanāra pratidvandvi cāya
nahe jaya-patra māge sakala-sabhāya”

“He has come to Navadvipa seeking an opponent. Otherwise he demands a certificate of victory from the scholars of Navadvipa.”
After arriving in Navadvipa, Digvijayî Pandita searched for a suitable opponent from the rival camp. If there was no suitable scholar in Navadvipa able to debate with him, then the Digvijayî demanded that the scholars issue him a certificate stating that all the scholars of Navadvipa had been defeated by him.

**TEXT 42**

\[ śuni śisyā-ganera vacana gauramani \\
ḥāsiyā kāhite lāgilena tattva-vānī \]

Hearing the words of His students, the jewel-like Gaurāṅga smiled and began to describe the nature of the Supreme Lord.

**TEXT 43**

\[ “śuna, bhāi saba, ei kahi tattva-kathā \\
ahankāra nā sahena iśvara sarvathā “ \]

“Listen, dear brothers. The Supreme Lord never tolerates false pride.

Hearing about Digvijayî's bragging from the Navadvipa students, who were afraid of their imminent defeat, Śrī Gaurasundara solaced them by describing the nature, or truth, of the Supreme Lord as follows: “The Supreme Lord, who is the controller of māyā, completely destroys the false ego of proud persons who are controlled by māyā—that is, He destroys the pride of proud persons—and does not assist them in maintaining their pride in any way. As stated in the Śrīmad Bhāgavatam (10.14.20): “O supreme creator and master, You defeat the false pride of the faithless demons and show mercy to Your saintly devotees.”

**TEXT 44**

\[ ye-ye-gune matta hai' kare ahankāra \\
avasya iśvara tāhā kareṇa samhāra \]

“Whenever the Lord sees someone proud of some personal quality, He certainly removes the cause of that pride.

Three modes of material nature are present in this material kingdom. The three modes keep their identities intact by remaining distinct while mixing with the other modes. When the modes of passion and ignorance are subdued by the mode of goodness, a living entity becomes situated in the mode of goodness. But even in such a mode of goodness, a specific relationship with the modes of passion and ignorance still remains. When the specific relationship with both passion and ignorance is completely absent in the mode of goodness, it is called viśuddha-sattva or nirguna—pure goodness or transcendence. In order to manifest His Vaikuntha pastimes by bringing into equilibrium the ever-conflicting three modes of nature, under whose control intoxicated egoistic persons exhibit their pride, the Supreme Lord removes the opposing nature of the modes and establishes them on the platform of transcendence. The false ego born of the modes of nature is agitated by time, in other words, the concepts of “I” and “mine,” which are born from the modes, are found within the time factor and are destroyed in due course of time.
Therefore the relationship of the living entities with the modes of nature is only temporary, not eternal. The three states of birth, maintenance, and death, which are born of the modes of nature, are not eternal. Therefore they are ephemeral. Activities performed with aversion to the Lord by living entities who consider themselves the doers are inferior, while activities performed as service by living entities who consider themselves servants of the Lord are superior or eternal.

TEXT 45

phalavanta vrksa agra gunavanta jana
‘namratā’ se tāhāra svabhāva anukṣana

“The nature of both the tree laden with fruit and the man decorated with good qualities is that they bow down with humility.

Just as a tree bends down with a burden of fruits, persons who are in the mode of goodness exhibit humility as a result of their good qualities. Persons who are averse to the purport of statements like “a little education is dangerous,” “a small fish jumps too much,” and “a castor oil plant grows like a tree” praise their own small achievements due to material destitution and thus become reluctant to display humility before others. That is why Śrī Gaurasundara has taught for the benefit of people in general that only those persons who consider themselves lower than the straw in the street are always eligible to serve the Supreme Lord by chanting the holy name of Hari. The living entities possess minute quantities of the Lord's nature. In the Bhagavad-gītā the living entities are described as parā prakṛti, or superior nature. While exhibiting pastimes as the spiritual master for the entire world and while describing the nature of the living entities who possess saintly qualities, Śrī Gaurasundara has described the ideal example of actual humility.

TEXT 46

haihaya, nahuṣa, vena, bāna, naraṇa, rāvana
mahā-digvijayi śuniyācha ye ye-jana

“You must have heard of the great Digvijayis of the past like Haihaya, Nahuṣa, Vena, Bāna, Naraka, and Rāvana.

Haihaya, or Kārtavīryārjuna, was the King of Māhismatipura. He received one thousand arms by the blessing of Lord Dattātreya and was killed by the hands of Lord Paraśurāma. A description of these incidents is found in the Śrīmad Bhāgavatam (9.15.17-35), the Mahābhārata (Tīrtha-yātrā-parva of the Vana-parva 115.10-18 and 116.19-24), the Hari-vāṁśa (1.33), the Vāyu Purāṇa (Chapter 94), the Matsya Purāṇa (Chapter 43) and the Mārkandeya Purāṇa (Chapter 16). Nahuṣa was born in the womb of Svarbhānavī by Áyu, who was the son of Puruvā, the saintly king of the dynasty of the moon-god. He was the father of Mahārāja Yayāti. A description of Nahuṣa’s becoming intoxicated by opulence, illusioned, and falldown is described in the Mahābhārata (Ājagara-parva of the Vana-parva, 280.11-14, 181.30-37 and Udyoga-parva 11.10-24, Chapter 12, and Chapter 17), the Hari-vāṁśa (1.28), the Vāyu Purāṇa (Chapter 92), and the Brahma Purāṇa (Chapter 11).
Vena was the ghostly haunted, atheistic son of the saintly King Aṅga. A
description of his atheism born of self-worship, his immediate destruction by the
curse of brāhmaṇas who observed his cruelty towards other living entities, and the
appearance of Mahārāja Prthu from the churning of his arms is found in the
Śrīmad Bhāgavatam (4.13.39-49 and 4.14.1-46). Vena was averse to serving the
Lord through lust, fear, envy, familial relationship, affection, or devotion and
averse to the strong favorable cultivation of Krṣṇa consciousness, so as a result of
his heinous sins he fell into the darkest region of hell forever. That is why there
was no hope for his deliverance. The saintly King Yudhiṣṭhira spoke to Śrī Nārada
Muni in the Śrīmad Bhāgavatam (7.1.32) as follows:

katamo 'pi na venah syāt
pañcānām puruṣam prati
tasmāt kenāpy upāyena
manah krṣṇe nivesayet

“Somehow or other, one must consider the form of Krṣṇa very seriously. Then, by
one of the five different processes mentioned above, one can return home, back to
Godhead. Atheists like King Vena, however, being unable to think of Krṣṇa’s form
in any of these five ways, cannot attain salvation. Therefore, one must somehow
think of Krṣṇa, whether in a friendly way or inimically.”

The hundred-armed Bāṇa was a dear servant of Rudra and son of Mahārāja Bali,
the king of the demons. His other name is Mahākāla. A description of Bāṇa and the
vanquishment of his pride by Krṣṇa is found in the Tenth Canto of Śrīmad
Bhāgavatam, Chapters 62 and 63, and in the Hari-vamsa (2.1.18).

Naraka was a great demon born in the womb of Bhumi, mother earth, by the touch
of Varāhadeva. His death at the hands of Krṣṇa is described in the Śrīmad
Bhāgavatam (10.59.1-22), in the Hari-vamsa (2.63), and in the Viṣṇu Purāṇa
(5.29).

Rāvana’s birth, austerities, and pride resulting from victories in battle by the
influence of a benediction are described in the Rāmāyana (Uttara-kānda, Chapters
9-39). Descriptions of his anger on hearing news of the death of Khara and Dūṣāna
at the hands of Śrī Rāma and the incidents beginning with his kidnapping of māyā
Sītā up to his death are found in the Rāmāyana (Aranya-kānda, Chapters 31-56,
Sundara-kānda, Chapters 4-22, Lankā-kānda, Chapters 6-16, 26-31, 40, 59, 62, 63,
93, 96, 101, 103, and 111), in the Mahābhārata (Draupadi-harana-parva within the
Vana-parva, Chapters 274, 277, 280, 284, and 289), and in the Śrīmad Bhāgavatam,
Ninth Canto, Chapter 10.

The word mahā-digvijayi refers to brāhmaṇas who conquer the eight directions on
the strength of their knowledge, ksatriyas who conquer the eight directions in
battle on the strength of their arms, and vaiśyas who conquer the eight directions
on the strength of their wealth, earned through farming and trade.

TEXT 47

bujha dekhi, kā’ra garva cūrṇa nāhi haya?
sarvatḥ iśvara ahankāra nāhi saya

“Try to think, whose pride was not smashed? The Supreme Lord never
tolerates anyone’s false ego.”
TEXT 48

eteke tāhāra yata vidyā-ahankāra
dekhibe ethāi saba haibe samhāra’

“Therefore you will see this Digvijayi’s scholastic pride vanquished here in Navadvīpa.”

TEXT 49

eta bali’ hāsi’ prabhu śīsyā-gana-sange
sandhyā-kāle gāṅga-tīre āilena range

After saying this, Nimāi smiled. Then in the evening He took His students to the bank of the Ganges.

TEXT 50

gaṅgā-jala sparsa kari’, gaṅgā namaskari’
vasilena śīsyā-sange gaurāṅga śri-hari

After sprinkling some Ganges water on His head and offering obeisances, Lord Gaurāṅga sat down on the bank with His students.

TEXT 51

aneka māndali hai’ sarva-śīya-gaṇa
vasilena catur-dike parama-śobhāna

As the students sat around the Lord in various groups, it created an unprecedented scene.

TEXT 52

dharma-kathā, sāstra-kathā aśesa kautuke
gaṅgā-tīre vasiyā āchena prabhu sukhe

The Lord jubilantly engaged in discussing varnāśrama-dharma and scriptural topics on the bank of the Ganges.

The word dharma-kathā refers to ordinary varnāśrama topics, which are accessible to the senses.
There is a dearth of spiritual knowledge in this world, therefore instructions for removing the living entities’ darkness of ignorance by administering topics of transcendental knowledge are called sāstra-kathā.

TEXT 53

kāhare na kahi’ mane bhāvena iṣvare
“digvíjáyi jinibāna kemana prakāre?”

Though He did not say anything, the Lord thought, “How shall I defeat this Digvíjáyi?

TEXT 54

e viprera haiyāche mahā-ahankāra
‘jagate mahāra pratidvandvi nāhi āra’

“This brāhmaṇa has become most proud, because he thinks there is no one in the world to oppose him.

TEXT 55

sabhā-madhye jaya yadi kariye ihāre
mṛta-tulya haibeka samsāra-bhitare

“If I defeat him in an assembly, it would be equal to death for him.

TEXT 56

viprere lāghava karibeka sarva-loke
luṭibe sarvasva, vipra maribeka soke

“Everyone would belittle him, they would plunder his belongings, and he would die in lamentation.

The Lord is the perfect example of proper conduct and is always respectful to the people of this world, therefore He began to contemplate how miserable the world-renowned scholar Digvíjáyi would become when defeated. He thought, “If I defeated the conceited Digvíjáyi in public, he would feel great misery at heart. Moreover, if he were defeated, he would be finished. He would certainly be harassed, all his wealth, elephants, horses and other possessions would be forcibly taken away by others, and the brāhmaṇa would merge in lamentation. Keeping all these considerations in mind, I will have to defeat the Digvíjáyi in a secluded place.”

The word lāghava (used as an adjective in ancient Bengali, it is presently not used) means “neglected,” “insulted,” “harassed,” “hated,” “insignificant,” “fallen,” “devoid of heaviness or existence,” “useless,” “liquid,” and “light.”

TEXT 57

duhkha nā pāibe vipra, garva haibe kṣaya
virale se karibāna digvíjāyi jaya

“Therefore I will defeat him in a private place, so that his pride will be destroyed but he won’t be hurt.”
While the Lord was thinking in this way, night fell and the Digvijayi arrived at that spot.

It was a clear full moon night, and the Ganges looked most enchanting. As the Lord sat with His students, His attractive form was unmatched throughout innumerable universes.

Another reading of verse 59 is hari bali' gorâ nàce bâhu tuli', jagamana bândhala karuna bola bali'—“Gaura danced with His arms raised while chanting ‘Hari bol!’ By His merciful chanting, He captured the minds of everyone.” Though this verse is found in some editions, it is inappropriate at this juncture because it is inconsistent with the meaning of verses 52 and 68 of this chapter.

A smile decorated the Lord's moonlike face, and His beautiful eyes showered merciful glances.

His teeth defeated the luster of a string of pearls, and His reddish lips resembled the color of the rising sun. He was full of compassion, and all the limbs of His body were delicate.

His head was adorned with beautiful curly black hair. His dress was divine, His neck resembled that of a lion, and His shoulders were like those of an
elephant.

The word vilākṣana means “extraordinary” or “spiritual.”

TEXT 64

suprakāṇḍa śrī-vigraha, sundara hṛdaya
yajña-sūtra-rūpe tanhi ananta-vijaya

His body was very large, and His attractive chest was adorned by Lord Ananta in the form of a brāhmaṇa thread.

Śrī Anantadeva adorns the body of Śrī Nārāyaṇa as the sacred thread, one of the ten forms in which serves the Lord.

TEXT 65

śrī-lālāte urddhya-sutilaka manohara
ājānu-lambīta dui śrī-bhuja sundara

An enchanting mark of tilaka decorated His forehead, and His beautiful arms reached to His knees.

TEXT 66

yoga-patīta-chānde vastra kariyā bandana
vāma-āru-mājhe-thui' daksiṇa carana

The Lord wore His cloth like a sannyāsī, and He sat with His right foot on His left thigh.

TEXT 67

karite āchena prabhu sāstrera vyākhyāna
‘haya’ ‘naya’ kare, ‘naya’ kareṇa pramāṇa

As the Lord explained the scriptures, He established correct statements as incorrect and incorrect statements as correct.

TEXT 68

aneka maṇḍalī hai’ sarva-sisya-gaṇa
catur-diḳe vasiyā āchena suṣobhana

All of His students sitting around Him in groups created an enchanting scene.

TEXT 69

apūrva dekhila digvijayī suvismita
mane bhāve,—“ei būjhi nimāi pāṇḍita?”
Seeing that wonderful scene, Digvijayī was astonished and thought, “Is this Nimāi Paṇḍita?”

TEXT 70

alaksite sei sthāne thāki' digvijayī prabhura saundarya ca'he eka-drṣṭi hai'

Digvijayī remained incognito as he gazed steadily on the Lord's beautiful form.

TEXT 71

śisya-sthāne jijñāsilā,—“ki nāma ihāna?” śisya bole,—“nimāi paṇḍita khyāti yā'na”

He then asked a student, “What is His name?” and the student replied, “He is the famous Nimāi Pandita.”

TEXT 72

tabe gangā namaskari' sei vipra-vara āilena īśvarera sahāra bhitarā

The best of the brāhmaṇas then offered his obeisances to the Ganges and entered the Lord's assembly.

TEXT 73

tā'ne dekhi' prabhu kichu iṣat hāsiyā vasite balīlā ati ādara kariyā

Seeing him, the Lord slightly smiled as He offered him a seat with great respect.

TEXT 74

parama-nihśanka sei, digvijayī āra tabu prabhu dekhlā sādhvasa haila tā'na'ra

Although the Digvijayī was very brave by nature and a champion of learning besides, he was nevertheless frightened on seeing the Lord.

TEXT 75

īśvara-svabhāva-śakti ei-mata haya dekhitei mātra tā'ne, sādhvasa janmaya

The power of the Supreme Lord’s natural characteristic is such that the very
sight of Him produces fear.

Another reading of this verse is danda dekhite ki bāhu kakhana uṭhaya?—“Will one raise his hand when he sees a stick?” In other words, if one sees a stick in the hands of his opponent he will never attack him simply on the strength of his arms. Similarly, Gaura-Nrāyana, who is the Lord of lords and the chastiser of everyone, has such potency, or such opulence, that none of His controlled subjects are able to transgress or surpass Him. The purport is that the Digvijayī, who is like a well of limited knowledge, did not dare to challenge Gaurasundara, who is the ocean of unlimited knowledge, but rather became completely frightened.

TEXT 76

sāta pāṁca kathā prabhu kahi’ vipra-sānge
jijhāste tān’re kichū ārambhilā range

After exchanging a few words of introduction, the Lord began to sportingly inquire from him.

TEXT 77-80

prabhu kahe,—“tomāra kavitvera nahi śīmā
hena nāhi, yāhā tumī nā kara’ varṇanā
gangāra mahimā kichū karaha pathana
śuniyā sabāra hauka pāpa-vimocana

śuni’ sei digvijayī prabhura vacana
sei-kṣane karibāre lāgilā varnana
druta ye lāgilā vipra karite varnānā
kata-rūpe bole, tāra ke karibe śīmā?

The Lord said, “There is no limit to your poetic ability. There is nothing that you are unable to describe. Please recite some of the glories of the Ganges, for by hearing such glories everyone's sins are destroyed.” Hearing the Lord's request, the Digvijayī immediately began to describe the glories of the Ganges. Who can fathom the countless verses that the brāhmaṇa so quickly recited?

For an explanation, one should see Caitanya-caritāmṛta (Ādi 16.34-36).

TEXT 81

kata megha, śunī, yena karaye garjana
ei-mata kavitvera gāṁbhṛtya-pathana

The Digvijayī's recitation was like the deep rumbling of clouds.

TEXT 82

jihvāya āpanī sarasvatī-adhiśṭhāna
ye bolaye, se-i haya atyanta-pramâna

Since Sarasvatî personally resided on the tongue of Digvijayî, whatever he spoke was authorized.

The words atyanta-pramâna mean “most authentic,” “reasonable,” and “trustworthy or certain.”

TEXT 83

manuśyera śaktye tāhā dūśibeka ke?
henā vidyāvanta nāhi,—bujiheka ye

No human being had the ability to refute his speech, for no scholar could even understand him.

TEXT 84

sahasra-sahasra yata prabhura śisya-gana
avāk hailā sabe sunīnā varnana

The Lord’s thousands of students all became speechless on hearing those descriptions.

TEXT 85

“rāma rāma adhutâ!” smarena śisya-gana
“manuśyera e-mata ki sphuraye kathana?”

“Rāma! Rāma! How wonderful!” they marveled. “Can an ordinary human being speak like this?”

TEXT 86

jagate adhuta yata śabda-alankāra
sei bai kavitvera varnana nāhi āra

The most wonderful words and literary ornaments in the world were all used in the Digvijayî’s recitation.

TEXT 87

sarva-śāstre mahā-visārada ye-ye-jana
henā śabda tān’sabāra o bujhite visama

Even those who were fully conversant in the scriptures had great difficulty understanding his words.

TEXT 88
ei-mata prahara-khâneka digvijayî
adbhuta se pâda ye, tathâpi anta nai

The Digvijayî continually recited in this amazing way for three hours without coming to an end.

In the prayers composed and recited by Digvijayî, there were many astonishing and choice arrangements of words and beautiful metaphors. Therefore even the most learned scholars who were expert in the scriptures felt extreme difficulty in considering and relishing those verses.

TEXT 89
pådi' yadi digvijayî hailâ avasara
tabe hâsi' balîlena ârî-gaurasundara

When Digvijayî finally finished his recitation, Śrī Gaurasundara smiled and spoke.
The word avasara (an adjective) means “ceased” or “restrained.”

TEXT 90
“tomâra ye-sabdera granthana abhiprâya
tumi vine bujhâile, bujhâ nahi yâya

“The purport of your words are so exalted that unless you explain them no one can understand.
The words granthana abhiprâya mean “the purpose of composition.”

TEXT 91
eteke âpane kichu karaha vyâkhyâna
ye sabde ye bola tumi, sei supramâna”

“Therefore please explain a portion of your recitation, for whatever meaning is explained by you must be accepted.”

TEXT 92
śuniñâ prabhura vâkya sarva-manohara
vyâkhyâ karibâre lâgilena vipra-vara

Hearing the Lord’s enchanting words, the best of the brâhmanas began to explain.

TEXT 93
vyâkhyâ karilei mâtra prabhu sei-kâne
dâsilena âdi-madhya-ante tina sthâne
But as soon as he began to explain a verse, the Lord immediately pointed out faults in the beginning, middle, and end of the verse.

Digvijayi began to enthusiastically explain the following verse that he composed:

\[\text{mahattvam gangayah satatam idam abhati nitaran} \]
\[\text{yad es\textasciitilde{a} sri-vis\textasciitilde{n}os carana-kamalotpatti-subhag\textasciitilde{a}}\]
\[\text{dvitiya-sri-laks\textasciitilde{m}ir iva sura-narair arcy\textasciitilde{a}-caran\textasciitilde{a}}\]
\[\text{bhav\textasciitilde{a}-bhartur ya \textasciitilde{s}iras vibhavaty adbhuta-gun\textasciitilde{a}}\]

“The greatness of mother Ganges always brilliantly exists. She is the most fortunate because she emanated from the lotus feet of Sri Visnu, the Personality of Godhead. She is the second goddess of fortune, and therefore she is always worshiped both by demigods and by humanity. Endowed with all wonderful qualities, she flourishes on the head of Lord Siva.” See Caitanya-carit\textasciitilde{a}mrita (Adi 16.41 and 46).

TEXT 94

\[\text{prabhu bole,—“e sakala \textasciitilde{a}bda-al\textasciitilde{n}k\textasciitilde{a}ra}}\]
\[\text{s\textasciitilde{a}stra-mate sud\textasciitilde{a}ha haite vi\textasciitilde{s}ama ap\textasciitilde{a}ra}}\]

The Lord said, “According to the scriptures, all the words and literary ornaments that you have used are far from correct.

When Digvijayi began to explain the verse he had composed, the Lord pointed out metaphorical faults in the beginning, middle, and end of the verse. The expert combination of words and absence of metaphorical faults necessary in the composition of a verse were not found in the Digvijayi's verse. One should study the five faults and five qualities pointed out by the Lord in Digvijayi's verse, as found in the Caitanya-carit\textasciitilde{a}mrita (Adi 16.54-84). The second line of this verse indicates that even if one wanted to establish that the words and literary ornaments were used according to their respective literary rules, it would be extremely difficult to do so.

TEXT 95

\[\text{tumi v\textasciitilde{a} diy\textasciitilde{a}cha kon abhipr\textasciitilde{a}ya kari’}}\]
\[\text{bola dekhi??} \text{ kahilena gaur\textasciitilde{a}nga sri-hari}\]

“But please tell us, what was your intended meaning of these ornaments?” asked Lord Gaur\textasciitilde{a}nga.

TEXT 96

\[\text{eta bada sarasvat\textasciitilde{a}-putra digvijayi}}\]
\[\text{siddh\textasciitilde{n}ta n\textasciitilde{s}phure kichu, buddhi gela kahin}\]

Digvijayi, the great son of Sarasvat\textasciitilde{a}, was unable to properly explain, for his intelligence had left him.
The phrase buddhi gela kahiṅ indicates that his intelligence has gone somewhere, in other words, the Digvijayi's reasoning ability was lost or vanquished.

TEXT 97

sāta pāṅca bole vipra, prabodhite nāre
ye bole, tāi doṣe gaurāṅga-sundara

Whatever little attempt he made to defend himself was refuted by Lord Gaurasundara.

TEXT 98

sakala pratibhā palāila kon sthāne
āpane nā bujhe vipra, ki bole āpane

It appeared that the Digvijayi's intelligence had taken leave of him, for he didn't even know what he was saying.

TEXT 99

prabhu bole,—“e thākuka, pada kichu àsra”
padite o pūrva-mata sakti nāhi àsra

The Lord said, “Leave this verse and recite another,” but the Digvijayi was unable to recite like before.

TEXT 100

kon citra-tāhāna sammoha prabhu-sthāne?
vede o pāyena mohà yān'ra vidyamāne

It is not unusual that Digvijayi was bewildered in front of the Lord, because even the Vedas are bewildered in the presence of the Lord.

TEXT 101-102

āpane ananta, caturmukha, paṅcānana
yān'sabāra drṣṭye haya ananta bhuvana

tān'ra o pāyena mohà yān'ra vidyamāne
kon citra,—se viprera mohà prabhu-sthāne?

Lord Brahmā, Lord Ananta, and Lord Śiva create, maintain, and annihilate innumerable universes. When even they are bewildered before the Lord, then what is surprising if this brāhmaṇa was bewildered?

The bewilderment of Lord Anantadeva by Lord Gaura-Nārāyaṇa is described in the Śrīmad Bhāgavatam (2.7.41) in the following words spoken by Brahmā to Nārada: “Neither I nor all the sages born before you know fully the omnipotent Personality
of Godhead. So what can others, who are born after us, know about Him? Even the first incarnation of the Lord, namely Śeṣa, has not been able to reach the limit of such knowledge, although He is describing the qualities of the Lord with ten hundred faces.”

After Brahmā, the creator of the universe, stole the calves and cowherd boys of Vraja, Lord Kṛṣṇa, in order to bewilder Brahmā and destroy the lamentation of the cowherd boys’ mothers, personally accepted the forms of the cowherd boys and calves and continued enjoying His pastimes in the pasturing grounds for one year. At that time, seeing the gopis’ and cows’ excessive love and affection for their offspring and being unable to understand the cause, Lord Balarāma thought as follows: “Who is this mystic power, and where has she come from? Is she a demigod or a demoness? She must be the illusory energy of My master, Lord Kṛṣṇa, for who else can bewilder Me?” (Bhāg. 10.13.37)

The bewilderment of Caturmukha Brahmā is described in the Śrīmad Bhāgavatam (10.13.40-45) as follows: “When Lord Brahmā returned after a moment of time had passed (according to his own measurement), he saw that although by human measurement a complete year had passed, Lord Kṛṣṇa, after all that time, was engaged just as before in playing with the boys and calves, who were His expansions. Lord Brahmā thought: ‘Whatever boys and calves there were in Gokula, I have kept them sleeping on the bed of my mystic potency, and to this very day they have not yet risen again. A similar number of boys and calves have been playing with Kṛṣṇa for one whole year, yet they are different from the ones illusioned by my mystic potency. Who are they? Where did they come from?’ Thus Lord Brahmā, thinking and thinking for a long time, tried to distinguish between those two sets of boys, who were each separately existing. He tried to understand who was real and who was not real, but he couldn’t understand at all. Thus because Lord Brahmā wanted to mystify the all-pervading Lord Kṛṣṇa, who can never be mystified, but who, on the contrary, mystifies the entire universe, he himself was put into bewilderment by his own mystic power. As the darkness of snow on a dark night and the light of a glowworm in the light of day have no value, the mystic power of an inferior person who tries to use it against a person of great power is unable to accomplish anything; instead, the power of that inferior person is diminished.” See also Caitanya-bhāgavata (Ādi 1.72), which quotes Śrīmad Bhāgavatam (2.7.41). [This verse is also quoted at the beginning of this purport.]

The bewilderment of Pañcānana Śiva is described as follows: When Lord Hari, in the form of Mohini, bewildered the demons and gave the demigods nectar to drink, Lord Śiva, who rides on a bull and who is the husband of Bhavāni, along with his wife, Ummā, and his followers, went before Lord Hari to see His form as Mohini. Śiva worshiped the Lord and spoke in the following words found in the Śrīmad Bhāgavatam (8.12.10): “O my Lord, I, who am considered to be the best of the demigods, and Lord Brahmā and the great rṣis, headed by Marīci, are born of the mode of goodness. Nonetheless, we are bewildered by Your illusory energy and cannot understand what this creation is. Aside from us, what is to be said of others, like the demons and human beings, who are in the base modes of material nature [rajo-guna and tamo-guna]? How will they know You?” Elsewhere in the Śrīmad Bhāgavatam (8.12.22 and 25) Śri Śukadeva Gosvāmi speaks to Mahārāja Parīkṣit as follows: “While Lord Śiva observed the beautiful woman playing with
the ball, She sometimes glanced at him and slightly smiled in bashfulness. As he looked at the beautiful woman and She watched him, he forgot both himself and Umā, his most beautiful wife, as well as his associates nearby...Lord Siva, his good sense taken away by the woman because of lusty desires to enjoy with Her, became so mad for Her that even in the presence of Bhavānī he did not hesitate to approach Her.”

A description of the bewilderment of other demigods is found in the Kena, or *Talavakāra, Upaniṣad* as follows: “The Supreme Brahmā (Viṣṇu) alone gave victory to the demigods in their battle with the demons. By the victory of the Supreme Brahmā (Viṣṇu), the demigods became glorious, but due to foolishness they thought, ‘This is our victory, this is our glory.’

“The Supreme Brahmā (Viṣṇu) understood the foolishness of the demigods and appeared before them (as a Yakṣa or Gandharva). But even though the demigods saw the Supreme Brahmā before them, they nevertheless asked, ‘Who is this great personality in the form of a Yakṣa?’ They could not clearly understand.

“‘They said to Agni, ‘O knower of the Vedas, who is this great personality? You should get to know Him fully.’ Agni said, ‘It will be done.’

“When Agni went before the Supreme Brahmā, the Supreme Brahmā said to Agni, ‘Who are you?’ Agni replied, ‘I am Agni, the celebrated knower of the Vedas.’ The Supreme Brahmā said, ‘Being so, what power do you have?’ Agni replied, ‘I can burn to ashes everything within this material world.’ The Supreme Brahmā placed a straw before him and said, ‘Burn this.’ Agni went before the straw and was unable to burn it with his entire strength. Being defeated by the Supreme Brahmā, Agni returned to the demigods and said, ‘I could not fully understand who this great personality in the form of a Yakṣa is.’

Thereafter the demigods said to Vāyu, ‘O Vāyu, who is this great personality in the form of a Yakṣa? You should get to know Him fully.’ Vāyu said, ‘It will be done.’

“When Vāyu went before the Supreme Brahmā, the Supreme Brahmā said to Vāyu, ‘Who are you?’ Vāyu replied, ‘I am Vāyu, the celebrated wind.’

“The Supreme Brahmā said, ‘Being so, what power do you have?’ Vāyu replied, ‘I can blow away anything within this material world.’

“The Supreme Brahmā placed a straw before him and said, ‘Blow this.’ Vāyu went before the straw and was unable to blow it away with his entire strength. Being defeated by the Supreme Brahmā, Vāyu returned to the demigods and said, ‘I could not fully understand who this great personality in the form of a Yakṣa is.’

“Thereafter the demigods said to Indra, ‘O Indra, who is this great personality in the form of a Yakṣa? You should get to know Him fully.’ Indra said, ‘It will be done.’ When Indra went before the Supreme Brahmā, the Supreme Brahmā disappeared from his sight.

“When Indra saw the beautiful, golden female form of Umā-devī in the same sky, he went before her and directly asked, ‘Who is this great personality in the form of a Yakṣa?’

“She (Umā-devī) clearly told him, ‘He is the Supreme Brahmā (Viṣṇu). By His (Lord Viṣṇu's) victory you have become glorious.’ Upon hearing these words of Umā-devī, Indra became fully convinced that He was the Supreme Brahmā, or Viṣṇu.”

TEXT 103
Unlimited universes are bewildered by māyā, the shadow of Lakṣmī, Sarasvati, and other internal potencies of the Lord.

Yogamāyā removes the covered and thrown conditions born from the conditioned souls’ enjoying propensity and assists the conditioned souls in achieving the unalloyed service of Kṛṣṇa. And when this same Yogamāyā is accepted as the object of enjoyment by persons who are averse to the Lord, she immediately bewilders, punishes, and sends them to the prison house, this material world. The conditioned souls in the material sky, which is their field of enjoyment, are eligible for being covered by ignorance due to their propensity for temporary enjoyment. Since the principles of ignorance, abomination, and interruption are absent in the eternal abode of the spiritual sky, even though Yogamāyā has the propensity for favorable service to the Lord, due to the enjoying spirit of the conditioned souls, who are averse to the Lord, she bewilders them by creating illusions that are unfavorable for the service of the Lord. Māyā and her opulences, who are like shadows of the Lord’s spiritual energies such as Lakṣmī and Sarasvati, spread a network of nescience, which is converse to spiritual knowledge, by awarding mundane knowledge to the averse conditioned souls who are wandering throughout the universe. Māyā, the external energy, and her opulences, who are the shadows of Mahā-Lakṣmī, the internal potency of the Lord in the spiritual sky, and who bewilder the averse conditioned souls, are also bewildered on seeing the Lord’s supreme opulences as they constantly engage in the service of the Lord while considering themselves the fully dependent maidservants of the Lord. In the mood of maidservants, they serve the Lord for His ultimate satisfaction. And to create further illusion for the living entities who are averse to the Lord, she is seen from the material point of view as Māyā, the bestower of the fruits of work. It is stated in the Śrīmad Bhāgavatam (1.7.4-6): “He saw the Absolute Personality of Godhead along with His external energy, which was under full control. Due to this external energy, the living entity, although transcendental to the three modes of material nature, thinks of himself as a material product and thus undergoes the reactions of material miseries. The material miseries of the living entity, which are superfluous to him, can be directly mitigated by the linking process of devotional service.”

TEXT 104

tāhārā pāyena mohā, yān'ra vidyamāne
ataeva pāche se thākena sarva-ksane

Yet she is also bewildered in the presence of the Lord, and therefore she always stands behind Him.

TEXT 105

veda-kartā śesa o mohā pāya yān'ra sthāne
kon citra,—digvijayī-mohā vā tāhāne?
When the compiler of the Vedas and even Ananta Śeṣa are bewildered in the presence of the Lord, then what is surprising if the Digvijayī is bewildered?

The word veda-karta refers to either Lord Brahmā or Kṛṣṇa-dvaipāyana Vyāsa. At the time of stealing the calves and on seeing the multi-headed Brahmā at Dvārakā, Brahmā became bewildered. After compiling the Mahābhārata and the Purāṇas on the bank of the Sarasvati, Śrī Vyāsadeva also felt dissatisfied. Being bewildered by the wonderful pastimes of Gopī-jana-vallabha, Śeṣa, or Anantadeva, aspired to accept subordination to the gopīs.

When such great, powerful, and opulent demigods and sages become bewildered by the supreme opulences of Lord Nārāyaṇa, then what is astonishing if either the insignificant living entities, who are servants of those demigods and sages, or the deceived Digvijayī will also become bewildered? It is stated in the Bhagavad-gītā (7.14): “This divine energy of Mine, consisting of the three modes of material nature, is difficult to overcome. But those who have surrendered unto Me can easily cross beyond it.” In the Śrīmad Bhāgavatam (8.12.39) the Supreme Lord speaks to Lord Śiva as follows: “My dear Lord Śambhu, who within this material world but you can surpass My illusory energy? People are generally attached to sense enjoyment and conquered by its influence. Indeed, the influence of material nature is very difficult for them to surmount.”

In the Śrīmad Bhāgavatam (10.14.21) Brahmā prays to Lord Kṛṣṇa as follows: “O supreme great one! O Supreme Personality of Godhead! O Supersoul, master of all mystic power! Your pastimes are taking place continuously in these three worlds, but who can estimate where, how and when You are employing Your spiritual energy and performing these innumerable pastimes? No one can understand the mystery of how Your spiritual energy acts.”

TEXT 106

manusye e saba kārya asambhava bada
teṇī bali,—tān'ra sakala kārya dada

It is impossible for ordinary living entities to understand the activities of the Supreme Lord, therefore His activities are transcendentally glorious.

TEXT 107

māle yata kichu karma kareṇa iśvare
sakali—nistāra-hetu duḥkhita-jīvere

In fact, the activities performed by the Supreme Lord are all meant for the deliverance of the conditioned souls.

The Supreme Lord, who incarnates out of His causeless mercy, regularly manifests His various pastimes in order to award supreme eternal benefit to the averse living entities of this world. All of His pastimes are performed with a desire to deliver the living entities. In this regard, one should particularly discuss the Śrīmad Bhāgavatam verse (10.14.8), beginning tat te 'nukampāḥ. Being intoxicated by apparently sweet but ultimately inauspicious conceptions, the averse conditioned souls find and point out faults even in the eternally beneficial supreme will of the
Lord. That is why they are conditioned or ignorant. When out of good fortune the living entity understands that he is the eternal servant of Kṛṣṇa, then he no longer has any fear or distress.

TEXT 108

digvijayi yadi parājaye pravesilā
śisya-gana hāṣibāre udyata haiilā

As the Digvijayī faced defeat, the Lord's students were on the verge of laughing.

The phrase parājaye pravesilā means “he began to face defeat.”

TEXT 109

sabāreī prabhu karilena nivārana
vipra-prati balilena madhura vacana

The Lord, however, forbade them from laughing and sweetly spoke to the brāhmaṇa.

TEXT 110

“āji cala tumī śubha kara' vāsā-prati
kāli vicāribā saba tomāra samhati

“You please go home for today, and tomorrow we will discuss some more.

The words śubha kara' mean “begin your journey or proceed.”

TEXT 111

tumi o haiilā šrānta aneka padiyā
niśā o aneka yāya, suī thāka giyā”

“You must be tired after your long recitation and it's getting late. Please go take rest.”

The phrase niśā o aneka yāya means “it is also late at night.”

TEXT 112

ei-mata prabhura komala vyavasāya
yāhāre jinena, seha duhkha nāhi pāya

The Lord's behavior was so gentle that whoever was defeated by Him felt no distress.

TEXT 113

sei navadvipe yata adhyāpaka âche
\textit{jiniyà o sabàre tosena prabhu pàche}

After defeating each of the teachers in Navadvipa, the Lord satisfied them with His sweet behavior.

\textbf{TEXT 114}

\textit{“cala áji ghare giyà vasi' punthi câha}
kâli ye jijñäsi' tâhà balibâre câha”

The Lord continued, “Let us go home today. Then after looking at your books, come tomorrow and answer My questions.”

\textbf{TEXT 115}

\textit{jiniyà o kà're nà karena teja-bhanga}
sabei hayena prita,—hena tâ'na raṅga

Even after defeating someone, the Lord did not insult them, and thus everyone was pleased with Him. Such were the pastimes of the Lord.

The word \textit{teja-bhanga} refers to the hampering of one’s prestige.

\textbf{TEXT 116}

\textit{ataeva navadvipe yateka pandita}
sabàra prabhura prati mane bada prîta

That is why all the learned scholars of Navadvipa were so affectionate to the Lord.

\textbf{TEXT 117}

\textit{śisya-gana-samhâti calilà prabhu gharà}
digvijayi hailà bada lajjita-antara

As the Lord returned home with His students, the Digvijayi felt great shame.

\textbf{TEXT 118}

\textit{duhkha sailà vipra cinte’ mane-mane}
“sarvasvati more vara dilena àpane

In distress, the \textit{brâhma}na thought, “I’ve been personally blessed by Sarasvati.

\textbf{TEXT 119-120}

\textit{nyàya, sànkhya, pàtanjala, mîmàmsà-darsana}
vaiśeṣika, vedânte nipuna yata jana
“Till now I've not met a single person—whether a scholar of Nyāya, Sāṅkhya, Pātañjala, Mīmāmsa, Vaiśeṣika, or Vedānta—who could even compete with me, and what to speak of defeating me!

“I have met scholars who were expert in the six branches of philosophy, and what to speak of defeating me, they did not even try to enter into debate with me.”

TEXT 121

śiṣu-śāstra vyākarana padāye brāhmaṇa
se more jinila,—hena vidhīra ghatana!

“This brāhmaṇa merely teaches children's grammar, and He defeated me? This is certainly an act of providence!

“This brāhmaṇa boy is a teacher of ordinary grammar in primary education. But alas, due to misdeeds I had to face defeat by Him. Among the six limbs of the Vedas, grammar is like the face of the personified Vedas and is the preliminary scripture for students engaged in studying the scriptures, but it is an undisputed fact that one cannot become expert in literature, alankāra, smṛtis, or philosophical works simply by possessing expertise in learning and teaching grammar. Nevertheless this young boy, who is expert in grammar, has defeated even an experienced champion of the scriptures like me.”

TEXT 122-123

sarasvatīrā vare anyathā dekhī hayā
eho mora cīte bada lāgilā samśaya

devī-sthāne morā vā janmīla kona doṣa?
ataveva haila mora pratībhā-sankoca?

“It appears that Sarasvati's benediction has proven false, which awakens doubts in my mind. Otherwise, have I committed some offense at her feet? Is that why my intelligence was diminished?

“Since I have been defeated by this young brāhmaṇa grammarian I can now understand that the benediction I received from my worshipable goddess Sarasvatī-devī has proved a complete failure! Therefore various doubts are arising within my mind. The goddess whom I had pleased and from whom I had thus received the benediction for becoming a Digvijayī must be displeased as a result of my offenses. Otherwise why would my great ingenuity in learning be defeated by an ordinary young grammarian?”

TEXT 124

avaśya ihāra āji bujhiba kārana”
etā bali’ mantra-jape vasilā brāhmaṇa
“I must find out the cause of my defeat.” Thinking in this way, the brāhmaṇa began chanting his mantra.

TEXT 125

mantra japi’ duḥkhe vipra śayana karilā
svapne sarasvati vipra-sammukhe āilā

After chanting for some time the distressed brāhmaṇa fell asleep, and in a short time Sarasvati appeared before him in a dream.

TEXT 126

krpā-drṣtye bhāgyavanta-brāhmanera prati
kahite lāgilā ati-gopya sarasvati

Goddess Sarasvati glanced mercifully on the fortunate brāhmaṇa and confidentially spoke as follows.

TEXT 127

sarasvati bolena,—“sunaha, vipra-vara!
veda-gopya kahi ei tomāra gocara

“O best of the brāhmaṇas, listen as I disclose to you the secrets of the Vedas.

TEXT 128-129

kā’ro sthāne kaha yadi e-sakala kathā
tabe tumī śighra haibā alpāyu sarvathā

yān’ra ṭhāṇi tomāra haila parājaya
ananta-brāhmānda-nātha sei suniścaya

“If you disclose these topics to anyone, you will meet a quick death. Know for certain that He by whom you were defeated is the Lord of innumerable universes.

Sarasvati-devī appeared in a dream before Digvijayi Pandita, who had chanted her mantras, and said, “If you disclose to anyone the most confidential topics that I am telling you regarding the covered incarnation of the Lord, then your death is certain.”

It is said that since Keśava Bhaṭṭa, the spiritual master of Gāṅgalya Bhaṭṭa, revealed the information about Śrīman Mahāprabhu that was given to him in a dream by Sarasvati, he met with a premature death. Therefore Gāṅgalya Bhaṭṭa again initiated a brāhmaṇa from Kashmir and gave him the name Keśava. From this popular hearsay, it is clearly understood that the Digvijayi Pandita referred to herein is not Keśava Kāśmīri, rather he is a pandita named Keśava Bhaṭṭa.
TEXT 130

àmi yān'ra pāda-padme nirastara dāsī
sammukha haite āpanāre lajjā vāsī

“I am an eternal maidservant at His lotus feet, and I'm embarrassed to appear before Him.

TEXT 131

After Nārada Muni inquired about the actual identities of Lord Visnu and Māyā, Brahmā offered obeisances to the Supreme Lord and spoke the following verse from Śrīmad Bhāgavatam (2.5.13):

vilajjāmānayā yasya
sthātum ikṣā-pathe 'muyā
vimohtī vikatthante
mamāham iti durdhiyāḥ

“The illusory energy of the Lord cannot take precedence, being ashamed of her position, but those who are bewildered by her always talk nonsense, being absorbed in thoughts of ‘It is I’ and ‘It is mine.’”

“Since the verse previous to this [i.e. Bhāg. 2.5.12] describes the Lord's relationship with Māyā and her insurmountable position, the Supreme Lord also appears to be under the control of Māyā. This doubt is removed by this verse. Thinking, “The Supreme Lord knows well about my duplicitous nature and cheating propensity,” Māyā is ashamed to stand before the Lord and is unable to manifest her own prowess; but being bewildered by such Māyā, we, who are bewildered by nescience, become proud (while thinking in terms of ‘I’ and ‘mine’). This verse also answers the question of the previous verse regarding who created this universe.” (Śrīdhara Svāmī)

“Being bewildered by Māyā, who feels embarrassed to stand before the vision of the Lord, who is faultless and full of transcendental qualities as a result of His sac-cid-amānta nature, we glorify ourselves in terms of ‘I’ and ‘mine.’” (Krama-sandarbhā)

“The word vilajjāmānayā in this verse indicates that Māyā’s act of bewildering the living entities is not very palatable to the Supreme Lord. Though Māyā knows this, according to the principle: ‘persons who are averse to Krśna become fearful as a result of their absorption in objects not related to Krśna,’ Māyā has from time immemorial been unable to tolerate the living entities' aversion or lack of knowledge of the Supreme Lord. She thus covers the real identity of the living entities and places them in an unnatural position.” (Tattva-sandarbhā (32) of the Bhāgavata-sandarbhā)

“Without understanding their relationship with the Supreme Lord, both those who give respect and those who accept respect are eligible for being bewildered by Māyā, who stands behind the Lord. This is being described in this verse. Considering vilajjāmānā, or ‘the Supreme Lord certain knows my duplicity,’ Māyā, like a deceitful wife, is ashamed to stand before the Lord. In other words, she stands behind the Lord. Being bewildered by this Māyā, the living entities proudly
think in terms of 'I' and 'mine.' Aversion to the Lord should herein be understood as the back of the Lord. As soon as one is averse to the Lord, he becomes influenced by Māyā; but when he is inclined towards the Lord, the influence of Māyā is not found.” (Śārārtha-dārśini)

**TEXT 132**

āmi se baliye, vipra, tomāra jihvāya
tāhāna sammukhe sakti nā vase āmāya

“O brāhmaṇa, although I speak through your tongue, in front of Him I have no power.

**TEXT 133-134**

āmāra ki dāya, śesa-deva bhagavān
sahasra-vadane veda ye kare vyākhyāna

aja-bhava-ādi yān'ra upāsanā kare
hena 'śesa' moha māne yānhara gocare

“What to speak of me, even Lord Ananta Śeṣa, who explains the Vedas with thousands of mouths and who is worshiped by Brahmā and Śiva, He is also bewildered in His presence.

**TEXT 135**

parabrahma, nitya, sūdha, akhanda, avyaya
paripārṇa hai' vaiśe sabāra hṛdaya

“He is the Supreme Brahman, the eternal, pure, complete, and inexhaustible Lord, who is situated in everyone's heart.

Śrī Gaurasundara lies in the ocean of milk in the form of Aniruddha, the localized Supersoul in the hearts of all living entities, and lies in the Garbhodaka Ocean in the form of Pradyumna, the aggregate Supersoul and source of all universes. He is complete, undivided, infallible, and eternally pure. Since He is Kṣṭrodaśāyī Viṣṇu, considering Him separate from Garbhodakaśāyī Viṣṇu is an obstacle for achieving full knowledge. Since He is Garbhodakaśāyī Viṣṇu, considering Him separate from Kṣtrodaśāyī Viṣṇu is an obstacle in self-realization. Since He is Kāraṇodakaśāyī Viṣṇu, considering Him separate from Sankarsana is an obstacle in complete realization of the Absolute Truth. Actually the one Absolute Truth, original Personality of Godhead, Gaura-Krṣna, is Baladeva, the first catur-vyāha, the second catur-vyāha, and the three Viṣṇus who lie on the Kāraṇa, Garbhodaka, and Kṣira Oceans. Considering the localized, aggregate, Kāraṇa, Garbha, and virāt forms of Viṣṇu as separate from the Absolute Truth enhances the conditioned souls' material conceptions and illusions. In order to remove these conceptions, Sarasvatī-devī disclosed that Śrī Gaurasundara is the source of all Viṣṇu incarnations and nondifferent from Vraja.
TEXT 136-137

karma, jñāna, vidyā, śubha-aśubhādi yata
dṛṣyādrṣya,—tomāre vā kahibāna kata

sakala pralaya (pravarta) haya, suna, yān'ha haite
sei prabhu vipra-rūpe dekhilā sākṣāte

“Fruitive activities, mental speculation, material knowledge, pious and impious activities, direct and indirect perception, and more than I am able to say—all these are (created and) destroyed by that Lord you just met in the form of a brāhmaṇa.

The word karma refers to Vedic rituals such as the performance of fire sacrifices, which aim at enjoying the fruits of those activities in this world. The goal or destination of karma is bhūkti, or material enjoyment; the goal or destination of jñāna, or speculating on impersonal Brahman, is mukti, or liberation; and the goal or destination of bhagavad-bhakti, or devotional service to the Supreme Lord, is one, not separate, or nondifferent; in other words, it is bhagavat-prema, or love of God. The word vidyā in this verse refers to material knowledge, the purpose of which is sense gratification. In the Mundaka Upanisad (1.5) it is stated: tatrāparārg-vedo yajur-vedah sāma-vedo 'tharva-vedah śīkṣā kalpo vyākaranam niruktam chando jyotisam iti.—“All the Vedas—Rg Veda, Yajur Veda, Sāma Veda, Atharva Veda and their corollaries known as śīkṣā, kālpa, vyākaraṇa, niruktā, chanda and jyotiṣa—belong to the inferior system of material knowledge [aparā vidyā].”

The word śubha-aśubhā means “auspicious and inauspicious,” or “good and bad.” As stated in the Śrimad Bhāgavatam (11.28.4):

kim bhadram kim abhadram vā
dvaitasyāvastunah kiyat
vācōditam tadbhantam
manasā dhyātam eva ca

“That which is expressed by material words or meditated upon by the material mind is not ultimate truth. What, therefore, is actually good or bad within this insubstantial world of duality, and how can the extent of such good and bad be measured?” In the Caitanya-caritāmṛta (Antya 4.176) it is said:

‘dvaita’ bhadrāḥ-bhadra-jñāna, saba—‘manodharma’
‘ei bhāla, ei manda’,—‘ei saba ‘bhrama’

“In the material world, conceptions of good and bad are all mental speculations. Therefore, saying, ‘This is good, and this is bad,’ is all a mistake.”

The word dṛṣyādṛṣya refers to all objects situated in direct or indirect perception. Another reading for this word is dūṣyādūṣya, which means “eatable and nontateful, or pure and impure, items of material enjoyment.” Devotional service to the Lord is neither created nor destroyed. Everything else has a creation and a destruction. That object by whom this creation and destruction is accomplished is the Supreme Lord, Śrī Gaurasundara, whom you have seen as a young Bengali brāhmaṇa grammarian. Though He is the only cause of the creation, maintenance, and annihilation of this world, He is the controller of māyā and
transcendental to the modes of nature. Therefore do not accept Him as Lord Brahmā, who creates all material objects under the shelter of passion, or Lord Śiva, who annihilates under the shelter of ignorance.

Another reading for karma is bhakti, or material enjoyment, and another reading for drṣṭadṛṣṭya is dāśyadāśya. Those items that are seen through our mundane vision are called drṣṭya, and items that are beyond our mundane vision and most difficult to understand, yet are nevertheless material, are called adṛṣṭya. One’s perception of Yogamāyā, the spiritual potency of the Lord, from the platform of devotional service and another’s perception of Mahāmāyā, the material energy, from the platform of material enjoyment are not the same.

TEXT 138

abhramādi yata, dekha, sukha-duhkha pāya
sakala, jāniha, vipra, ihāna ājnāya

“Know for certain that everyone including Lord Brahmā enjoys happiness and distress according to His will alone.

All the demigods headed by Brahmā enjoy happiness and distress under the control of māyā, but Lord Viṣṇu is not a living entity who enjoys the fruits of temporary happiness and distress. The demigods headed by Brahmā are controlled; in other words, they are under the subordination of māyā and are sons of the universal mother, who holds the entire universe within her womb. But Lord Viṣṇu is the controller of māyā, and Mahāmāyā, the universal mother who holds the entire universe within her womb, stands embarrassed behind the Lord.

TEXT 139

matsya-kūrma-ādi yata, śunā avatāra
ei prabhu vinā, vipra, kichu nahe āra

“Listen, dear brāhmaṇa, all incarnations such as Matsya and Kūrma are nondifferent from Him.

Though the naimittika, or occasional, incarnations of Viṣṇu such as Matsya and Kūrma engage in Their eternal pastimes in Vaikuntha, They appear within this world for some special purpose. Gaurasundara Himself appears in various occasional incarnations in Vaikuntha as portions and plenary portions, and from there He descends within this material world. There is actually no difference between Gaurasundara and incarnations like Matsya and Kūrma; the only difference is in Their pastimes.

One should refer to the purport of Caitanya-bhāgavata (Ādi 2.169 and 171-173) for a description of Gaura-Kṛṣṇa's incarnations like Matsya, Kūrma, Varāha, Nṛśimha, Vāmana, and Rāmacandra. [This paragraph also applies to the following three verses.]

TEXT 140

ei se varāha-rūpe ksiti-sthāpayitā
ei se nṛśimha-rūpe prahlāda-rakṣitā
“In the form of Lord Varāha, He rescued the earth, and in the form of Nṛśimha, He protected Prahlāda.

TEXT 141

ei se vāmana-rūpe balira jīvana
yān'ra pāda-padma haite gangāra janama

“In the form of Vāmana, He is the life and soul of Bali. The Ganges appears from His lotus feet.

The incarnation of Vāmanadeva is clearly mentioned in the Rk-samhitā. The description of Vāmana's pastimes is given in the Rk-samhitā in order to award the qualification on neophyte devotees for studing the Vedas. The purport is that all objects of enjoyment within the three worlds, which through material calculation is the ultimate limit for conditioned souls who are prone to material knowledge, are brought under control by the exhibition of the supreme prowess of that personality, the powerful Vāmanadeva, whose characteristics are found as codes in the mantras of the Rg Veda. While describing the prowess of this Trivikrama Viṣṇu, Mahābhārata, the purport of the Vedas, narrates the glories of His other incarnations. And the purport of Mahābhārata has been elaborately explained in the Śrīmad Bhāgavatam. Since according to the consideration of the atheists, Trivikrama Viṣṇu's prowess is limited, they cannot agree to accept the incarnations of Viṣṇu, the controller of māyā. One is able to perceive the Lord only on the strength of mercy bestowed by the Lord. Persons who depend solely on material knowledge are always baffled in their attempts to understand the nature of the Absolute Truth, like a dwarf's attempt to catch the moon. The mundane mental speculators see the all-pervading Viṣṇu in a limited form due to not realizing their own selves and are thus bereft of the service of Lord Viṣṇu. They then consider themselves under the control of material nature and exhibit materialistic false ego as a result of foolishness born of māyā. Such persons who are attached to objects not related with the Lord are cheated of the Lord's mercy. One should discuss the Kaṭha Upaniṣad (1.2.23) and Mundaka Upaniṣad (3.2.3), wherein it is stated: yam evaisa vrnutena labhyasa/ tasyaisa atmā vivinute tanum svām—“The Lord is obtained only by one whom He Himself chooses. To such a person He manifests His own form.”

TEXT 142

ei se haila avatirna ayodhyāya
vadhīlā rāvana duṣṭa aśeṣa-lilāya

“This Lord appeared at Ayodhya and then killed Rāvana as one of His innumerable pastimes.

TEXT 143

uhāne se vasudeva-nanda-putra bali
ebe vipra-putra vidyā-rase kutūhalī
“He is known as the son of both Vasudeva and Nanda, and now He has appeared as the son of a brähmaṇa to enjoy scholastic pastimes.

TEXT 144
vede o ki jānena uhāna avatāra?
jānāile jānaye, anyathā sakti kā'ra?

“Do the Vedas know this incarnation of the Lord? Who has the power to know unless the Lord reveals Himself?

TEXT 145
yata kichu mantra tumi japile âmāra
digvijayi-pada-phala nā haya tāhāra

“The title of Digvijayi is not the real fruit of your chanting mantras to worship me.

TEXT 146
mante ye phala, tāhā ebe se pāilā
ananta-brahmānda-nātha sākṣāte dekhilā

“The real fruit of your chanting is that you have now directly seen the Lord of innumerable universes.

TEXT 147
yāha sighra, vipra, tumi ihāna carane
deha giyā samarpana karaha uhāne

“Therefore, O brähmaṇa, go immediately and surrender yourself at His lotus feet.

TEXT 148
svapna-hena nā māniha e-saba vacana
mantra-vaśe kahilāna veda-sangopana

“Don't ignore my words by considering this only a dream. I am controlled by your chanting and have therefore informed you of that which is unknown to the Vedas.”

TEXT 149
eta bali' sarasvati hailā antardhāna
jāgilena vipra-vara mahā-bhāgyavān
Speaking these words, Sarasvati disappeared and the most fortunate brähmana woke up.

TEXT 150

jāgiyāī mātra vipra-vara sei-kṣane
calilena ati ūṣah-kāle prabhur-sthāne

Immediately after getting up, the brähmana went in the early morning to the Lord's residence.

TEXT 151

prabhure āsiyā vipra dandańvat hailā
prabhur o vipreke kore kariyā tulīlā

The brähmana came and offered his obeisances to the Lord, who picked up the brāhmaṇa and embraced him.

TEXT 152

prabhur bole,—“kene bhāi, e ki vyavahāra?”
vipra bole,—“krpā-dṛṣṭi yehena tomāra

The Lord said, “O brähmana, why have you come so early? What is the reason for this behavior?” The brāhmaṇa replied, “It is all due to Your merciful glance.”

TEXT 153

prabhur bole,—“dīvijāi haiyā āpane
tabē tumē āmāre e-mata kara’ kene?”

The Lord said, “You are the champion of learning. Why are you treating Me like this?”

TEXT 154

dīvijāi boleñā,—“śunaha, vipra-rāja!
tomā’ bhajilei siddha haya sarva-kāja

The Digvijāi replied, “Please listen, O king of the brāhanas. Just by worshiping You, all one's activities become successful.

TEXT 155

kali-yuge vipra-rūpe tumī nārāyana
tomāre cintāe śakti dhare kon jana?
“You are the Supreme Lord Nārāyana, but You have appeared in Kali-yuga in the form of a brāhmaṇa. Who has the power to recognize You?

TEXT 156

takhani mora citte janmila samśaya
tumi jījñāsile, mora vākya nā sphuraya

“Doubts arose in my mind when You asked me questions that I was unable to answer.

TEXT 157

tumi ye agarva prabhu,—sarva-vede kahe
tāhā satya dekhilun, anyathā kabhū nahe

“O Lord, all the Vedas confirm that You are devoid of pride. Now I have seen this with my own eyes. There is no doubt about it.

TEXT 158

tina-bāra āmāre karilā parābhava
tathāpi āmāra tumī rākhilā gaurava

“Although You have defeated me three times, You have maintained my prestige.

TEXT 159

ehō ki īśvara-sakti vine anye haya?
ataeva, tumī—nārāyana suniścaya

“Is this possible for anyone other than the Supreme Lord? Therefore You are certainly Lord Nārāyana.

TEXT 160-162

gauḍā, trihuta, dillī, kāśi-ādi kari'
gujarāta, vijaya-nagara, kāñci-purī

aṅga, bangā, tailāṅga, odhra, deśa āra kata
panditera samāja samsāre āche yata

dāsībe āmāra vākya,—se thākuka dūre
bujhitei kona jana śakti nāhi dhare

“I met with innumerable scholars wherever I have gone—Gauḍā, Trihuta, Delhi, Kāśi, Gujarāt, Vijayanagara, Kāñcipurā, Aṅga, Bengal, Andhra, Orissa. What to speak of refuting my statements, none of those scholars had even the
power to understand them.

TEXT 163

hena āmi tomā' sthāne siddhāṇta karite
nā pārinu, saba buddhi gela kon bhiye?

“Though I am such a scholar, I was still unable to establish my conclusions before You. Where did all my intelligence go?

TEXT 164

ei karma tomāra āścarya kichu nahe
’sarasvati pati tumī’,—devi more kahe

“This is not an astonishing achievement for You, for You are the Lord of Sarasvati. She personally told me this.

TEXT 165

vāda-śubha-lagne āilāṇa navadvīye
tomā’ dekhiśaṇa dubiyā ye bhava-kūpe

“I came to Navadvīpa at a most auspicious time. Although I was drowning in the dark well of material life, I somehow saw You.

“I entered Navadvīpa at an auspicious moment and attained darśana of You. When persons are drowning in the well of material life, they have no opportunity to see You. So far I have remained intoxicated with material knowledge, but now I was able to see You by the accumulated strength of my past pious deeds.”

TEXT 166

avidyā-vāsanā-bandhe mohita haiyā
vedāṇa pāsari’ tattva āpanā’ vañciyā

“I was bewildered by nescience and material desires, and I cheated myself as I wandered throughout the world forgetful of my constitutional position.

When living entities are illusioned about self-realization, they become averse to the service of the Lord and are thus bound by desires for material enjoyment. When conditioned souls who are controlled by māyā become foolish due to material knowledge, they are cheated out of self-realization.

TEXT 167

daiva-bhāgye pāilāṇa tomā’ daraśane
ebe kṛpā-drṣtye more karaha mocane

“I’ve met You by some great fortune, now please deliver me by Your merciful
glance.

TEXT 168

para-upakāra-dharma—svabhāva tomāra
tomā' vine saranya dayālu nāhi āra

“It is Your nature to engage in the welfare of others; indeed, there is no shelter or source of compassion other than You.

The second line of this verse is explained in the Śrīmad Bhāgavatam (3.2.23) in following words of Uddhava, who was feeling separation from Lord Kṛṣṇa: “Alas, how shall I take shelter of one more merciful than He who granted the position of mother to a she-demon [Pūtanā] although she was unfaithful and she prepared deadly poison to be sucked from her breast?”

Also in the Śrīmad Bhāgavatam (10.48.26) Śrī Akrūra offered the following prayers to Kṛṣṇa and Balarāma when They visited his house: “What learned person would approach anyone but You for shelter, when You are the affectionate, grateful and truthful well-wisher of Your devotees? To those who worship You in sincere friendship You reward everything they desire, even Your own self, yet You never increase or diminish.”

TEXT 169

hena upadeśa more kaha, mahāśaya!
āra yena durvāsanā citte nāhi haya”

“O Lord, please instruct me in such a way that I may have no material desires in my heart.”

TEXT 170

ei-mata kāhuvāda aneka kariyā
stuti kare digvijayī ati-namra haiyā

After speaking many plaintive words in this way, the Digvijayī humbly offered prayers to the Lord.

TEXT 171

suniyā viprera kāku śri-gaurasundara
hāsiyā tāhāne kichu karilā uttara

Hearing the brāhmaṇa's submissive words, Śrī Gaurasundara smiled and replied.

TEXT 172

“śuna, dvija-vara, tumī—mahā-bhāgyavān
sarasvati yāhāra jihvāya adhiṣṭhāna

“Listen, O best of the brāhmanas. You are most fortunate, for Sarasvati resides on your tongue.

TEXT 173-174
‘digvijaya kariba’,—vidyāra kārya nahe
īśvare bhajile, sei vidyā ‘satya’ kahe

mana diyā bujha, deha chādiyā calile
dhana vā pauruṣa sāṅge kīchu nāhi cale

“Conquering the world is not the proper use for knowledge, the proper use of knowledge is to worship the Supreme Lord. Try to understand, when one gives up his body, he cannot take wealth and reputation with him.

Because ordinary foolish people consider material knowledge and spiritual knowledge as one, or equal, they think that the bondage of material knowledge is the platform of knowledge. The living entities’ desire for digvijaya, or achieving victory over others, is born of false ego resulting from material knowledge. Vidyā, or knowledge, actually refers to the supreme service of Lord Viṣṇu, because wealth, physical strength, and good health do not follow a person at the time of death. A person who accepts material enjoyment as all in all utilizes his wealth, knowledge, and physical strength to increase his sense enjoyment, but after his death these material assets become most useless.

TEXT 175
eteke mahānta saba sarva parihari'
karena īśvara-seva drdha-citta kari'

“That is why devotees renounce material endeavors and serve the Supreme Lord with firm determination.

“Considering all these points, the magnanimous devotees give up desires for and dependence on all material assets and engage in devotional service with full determination for the duration of their lives.”

TEXT 176
eteke chādiyā vipra, sakala jaṅjāla
śrī-krṣṇa-carana giyā bhajaha sakāla

“Therefore, O brāhmaṇa, give up all materialistic association and immediately begin to worship the lotus feet of Lord Kṛṣṇa.

“That is why you should give up the desire for external material advancement and begin to worship the lotus feet of Śrī Rādhā-Govinda without wasting a moment.” Now that Śrī Kesava Bhaṭṭa has given up the inappropriate purport of the six branches of philosophy that he was initiated into before receiving these
instructions of Śrī Gaurasundara, the ten verses composed by Śrīla Nimbakcāryapāda appeared in his memory by the mercy of Mahāprabhu. Gaurasundara’s instruction to serve Rādhā-Govinda inspired him with his predecessor gurus’ unexpressed emotions, which manifested in his heart in the form of verses. Since before receiving the Lord’s mercy Keśava Bhaṭṭa was indifferent to these verses composed by his predecessor gurus, he displayed negligence for the service of the lotus feet of Rādhā-Govinda and eagerness to accumulate material fame in the form of becoming a Digvijayī.

TEXT 177

yāvat marana nāhi upasanna haya
tāvat sevaha kṛṣṇa kariyā niścaya

“Up to the time of your death, serve Kṛṣṇa with confidence.

One who rejects the worship of Kṛṣṇa cannot properly explain the purport of Vedānta philosophy, one of the six branches of philosophy. Being initiated into all these instructions, the compiler of Krama-dipikā instructed his disciples headed by Gāṅgālīya Bhaṭṭa about the process of worshiping Rādhā-Govinda. Later on, Keśava and other scholars of Kasmīra left the subordination of Śrīman Mahāprabhu and took to another path. Turning away from the mercy of Śrīman Mahāprabhu, Keśava Kāśmirī and other so-called followers of the Śrī Nimbārka-sampradāya, as well as so-called scholars of the Śrī Vallabha-sampradāya, rejected the most beneficial and pure lotus feet of Śrīman Mahāprabhu, the worshipable Lord of the compiler of Krama-dipikā, and took to another path. Both Śrī Saṅatana Gosvāmī and Śrī Gopāla Bhaṭṭa Gosvāmī understood Kesavacārya, the compiler of Krama-dipikā, as a recipient of Śrīman Mahāprabhu’s mercy, and therefore they collected ingredients from his book in their compilation of Gaudīya Vaiṣṇava smṛti. Later on the followers of Keśava Kāśmirī gave up the lotus feet of Mahāprabhu and attempted to establish their own independent sampradāya.

TEXT 178-179

sei se vidyāra phala jāniha niścaya
‘kṛṣṇa-pāda-padme yadi citta-vitta raya’

mahā-upadeśa ei kahilun tomāre
‘sabe viṣṇu-bhakti satya ananta-saṁsāre’

“Know without doubt that the goal of knowledge is to fix one's mind on Kṛṣṇa's lotus feet. The best advice I can give you is that devotional service to the Supreme Lord Viṣṇu is the only substantial truth throughout all the worlds.”

Śrī Gaurasundara said, “If the living entities engage all their knowledge, experience, and wealth in the service of Lord Hari, then they will attain supreme auspiciousness. This important instruction will permanently establish within this world the actual purport of serving Viṣṇu. All topics of this world will be changed and destroyed in due course of time, but the propensity for eternal service to the Supreme Lord will always remain intact.”
TEXT 180

eta bali' mahāprabhu santosita haiyā
alīngana karilena dvijere dhariyā

After saying this, the Lord embraced the brahmana in satisfaction.

TEXT 181

pāiyā vaikuntha-nāyakera alīngana
viprera haila sarva-bandha-vimocana

Being embraced by the Lord of Vaikuntha, the brahmana was freed from all material bondage.

TEXT 182

prabhu bole,—“vipra, saba dambha parihari’
bhaja giyā krśna, sarva-bhūte dayā kari’

Then the Lord said, “O brahmana, give up your pride, worship Krśna, and be merciful to all living entities.

TEXT 183

ye kīchu tomāre kahilena sarasvati
se sakala kīchu nā kahībā kānhā prati

“What Sarasvatī told you in confidence should not be told to anyone.

TEXT 184

veda-guhyā kahile haya paramāyu-kṣaya
paraloke tā'ra manda jāniha nīcaya”

“If one discloses topics that are more confidential than those of the Vedas, then know for certain that his duration of life is diminished and his advancement in the next life will be checked.”

If one reveals the confidential meaning of a mantra, he is not actually benefited in this world; rather, the speaker only gains a shortened lifespan for endeavoring to reveal the mystery. If one reveals the purport of the most confidential Vedic mantras to faithless persons, then those unfortunate persons will misuse the purport of the mantras by preaching mundane bāula, sahajiyā, and smārta philosophies as the path of devotional service. Therefore even the mistake of accepting an unqualified disciple yields adverse results.
pāiyā prabhura ājñā sei vipra-vara
drabhure kariyā daṇḍa-praṇāma vistara

After receiving the Lord's instructions, that best of brāhmaṇas offered repeated obeisances to the Lord.

TEXT 186

punah punah pāda-padma kariyā vandana
mahā-krṣṭakṛtya hai' calilā brāhmaṇa

Then, after offering repeated obeisances to the Lord, the brāhmaṇa departed in great satisfaction.

TEXT 187

prabhura ājñāya bhakti, virakti, vijnāna
sei-kṣaṇe vipra-dehe hailā adhiśṭhāna

On receiving the Lord’s instructions, renunciation, knowledge, and devotional service immediately manifested in the body of the brāhmaṇa.

Receiving the mercy of Śrī Gaurasundara, Digvijayī Śrī Keśava Bhaṭṭa became completely successful. He offered his obeisances to Śrīmaṇ Mahāprabhu's lotus feet, knowing them to be the source of all auspiciousness. Being empowered by the Lord, Keśava Bhaṭṭa simultaneously achieved great qualities such as service to the Lord, realization of the Absolute Truth, and detachment for activities not related to the Lord. Though he was initiated in the Vaisnava line, his descendants later on became bereft of Śrī Gaura's mercy. This pastime of converting the nondevotee Keśava Bhaṭṭa into a devotee is most confidential, because up to that point Gaurasundara had not yet bestowed mercy on anyone in the world to advance in devotional service. The process of devotional service that Keśava Bhaṭṭa achieved by receiving mercy from the lotus feet of Śrī Gaura is being respected by his followers even today.

TEXT 188

kothā gela brāhmaṇera digvijayī-dambha
tṛṇa haite adhika hailā vipra namra

The Digvijayī's pride was immediately destroyed, and he became more humble than a blade of grass.

Keśava Bhaṭṭa gave up his pride as a Digvijayī and was initiated by the Lord into the tṛṇād api sunīca verse.

TEXT 189-190

hasti, ghodā, dolā, dhana, yateka sambhāra
pātrasāt kariyā sarvasva ąpanāra
calilena digvijāyī haiyā asanga
hena-mata śrī-gaurāṅga-sundarera ranga

He then gave all his elephants, horses, palanquins, wealth, and whatever other assets he had in charity to suitable persons. In this way the Digvijāyī continued his travels as a detached person. Such are the pastimes of Śrī Gaurasundara.

The phrase pātrasāt kariyā indicates that after donating his possessions to other appropriate persons, he personally became renounced, or free from all material possessions.

TEXT 191
tāhāna kṛpāra ei svābhāvika dharma
rājya-pada chāḍi' kare bhikṣukera karma

The natural characteristics of His mercy is that a person renounces even the position of a king to take the position of a mendicant.

The devotees of Śrī Gaurasundara actually follow in His footsteps by giving up their name and fame to accept the role of beggars (tridāti-sannyāsī). In other words, they give up the pride of kṣatriyas and vaiśyas and become established in brahminical principles. The gaua-nāgaris and other apa-sampradāyas like the householder bāulas transform ingredients meant for the service of Śrī Gaurasundara into items for their own enjoyment. Such endeavors are extremely adverse to the devotional service of Gaura.

TEXT 192
kali-yuge tā'ra sākṣi śrī-dabira-khāsa
rājya-pada chāḍi' yān'ra aranye vilāsa

The prime example of this in Kali-yuga is Śrī Dabira Khāsa, who left a kingdom to live in the forest.

One should discuss the following verse from Caitanya-caritāmṛta (Antya 6.220) in this regard: “Renunciation is the basic principle sustaining the lives of Śrī Caitanya Mahāprabhu's devotees. Seeing this renunciation, Śrī Caitanya Mahāprabhu, the Supreme Personality of Godhead, is extremely satisfied.” Śrī Dabira Khāsa gave up his previous worldly name and accepted the name “Śrīla Rūpa Gosvāmi” given by Śrī Gaurasundara. This is the prime example of undergoing the third of the five samkāras required for initiated Vaiṣṇavas. The words aranye vilāsa refer to residing in the forest of Vṛndāvana. While residing in Vṛndāvana in this way, there are no desires for enjoying material sense gratification like the sahajiyās.

TEXT 193
ye vibhava nimitta jagate kāmya kare
pāiyā o krṣṇa-dāsa tāhā parihare
Even when Krsna's servants obtain that for which everyone in the world works hard, they easily give it up.

The transcendental devotees never admire the opulences that ordinary materialists achieve while following in the footsteps of the smàrtas.

TEXT 194

tāvat rājyādi-pada `sukha' kari` māne bhakti-sukha-mahimā yāvat nāhi jāne

One finds happiness in kingly opulences only when he does not know the glorious happiness derived from devotional service.

Until the natural propensity of inclination towards the service of the Supreme Lord awakens in one's heart, it is true that the need for achieving desirable objects is felt in the hearts of conditioned souls. But self-realized liberated souls know that material sense objects are useless, so they become indifferent to material advancement or prosperity. The body and mind that consider aversion to the Lord as most relishable search after material enjoyment. As soon as the conditioned soul's eternal constitutional duty of service to the Supreme Lord is covered by forgetfulness of his constitutional position, material enjoyment becomes his only desired goal. But when the living entity awakens to his eternal duty of service to the Supreme Lord, the activities of sense enjoyment appear to him as temporary and unpalatable. In the prayers of Lord Brahmā found in the conversation between Vidura and Maitreya in Śrimad Bhāgavatam (3.9.6) it is stated: “O my Lord, the people of the world are embarrassed by all material anxieties—they are always afraid. They always try to protect wealth, body and friends, they are filled with lamentation and unlawful desires and paraphernalia, and theyavariciously base their undertakings on the perishable conceptions of `I' and `mine.' As long as they do not take shelter of Your safe lotus feet, they are full of such anxieties.”

TEXT 195

rājyādi sukhera kathā, se thākuka dūre mokṣa-sukho `alpa' māne krṣṇa-anucare

Leaving talks of happiness from kingly opulence far aside, the devotees of Kṛṣṇa consider even the happiness derived from liberation as insignificant.

When the inclination for serving the Supreme Lord is awakened in the hearts of pure devotees, they think that the four goals of human life—religiosity, economic development, sense gratification, and liberation—are simply cheating, duplicitous, or deceitful. In this regard one should see the purport to the Ādi-khanda, Chapter Eight, verse 79.

TEXT 196

īsvarera śubha dṛṣṭi vinā kichu nahe ataeva īsvara-bhajana vede kahe
Nothing is obtained without the Lord’s merciful glance, therefore the Vedas enjoin one to worship the Supreme Lord.

Endeavors other than service to the Supreme Lord are prominent in persons who are full of anarthas due to ignorance. Only by the mercy of the Lord does a living entity become self-realized, and as a result, he understands that service to the Lord is his only duty. This has been revealed by the Vedic literatures to their followers in the following verse from Śvetāsvatara Upaniṣad (6.23):

\[ \text{yasya deve parā bhaktir} \]
\[ \text{yathā deve tathā gurau} \]
\[ \text{tasyaithe kathitā hy arthāh} \]
\[ \text{prakāśante mahāmanah} \]

“Only unto those great souls who have implicit faith in both the Lord and the spiritual master are all the imports of Vedic knowledge automatically revealed.” And Śri Madhvācārya quotes the following verse from the “Māthara” śruti in his commentary on Vedānta-sūtra (3.3.53):

\[ \text{bhaktir evainam nayati} \]
\[ \text{bhaktir evainam darśayati} \]
\[ \text{bhakti-vaśah puruso} \]
\[ \text{bhaktir eva bhāyasi} \]

“Bhakti leads the living entity to the Lord, and enables him to see the Supreme Personality of Godhead. The Lord is controlled by bhakti. Bhakti is best of all.”

**TEXT 197**

\[ \text{hena-mate digvijayi pāilā mocana} \]
\[ \text{hena gaurasundarera adbhuta kathana} \]

The Digvijayī was thus delivered from material life. Such are the wonderful narrations of Śri Gaurasundara.

**TEXT 198**

\[ \text{digvijayi jinilena śri-gaurasundare} \]
\[ \text{sunilena ihā saba nadiyā-nagare} \]

Soon everyone in Navadvipa heard that Śri Gaurasundara defeated the Digvijayī.

**TEXT 199**

\[ \text{sakala lokera haila mahāścarya-jñāna} \]
\[ \text{“nimāi-pandita haya mahā-vidyāvān} \]

People were all astonished, and they said, “Nimāi Pandita is a great scholar.”

**TEXT 200**
digvijayī hāriyā calilā yā'ra thānī
eta bada paṇḍita āra kothā suni nāi

“He has even defeated the Digvijayī. We have never heard of such a learned scholar as Nimāi.

TEXT 201
sārthaka kareṇa garva nimāi-paṇḍita
ebe se tāhāna vidyā haila vidita”

“The pride of Nimāi Pandita is justified, and now His reputation has spread.”

TEXT 202
keha bole,—“e brahmāna yadi nyāya pade
bhaṭṭacārya haya tabe, kathana nā nade”

Someone said, “If this Nimāi studies logic, He will certainly become a Bhaṭṭacārya.”

TEXT 203
keha keha bole,—“bhāi, mili’ sarva-jane
‘bādisimha’ bali’ padavi diba tā’ne

Someone else said, “O brother, let us all together award Him the title of ‘Bādisimha.’”

Bādisimha is the name of one Vaiṣṇava from the line of Rāmānuja. He was like a lion in destroying the philosophy of monism. It is to be understood that previously whenever a scholar defeated another scholar, he was awarded the title Bādisimha.

TEXT 204
hena se tāhāna ati māyāra badāi
 eta dekhiyā o jānibāre sakti nāi

Yet even after seeing all this, the influence of the Lord's illusory energy is such that people still did not understand Him.

TEXT 205
ei-mata sarva-navadvipe sarva-jane
prabhura sat-kirti sabe ghose sarva-gane

In this way everyone in Navadvipa broadcast the pure glories of the Lord.

TEXT 206
I offer my respectful obeisances unto the residents of Navadvipa, who had the ability to see all these pastimes.

Śrī Gaurasundara enacted His pastimes in Śrī Navadvipa-Māyāpur. The author offers his obeisances to all the fortunate souls who had the opportunity to see the Lord's pastimes during His manifestation and those who later on saw those pastimes in their hearts. He thus teaches humility and modesty by setting an ideal example of subordination to the Vaiṣṇavas. Those who are absorbed in material enjoyment while residing in Navadvipa do not receive any information about the pastimes of Gaura and are simply busy in their own sense gratification. Leaving aside such persons, the author offers his obeisances to those persons who are inclined towards the service of the Lord.

TEXT 207

ye śunaye gaurāṅgera digvijayi-jaya
kothā o tāhāna parābhava nahi haya

Whoever hears the topics of Lord Gaurāṅga defeating Digvijayī is never defeated anywhere.

The devotees of the Lord, who are expert in ascertaining the transcendental nature of the Lord, discuss the pastimes of Digvijayī's defeat by the omnipotent Śrī Gaurasundara and thus engage in the worship of Śrī Gaura. Therefore the inferior logicians can never defeat them in any way. Those whose resource is humility based on material knowledge glorify material arguments and fame obtained through such arguments, yet since they are situated on an extremely low platform, the Lord's devotees, who are inclined towards His service, can easily understand the deceitfulness of their material knowledge, which is another form of nescience, and by the help of intellectual considerations they hear the confidential scholastic pastimes of Gurasundara, who is vidyā-vadhū-jīvanam—the husband of transcendental knowledge, and thus become more enthusiastic in their worship of Gaura.

TEXT 208

vidyā-rasa gaurāṅgera ati-manohara
ihā yeśune, haya tān'ra anucara

Whoever hears the enchanting scholastic pastimes of Lord Gaurāṅga will certainly become His servant.

TEXT 209

śrī kṛṣṇa-caitanya nityānanda-cānda jāna
vṛndāvana dāsa tachu pada-yuge gāna
Accepting Śrī Caitanya and Nityānanda Prabhu as my life and soul, I, Vṛndāvana dāsa, sing the glories of Their lotus feet.

Thus ends this English translation of the Gaudīya-bhāṣya commentary on Śrī Caitanya-bhāgavata, Ādi-khanda, Chapter Thirteen, entitled, “Defeating Dvigayī.”

Chapter Fourteen
The Lord's Travel to East Bengal
and the Disappearance of Lakṣmīpriyā

This chapter describes Gaura-Nārāyana's enactment of a householder's pastime of serving guests; His visit to East Bengal; the offensive activities of some sinful atheists who imitated the Lord and of a brahma-dāitya of Rādhā-deśa—all of them being contemporaries of the author; the disappearance of Lakṣmidevi; the inquiries of Tapani Miśra to the Lord regarding the goal of life and the process for achieving it; the Lord's reply and teachings; and the Lord's return from Bangladesh.

Nimāi Paṇḍita was greatly honored by the wealthy people of Navadvīpa as well as by all those who were accustomed to perform religious rituals. In order to establish an ideal example of the principles of household life, the Lord did not encourage the fault of miserliness, rather He showed compassion towards needy and distressed persons. Guests were always properly served at the Lord's house in Śrī Māyāpur-Navadvīpa. Though the Lord, who is the teacher of people in general, personally displayed the pastimes of a poor householder, He nevertheless constantly endeavored to serve renounced Vaiṣṇava sannyāsīs. As soon as mother Saṭi noticed a shortage of ingredients required for feeding the sannyāsīs, Gaurasundara would immediately bring from somewhere the necessary ingredients for the service of the Vaiṣṇavas. Lakṣmīdevi engaged in cooking for the service of the Vaiṣṇavas, and the Lord personally sat with the Vaiṣṇava sannyāsīs and fully satisfied them by feeding them sumptuously. The principle duty of householders is to serve guests; those householders who do not serve guests are lower than animals and birds. Even if a householder is bereft of wealth due to past karma, he should without duplicity serve his guests with at least some water, a sitting place, and sweet words. Knowing that Śrī Lakṣmī-Nārāyana had appeared in Navadvīpa, Lord Brahmā, Lord Śiva, Sukadeva, Vyāsadeva, and Nārada visited the Lord's house at Śrī Māyāpur in the guise of sannyāsīs.

From early morning, Śrī Lakṣmīdevi continually engaged in various services in the temple room, arranged the paraphernalia for worshiping the Lord, and served tulasi. She gave more attention to the service of Saṭidevi, her mother-in-law and mother of her Lord, than to the service of tulasi. Saṭidevi sometimes saw blazing flames of fire under the feet of her son, and she sometimes smelled the fragrance of lotus flowers throughout her house.

After some time Nimāi Paṇḍita went with His students to earn some wealth in Bangladesh, where He stayed on the banks of the Padmāvati River. Overwhelmed by the Lord's ingenious scholarship, innumerable students came to study from Him and within a short time mastered various subjects.

At this point the author says that simply because the Lord went to Bangladesh, the young, the old, and the women there are even today intoxicated in Śrī Caitanya's sankirtana movement. But sometimes in order to fill their stomachs some atheists declare themselves to be Nārāyana, or the Supreme Lord, and they thus ruin the people of that country. In Rādha-deśa also there was a great brahma-dāitya who
externally dressed as a brāhmaṇa but who internally had the nature of a demon and declared himself to be “Gopāla.” Due to his cowardliness, however, people called him a hated jackal. There are no greater offenders than those sinful living entities who want to declare themselves or other living entities to be the Supreme Lord instead of declaring Śrī Caitanya, the Lord of innumerable universes, as the Supreme Lord. Moreover, even today it is found that simply by remembering the servants of Caitanyacandra a living entity attains all auspiciousness. While the Lord was residing in Bangladesh, Śrī Lākṣmīdevī, being unable to tolerate separation from the Lord, left this world from the bank of the Ganges while meditating on the lotus feet of the Lord. When the people of Bangladesh heard that the Lord was returning to Navadvīpa, they brought various gifts for Him. At that time one pious brāhmaṇa resident of Bangladesh named Tapan Miśra, who was unable to ascertain the goal of life and the process to achieve it, received instructions late one night in a dream to approach Nara-Nārāyana in the form of Nimāi Pandita, who appeared in the age of Kali to deliver the fallen souls. When Tapan Miśra arrived before the Lord, Śrī Gaurasundara instructed him that the only religious process for the age of Kali was śrī-keśa-nāma-saṅkīrtana, which awards all perfection and which is to be followed by all people of all countries at all times. He further instructed Tapan Miśra to give up all duplicity and always chant the sixteen word, thirty-two syllable mahā-mantra with full attention. When Tapan Miśra asked permission to accompany the Lord, the Lord ordered him to immediately go to Vārānasi and indicated that they would again meet there and elaborately discuss the goal of life and the process to achieve it. When Tapan Miśra then related the topics of his dream, the Lord forbid him from disclosing those topics to anyone.

Thereafter the Lord returned home from Bangladesh with His wealth and offered everything to His mother. Many students accompanied the Lord to Navadvīpa in order to study from Him. Hearing about the disappearance of Lākṣmīdevi, the Lord imitated ordinary people by exhibiting grief for a short time and then instructed His mother about the temporary nature of this material existence.

TEXT 1

jaya jaya mahāprabhu śrī-gaurasundara
jaya nityānanda-priya nitya-kalevara

All glories to the Supreme Lord, Śrī Gaurasundara. All glories to Nityānanda’s beloved Lord, who has an eternal form.

TEXT 2

jaya jaya śrī pradyumna-miśrerā jīvānā
jaya śrī paramānanda-puri-prāṇa-dhāna

All glories to He who is the life of Śrī Pradyumna Miśra. All glories to He who is the goal of life for Śrī Paramānanda Puri.

Pradyumna Miśra was born of a brāhmaṇa family in Orissa. In order to make his pious life as an ideal householder and his high social standing successful and perfect by engaging them in the service of Hari, the Lord sent him to Śrīla
Rāmānanda Rāya, who appeared in a nonseminal brāhmaṇa family, who was the crest-jewel among teachers of devotional mellow, and who was a mahā-bhāgavaṇa Vaiṣṇava acārya. Pradyumna Miśra then heard topics of Krṣṇa from that Vaiṣṇava acārya as his disciple and thus obtained the causeless mercy of the Lord. For further descriptions one should see the Antya-khanda (3.284, 5.211, and 8.57) and Caitanya-caritāmṛta, Adi-lilā, Chapter 10, Madhya-lilā, Chapters 1, 10, 16, and 25, and Antya-lilā, Chapter 5.

The purpose of addressing the Lord as the life of Pradyumna Miśra is this: The ideal householder pastimes like serving guests and renounced sannyāsīs that were performed by the Lord, who was the worshipable Deity of the ideal pious householder Pradyumna Miśra, are described in this chapter.

Paramānanda Puri, also known as Purī Gosvāmī or Gosāṇi, was the middle root of the devotional desire tree of Śrī Krṣṇa Caitanya’s lotus feet. He was one of the nine beloved disciples of Śrīman Mādhavendra Puripāda. He appeared in the village of Trihuta. The Gaura-ganoddeśa-dīpikā (118) states: “Paramānanda Puri is none other than Uddhava.” Concerning the Lord being the life and soul of Paramānanda Puri, one should see the Antya-khanda (3.167-181 and 231-260; 8.55 and 122; and 10.42, 47, and 49) and the Caitanya-caritāmṛta, Adi-lilā, Chapters 9 and 10; Madhya-lilā, Chapters 1, 2, 9, 10, 11, 12, 13, 14, 15, 16, and 25; and Antya-lilā, Chapters 2, 4, 7, 8, 11, 14, and 16. Besides these, one should see the Sanskrit drama Śrī Caitanya-candrodaya, Scene 8, the last portion of 9, and 10, wherein Kavi-karnapūra, the son of Śivānanda Sena, receives the name Paramānanda Puri dāsa, and also the Sanskrit Śrī Caitanya-carita-mahākāvyya (13.14, 112-119, and 122; 16.30; and Chapters 19 and 20).

TEXT 3

jaya jaya sarva-vaiśnava dhana-prāna
kṛpā-drṣtye kara', prabhu, sarva-jīve trāna

All glories to He who is the life and soul of all Vaiṣṇavas. O Lord, please deliver the fallen souls with Your merciful glance.

TEXT 4

ādi-khanda-kathā, bhāi, śune eka-mane
vipra-rūpe krṣṇa viharilena yemane

My dear brothers, please hear with attention the topics of Ādi-khanda, wherein the pastimes of Krṣṇa in the form of a brāhmaṇa are described.

TEXT 5

hena-mate vaikuṇṭha-nāyaka sarva-krṣana
vidyā-rase viharena lai' sisyā-gana

In this way the Lord of Vaikuṇṭha continually enjoyed His scholastic pastimes with His students.
TEXT 6
sarva-navadvipe prati-nagare-nagare
sisya-gana-sange vidyā-rase kṛḍā kare

The Lord enjoyed scholastic pastimes with His students throughout all the villages of Navadvīpa.

The various villages and islands of Navadvīpa at that time were known as nagaras, such as Gāṅgānagara, Kājīra-nagara, Kuṅiyā-nagara, Vidyānagara, and Jānnagara.

TEXT 7
sarva navadvipe sarva-loke haila dhvani
‘nimāi-paṇḍita adhyāpaka-siromanī’

Everyone throughout Navadvīpa heard that Nimāi Pandita was the crest jewel among teachers.

TEXT 8
bada bada viṣayī sakala dolā haite
nāmiyā kareṇa namaskāra bahu-mate

Even the wealthy materialists would get down from their palanquins to offer respects to Nimāi.

TEXT 9
prabhu dekhi’ mātra janme sabāra sādhvasa
navadvipe hena nāhi,—ye nā haya vaṣa

Everyone was filled with awe and reverence on seeing the Lord. There was no one in Navadvīpa who was not under His control.

TEXT 10
navadvipe yā’rā yata dharma-karma kare
bhojya-vastra avaśya pāṭhāya prabhu-ghare

Whenever any resident of Navadvīpa would perform any pious act, he would without fail first send some foodstuffs and cloth to the Lord’s house.

Since the custom of showing respect or honor towards the best teacher was prominent in the Hindu community of that time, everyone came to the capitol and donated gifts of rice and cloth to Nimāi Paṇḍita, who was the crest jewel of learned scholars.

TEXT 11
prabhu se paraṁ-vyayī iśvara vyabhāra

duḥkhitere niravadhi dena puraskāra

The Lord displayed the pastimes of a munificent person, for this is the nature of the Supreme Lord. He constantly gave gifts to the poor.

TEXT 12

duḥkhiṛe dekhile prabhu bada dayā kari'
anna, vastra, kāṭi-pāṭi dena gaurahari

Whenever Gaurahari met a poor person, He would immediately give him rice, cloth, and money out of compassion.

The principle of magnanimity is found in the nature of brāhmaṇas, while the principle of miserliness is found in the nature of non-brāhmaṇas. In order to exhibit the pastimes of an ideal householder, Nimāi donated rice, cloth, and wealth to the poor and distressed people.

TEXT 13

niravadhi atithi āṣe prabhu-ghare
ya'ra yena yogya, prabhu dena sabākāre

Guests would daily visit the Lord's house, and He would always properly satisfy every one of them.

TEXT 14

kona-dina sannyāṣi āṣe daśa biṣa
sabā' nimantrena prabhu haiyā harīṣa

Sometimes ten or twenty sannyāṣis would come, and the Lord would happily invite them for lunch.

Because the noble householder residents of Navadvīpa normally followed the principles of varṇāśrama, many renounced sannyāṣis from various places came to their houses as guests. On one hand, the Lord removed the poverty of the poor, the distressed, and His guests, and on the other hand, He exhibited ideal pious householder pastimes by serving the renounced sannyāṣis of the fourth āśrama. In order to establish that every pious householder is obliged to respect the principles of āśrama-dharma, the Lord gave shelter and food to sannyāṣis and thus set the perfect example of pious householder behavior. It is the unavoidable duty of every householder who follows the principles of varṇāśrama to provide food and shelter according to their means to the fourth āśrama renounced sannyāṣis, who travel all over the country for the householders' benefit. In the course of time, as the attached householders enviously cheated the sannyāṣis from their rightful share, the real principles of āśrama-dharma have gradually become slackened and distorted. What to speak of this, some householders even think that their highest occupational duty is simply to cheat sannyāṣis who desire householder's welfare of
their rightful share of alms from the householders. Though the Lord did not exhibit the pastimes of a prosperous or wealthy householder, He sometimes invited ten or twenty sannyāśis to His house for meals in order to teach householders to serve the sannyāśis.

**TEXT 15**

sei-kṣane kahi' pāthāyena janāre
kudi sannyāśira bhikṣā jhāta karibāre

He would immediately send someone to inform His mother to quickly arrange lunch for the twenty sannyāśis.

**TEXT 16-17**

ghare kichu nāi, āi cinte mane-mane
‘kudi sannyāśira bhikṣā haibe kemane?’
cintite hena, nāhi jānī kon jane
sakala sambhāra āni' deya sei-kṣane

As there was nothing at home, mother Śacī thought, “How will I prepare meals for twenty sannyāśis?” As soon as she thought like this, someone came and delivered the necessary ingredients without her notice.

Due to the lack of sufficient ingredients for meals and accumulated wealth in the Lord's house, Śacīdevī felt a need for ingredients to feed the sannyāśis. By the will of the Lord, all the necessary ingredients immediately appeared there.

**TEXT 18**

tabe lakṣmi-devī giyā parama-santose
rāndhena vīšeṣa, tabe prabhu āśi' vaise

Lakṣmīdevī cooked the offering with full satisfaction, and then the Lord arrived home.

**TEXT 19**

sannyāśi-ganere prabhu āpane vasiyā
tuṣṭa kari' pāthāyena bhikṣā karaiyā

The Lord personally watched as the sannyāśis were served their meal. After they were fully satisfied, He bid them farewell.

Since sannyāśis do not normally use fire, their cooking activities were done by brāhmaṇas, who use fire. The sannyāśis who do not use fire can accept foodstuffs cooked at the houses of brāhmaṇas, who use fire. Generally there was a temple of Viṣṇu in every brāhmaṇa's house, and the sannyāśis also ate only those foodstuffs that had been cooked for Viṣṇu. Since there was a possibility of nonvegetarian items in offerings to the inferior demigods at the houses of persons lower than
brāhmaṇas, it was customary for wandering sannyāsīs to not eat at the house of anyone other than a brāhmaṇa. In order to display the ideal principles of pious householder life, the Lord personally sat near the sannyāsīs and fed them prasāda.

TEXT 20

ei-mata yateka atithi āsi' haya
sabārei jijnāsā kareṇa krpāmaya

In this way the merciful Lord inquired about the needs of every one of His guests.

The words jijnāsā kareṇa indicate that the Lord asked His guests whether they needed any drink or food.

TEXT 21

gṛhasṭhre mahāprabhu śīkhyena dharma
“atithira seva—gṛhasṭhra māla-karma

Mahāprabhu taught the householders, “The foremost duty of a householder is to serve his guests.

TEXT 22

gṛhasṭha haiyā atithi-seva nā kare
paśu-paḵṣi haiite ‘adhama’ bali tā’re

“If a householder does not serve his guests, he is considered lower than the birds and beasts.

Those attached householders who give up the service of guests who stay for one day and wandering sannyāsīs who are engaged in pleasing Lord Viṣṇu and remain busy in household duties like cooking for themselves are lower than even birds and beasts. Inferior animals like birds and beasts fly in the sky or wander the earth in order to gather their food and have little opportunity to collect. But since human beings are the highest social entities, they are obliged to follow the principles of varnāśrama. If they are averse to even these principles, then they will counted among the unsheltered naked birds and beasts, who are busy simply filling their own bellies. Apart from filling their own bellies, human beings have the higher responsibility of collecting and protecting items for the service of Viṣṇu. For this reason, their social duties include giving shelter and food to guests and wandering mendicants who desire to please Nārāyana and benefit the living entities. If human beings transgress this duty, they will be considered lower than even birds and beasts.

TEXT 23

yā'ra va nā thāke kichu pūrvāśta-dōse
sei tṛṇa, jala, bhūmi dibeka santoṣe
“If due to his previous impious activities he does not have anything, then he should satisfy his guests with a straw mat, some water, and place to lie down.

The greedy prākṛta-sahajiyās, who are cruel and expert in satisfying their tongues and bellies, are presently identifying themselves as preachers of the cult of Caitanyacandra, and thus they cheat Vaishnava sannyāsīs from their rightful share of straw mats, etc. In order to expose their opposition to Him, Śrī Caitanyacandra has exhibited these ideal householder pastimes. The Lord has instructed everyone by His activities appropriate to a householder of showing proper respect to guests and sannyāsīs. But some people, though identifying themselves as His followers, act just the opposite. A few years ago in the city of Dacca, a greedy brāhmaṇa, who was a so-called disciple of a caste Gosvāmī and who earned his livelihood by selling the holy name, mantras, and Śrīmad Bhāgavatam, behaved in an extremely cruel manner with a few tridandi-sannyāsīs and brāhmaṇārīs, who had arrived there as guests, in order to deprive them from receiving Visnu's noon offering. In order to protect people from such behavior, the Lord personally exhibited the pastimes of giving shelter and foodstuffs to guests and sannyāsīs. Alas, just consider the Lord's pastime of affectionate and careful distribution of indiscriminate mercy to the guests and sannyāsīs! And then consider the endeavors of persons who are averse to Caitanya and who in the name of preaching His cult harass and oppose guests and sannyāsīs who are under the shelter of Śrī Caitanya!! Not only in the city of Dacca, a few days ago in Kuliya-nagara (Navadvipa), some such people with the help of a few fierce miscreants, rather than offering respect, unfairly attacked innocent Vaishnava sannyāsīs, brāhmaṇas, and devotee women who had come to participate in the circumambulation of the Dhāma. All these are simply unfavorable endeavors against the teachings of Śrī Caitanyadeva. [This purport also applies to verses 25-27 of this chapter.]

TEXT 24

trnādi bhūmir udakaṁ
evāc caturthi ca và sunrtā
etāny api satām gehe
nocchidyante kadācana

“In the houses of pious people there may be a scarcity of rice or other staples due to poverty, but a straw mat, water, resting place, and sweet words should always be available for serving guests.’

[This verse is found in the Manu-samhitā (3.10) and in the Hitopadeśa.]
The word trna refers to straw that is used for making an āsana or bed.
The word bhūmi refers to a resting place.
The word udaka refers to water for cleansing one's hands, legs, and mouth or for performing ācāmana.
The words sunrtā vāk mean “truth” or “sweet words,” and the word caturthi means “the four items.”

TEXT 25-27

satya vākya kahibeka kari' pariha ra
tathāpi ātithya-sūnya nā haya tāhāra

akaitave citta sukhe yā'ra yena śakti
tāhā kari lāli 'ātithire bhakti’’

ataeva atithire āpane īśvare
jijñāsā karena ati parama-ādare

“If one has nothing more to offer, he should apologize without duplicity; then he is not guilty of neglecting his guest. If a householder happily serves his guests without duplicity and according to his ability, he is considered hospitable.” Therefore the Lord personally invited His guests with great respect.

[See purport to verse 23 of this chapter.]

TEXT 28
sei saba atithi—parama-bhāgyavān
lakṣmi-nārāyaṇa yā're kare anna dāna

All those guest were most fortunate, for they received foodstuffs directly from Lakṣmi-Nārāyaṇa.

Those guests who received rice prasāda from the house of Śrī Lakṣmi-Nārāyaṇa at Yogapitha in Śrī Navadvipa-dhāma are millions of times more fortunate than those mundane guests who receive rice from mundane householders.

TEXT 29
yā'ra anne brahmādirā āśā anuksana
hena se abhuta, tāhā khāya ye-te jana

Foodstuffs so wonderful that are desired by even the demigods headed by Brahmā were now eaten by one and all.

TEXT 30
keha keha ito-madhya kahe anya kathā
“se annera yogya anye nā haya sarvathā

In reply to this, someone said, “It is not possible for ordinary persons to receive such foodstuffs.

TEXT 31-32
brahmā-śiva-śuka-vyāsa-nāradādi kari'
sura-siddha-ādi yata svacchanda-vihārī
lakṣmi-nārāyaṇa avatirṇa navadvipe
jāni' sabe āisena bhikṣukera rūpe
“Brahmā, Śiva, Śukadeva, Vyāsadeva, Nārada, as well as the demigods and Siddhas, who travel according to their desire, all knew that Lakṣmī-Nārāyana had appeared in Navadvīpa. They therefore all visited the Lord’s house to beg alms in the form of mendicants.

TEXT 33

anyathā se-sthāne yāibāra sakti kā'ra?
brahmā-ādi vinā ki se anna pāya āra?”

“Otherwise who else has the power to visit His house, and who other than personalities like Brahmā can receive such foodstuffs?”

TEXT 34

keha bale,—“duḥkhite tārite avatāra
sarva-mate duḥkhitere karena nistāra

Someone else said, “The Lord has incarnated to deliver the distressed, and He therefore employs various means for their deliverance.

Some people say that since the demigods headed by Brahmā and the sages headed by Nārada possess mystic perfections, it was they who took the form and dress of guests and became fortunate by receiving rice prasāda from the house of Lord Gaura-Nārāyana. Because other than them, no ordinary mortal being is qualified to receive the Lord’s direct mercy as a guest in His house. Yet others say that Lakṣmī-Nārāyana have appeared in this age as Lakṣmī-Gaura in order to deliver all distressed persons from their miserable conditions. Since He is most merciful, He distributed His mercy to everyone by providing food and shelter without considering whether one was qualified or not.

TEXT 35-37

brahmā-ādi deva yā'ra anga prati-ānga
sarvathā tānhāra īśvarera nitya-sanga

   tathāpi pratijñā tā'na ei avatāre
   ‘brahmādi-durlabha dimu sakala jivere’

   ataeva duḥkhitere īśvara āpane
   nija-grhe anna dena uddhāra-kārane”

“The demigods headed by Brahmā are born from the limbs of the Supreme Lord, and they are always associated with the Lord. Still, in this incarnation He has promised to give that which is rarely attained by even Brahmā. Therefore the Lord personally fed the distressed in His house in order to deliver them.”

Although demigods headed by Brahmā are equal to the Lord's limbs and minor limbs and are very dear servants, the distinguishing feature of the causeless mercy of the most compassionate Gaurasundara is that in order to deliver the living
entities of this age of Kali He distributes to everyone the Lord's prasāda, which is rarely obtained by even the best of the demigods and highest authorities like Lord Brahmā, without considering whether one is qualified or not.

TEXT 38-39

*ekeśvara lakṣmi-devi karena randhana
*tathāpi o parama-ānanda-yuktā mana

*lakṣmīra caritra dekhī śacī bhāgyavatī
dānde dānde ānanda-višeṣe bāde ati

Lakṣmidevi cooked alone, yet she felt supremely blissful. As the fortunate mother Śacī observed the character of Lakṣmī, her joy increased every hour of the day.

Lakṣmidevi happily cooked alone for everyone, without the help of her mother-in-law. Thus seeing the character of her daughter-in-law, Śacīdevi's joy increased at every moment.

TEXT 40

ūṣah-kāla haite lakṣmi yata grha-karma
āpane karena saba,—ei tān'ra dharma

Beginning from sunrise, Lakṣmī would personally perform all the household chores as her religious duty.

In order to increase the happiness of her husband and to satisfy her respected mother-in-law, the chaste Lakṣmidevi performed all household duties while considering herself the maidservant of the Lord. As the ideal housewife, Śrimati Lakṣmidevi personally performed all of the Lord's household duties, beginning from the early morning till night.

TEXT 41

deva-grhe karena ye svastika-mandali
śankha-cakra likhena haiyā kutūhali

She would decorate the floor of the temple with drawings of svastikas, conches, and discs.

The phrase svastika-mandali refers to the drawing of circles or smearing and drawing pictures on Viṣṇu's temple for His worship. Their characteristics are described in the following Vedic statement quoted in the Hari-bhakti-vilāsa (Fourth Vībhāga): “A worshiper of Viṣṇu should draw a square within each of the four corners—northeast, southeast, northwest, southwest—of the Lord's temple, divide each square into sixteen squares, then fill each square with white, yellow, red, and black colored powders. This is called svastika.” Svastika, the drawing of circles, and their glories are described in the Viṣṇu-dharmottara as follows: “One who is intelligent should draw various mandalas such as sarvatobhadras and padmas and various wonderful svastikas in the temple of Hari.” In the Nṛsīmha
Purāṇa it is stated: “One should joyfully cleanse and decorate the temple of Viṣṇu by drawing various mandalas like padmas and svastikas with different attractive colors.” In the Skanda Purāṇa, concerning the month of Kārtika, it is stated: “One who draws various shapes like sarvatobhadras with clay or other minerals in front of Lord Keśava resides in heaven for one hundred kalpas. One who draws auspicious svastikas in front of sālagrāma, especially in the month of Kārtika, purifies seven generations of his family. A woman who regularly draws mandalas before Lord Keśava does not become a widow for the next seven births. A woman who draws mandalas with cow dung before Lord Keśava is never separated from her husband, children, or wealth. One who decorates the courtyard of Viṣṇu’s temple with various colorful svastikas and pictures enjoys the highest happiness within the three worlds.” It is stated in the Nāradiya Purāṇa: “A person who draws mandalas in the temple of Viṣṇu with either clay, various minerals, various colors, or cow dung attains the form of a demigod who flies in an airplane.” In the Hari-bhakti-sudhodaya it is said: “One who smears cow dung in the temple of Viṣṇu and draws colorful pictures on it happily resides in the abode of Viṣṇu, where the residents look on him with welcome glances.”

There was a Viṣṇu temple in the Lord’s house. Within the temple the worshipable Śrī Nārāyaṇa forms of Gandaki-śilā (sālagrāma-śilā) and Gomati-cakra-śilā (Dvārakā-śilā) were situated as the family Deities. In order to draw auspicious signs within the temple, Lakṣmīdevī drew shapes like conches and cakras throughout the temple, such as on the foundation and walls.

**TEXT 42**

*gandha, puspa, dhūpa, dipa, suvāsita jala
īśvara-pūjāra sajjā kareṇa sakala*

She arranged sandalwood paste, flowers, incense, ghee lamps, and scented water for the worship of Lord Viṣṇu.

Following the scriptural and social norms of that time, every Bengali brāhmaṇa’s wife would collect ingredients like sandalwood paste, flowers, ghee lamp, incense, and scented water for the worship of Nārāyaṇa. But nowadays in some provinces of India the brāhmaṇas hailing from Bengal brāhmaṇa communities do not accept water touched or brought by their own wives for the service of the Lord.

**TEXT 43**

*niravadhī tulasīra kareṇa sevana
tato dhīka śacīra sevāya tān’ra mana*

She constantly served tulasī, yet she served Śacī even more.

The worshipers of Lord Viṣṇu greatly respect Tulasī-devī as one of the ingredients for the Lord’s service and therefore most intimate with the Lord. Lakṣmīpriyā-devī spent more time in serving her mother-in-law, Gaura’s mother, than in serving Tulasī-devī. Those who pretend to be ācāryas while holding a tulasī plant in one hand and a pipe for smoking intoxicants in the other should properly follow the ideal example of serving Tulasī-devī set by Gaura-Lakṣmīpriyā. And yet, knowing the Lord as the best of those devoted to their mothers, Lakṣmīpriyā-devī, the
Lord's wife, established that her service with awe and reverence to her mother-in-law was superior to the affectionate service of Tulasi-devi, the maidservant of Gaura, and was nondifferent from service to her husband.

TEXT 44

lakṣmīra caritra dekhī śrī-gaurasundara
mukhe kichu nā balena, santoṣa antara

Seeing Lakṣmī's behavior, Śrī Gaurasundara did not comment, yet He was satisfied within.

Seeing Lakṣmipriyā's greater faith in and eagerness for the service of His mother than the service of tulasī, the Lord approved within His mind and was quite satisfied. Though due to social injunctions and embarrassment the Lord did not externally or publicly approve the actions of His wife, His nonduplicitous heartfelt mercy on Lakṣmidevi was seen in her activities of serving the Lord by collecting ingredients for Viṣṇu's worship, serving tulasī, and serving His own mother, who is the personification of pure goodness.

TEXT 45

kona-dina lakṣmī lai' prabhura caraṇa
vasiyā thākena pada-tale anukṣaṇa

Some days Lakṣmī would sit and hold the Lord's feet for hours.

In order to reveal within this world the glories and opulences of serving the lotus feet of Gauṛa-Nārāyaṇa, Lakṣmipriyā-devi, who is attached to service in the mood of awe and reverence, often exhibited pastimes as the maidservant of Gaura, by holding the Lord's lotus feet on her lap.

TEXT 46

adbhuta dekhena śacī putra-pada-tale
mahā-jyotir-maya agni-puṇja-sikhā jvaļe

Mother Śacī sometimes saw brilliant effulgent flames emanating from the feet of her son.

Due to the influence of Gaura-Nārāyaṇa's opulences, Śacīdevī saw five effulgent flames of fire. Just as impersonalists, being unable to see the original form of the Lord, accept the effulgence emanating from the body of the Lord as His form and thus become astonished; seeing the most effulgent five flames of fire emanating from the lotus feet of the Lord, Śacīdevī understood her son to be directly Lord Viṣṇu.

TEXT 47

kona-dina mahā-padma-gandha śacī āi
ghare-dvāre sarvatra pāyena, anta nāi
Another day mother Śacī smelled the fragrance of lotus flowers throughout the house.

TEXT 48

*hena-mate lakṣmī nārāyana navadvīpe
keha nāhi cinena âchena gāḍha-rūpe*

As Lakṣmī-Nārāyana secretly lived in Navadvīpa in this way, no one was able to recognize them.

TEXT 49

*tabe kata-dine icchā-maya bhagavân
banga-deśa dekhite haila icchā tā'na*

After a few days the independent Lord desired to visit East Bengal [Bangladesh].

The word *bangadeśa* is explained as follows: Śrī Gaurasundara exhibited His pastimes in Gaudapura, Navadvīpa-Māyāpur. The eastern portion of Gauda-deśa (now Bangladesh) is separately addressed as Banga-deśa by the residents of Gauda-deśa. The celestial Bhāgīṛathī River flows through Gauda-deśa. The northern and eastern provinces of Gauda Navadvīpa, which consist of the east and south banks of the Brahmaputra River, through which flows the main branch of the Ganges, the Padmāvatī, which merges in the Bay of Bengal—these entire tracts of land were known at that time as Banga-deśa.

In the book *Sakti-sangam-tantra* the border of Banga-deśa has been described as follows: “The entire tract of land from the bay of Bengal up to the Brahmaputra River is known as Banga-deśa. O Pārvatī, this land bestows on one all perfection.” Even after the reign of the ancient Pāla dynasty and the shifting of the capitol to Navadvīpa and Vikramapura, north Bengal was still known as Varendra, provinces to the northwest of north Bengal were known as Karna-suvarṇa, west Bengal was known as Gauda and Rādha, the present East Bengal was known as Banga-deśa, and South Bengal was known as Samatata and Tāmralipta. Even in Sanskrit literatures the east and middle areas of Bengal were referred to as Banga-deśa. Abul Phajal, the prime minister of Akbar, the Mugal emperor of Delhi, has written in his history book, *Āīn-I-Akbar*, or “The Rule of Akbar”, that the former Hindu kings of Banga surrounded their kingdoms with an āla, or mud dike, and therefore the area has become known as Bangāla.

TEXT 50-51

*tabe prabhu jananīre balilena vānī
“kata-dina pravāsa kariba, mātā, āmi”*

*lakṣmī-prati kahilena sṛi-gaurasundara
“māyera sevana tumi kara nirantarā”*
The Lord told His mother, “Dear mother, I will go on a journey for a few days.” Śrī Gaurasundara then said to Lakṣmī, “You should constantly serve mother.”

While leaving for Banga-deśa, or Bangladesh, in eastern Gauda, the Lord said to mother Śacī, “O mother, I will leave this house and go somewhere else for a few days in order to collect items for the service you and the household.” And He said to His wife, Lakṣmipriyā-devī, “In My absence you should perform your duty of serving My mother.” Before departing for another province, the Lord entrusted the responsibility of serving His mother with His wife, Lakṣmipriyā-devī, and then proceeded towards the east to increase His mother’s happiness.

TEXT 52

tabe prabhu kata âpta siṣya-varga laiyā
calilena banga-deše-harasita haiyā

Then the Lord took some of His students and happily departed for East Bengal.

The Lord did not travel alone from Gauda to the eastern Gauda province of Bangadeśa. Nimāi Pandita, the crest jewel of teachers, was accompanied to East Bengal by many of His favorite students who were residents of Gaudapura, Navadvipa-Māyāpur.

TEXT 53

ye ye jana dekhe prabhu caliyā āsite
sei āra ārasi nahi pāre sambarite

Whoever saw the Lord in His travels could not take his eyes off Him.

People who saw the most attractive form of the Lord in the course of His travels did not care to look anywhere else. The unparalleled beauty and qualities of the Lord bewildered all observers.

TEXT 54

strī-loke dekhīyā bale,—“hena-putra yā'ra
dhanya tā'ra janma, tā'ra pā'ye namākāra

The women said, “Glorious is she who has such a son. We offer our obeisances to her.

The aged mothers of East Bengal could not find appropriate words to praise the good fortune of Śacidevi, the mother of Gaura. They would say, “By holding the Lord in her womb, Śacidevi's life has become successful.” Following in the footsteps of Śacidevi, many ladies who worshiped the Lord in the mood of vātsalya-rasa were enthused to serve the Lord in that mood as they looked at Him with parental feelings.

TEXT 55
“Fortunate is she who has such a husband. The life of that chaste lady has become successful.”

The married ladies of East Bengal realized the good fortune and perfection of accepting a woman's birth attained by Lakṣmīdevī, the wife of Gaura, and they engaged with her in the Lord’s service in the mood of awe and reverence. They did not forget their own constitutional position as eternally separated expansions and attempt to establish abominable mundane debauchery as worship of Gaura in order to become gaura-bhogis, or enjoyers of Gaura, like the fictitious gaura-nāgarīs.

TEXT 56

ei-mata pathe dekhe yata stri-puruṣe
punah punah sabe vyākhya kareṇa santose

In this way all the ladies and men who saw the Lord as He passed by repeatedly glorified Him in full satisfaction.

The words vyākhya kareṇa indicate that they offered prayers to the matchless form of the Lord.

TEXT 57

deve o kareṇa kāmya ye-prabhu dekhite
ye-te-jane hena prabhu dekhe kṛpā haite

That Lord whom even the demigods desire to see now mercifully appeared before the vision of everyone.

Out of compassion, the Lord manifested His form, which is rarely seen by the demigods, to the people of Bangladesh. By giving up duplicity born from the service of māyā, those who were fortunate enough to see the transcendental form of the Lord did not accrue any inauspiciousness like followers of the path of preyas, temporary material gratification, who are attached to material conceptions. The causeless mercy of the Lord alone protected men and women who flourished with sensual knowledge inspired by material perceptions from their enjoying spirit.

TEXT 58

hena-mate gaurasundara dhire-dhire
kata-dine āilena padmāvatī-tire

In this way Gaurasundara arrived in a few days at the bank of the Padmāvatī River.

Satisfied by the prayers of the saintly King Bhagiratha, Jāhnavī-devī appeared from Māyā-tīrtha, Haridvāra, and began flowing east to merge in the ocean. Some people
say that a demon adorned with material knowledge diverted the flow of the
Bhāgīrathī into the Padmāvatī in order to deprive Bhāgīrathī from achieving the
lotus feet of Gaura. Feeling unhappy as a result, Bhāgīrathī flowed by the side of
Śrī Navadvīpa-Māyāpur in order to serve the lotus feet of Gaura-Nārāyana. This
Māyāpur is itself the above-mentioned Māyā-tīrtha Haridvāra. Though personally
full in six opulences, after His marriage pastime Lord Gaurasundara crossed many
villages and eventually arrived on the bank of the Padmāvatī in order to perform
pastimes of accumulating wealth while imitating the activities of ordinary
householders.

TEXT 59

padmāvatī-nadīra tarāṅga-sobhā ati
uttama pulīna,—yena upavāna tathi

The current of the Padmāvatī River is most charming, and her fine banks are
covered with forest groves.

TEXT 60

dekhi’ padmāvatī prabhu mahā-kutūhale
gāṇa-saha snāna karīlena tā’ra jale

Seeing the Padmāvatī, the Lord joyfully took bath with His students.

TEXT 61

bhāgyavatī padmāvatī sei dina haite
yogya haila sarva-loka pavitra karite

Since that day the fortunate Padmāvatī River became fit to sanctify the entire
world.

When Gaurasundara took bath in the Padmāvatī, she at once became most
fortunate and the deliverer of all. Though the emanation of the Ganges from the
lotus feet of Viṣṇu indicates her quality of delivering people and destroying sin,
the moment the Lord personally and directly immersed and bathed in the Padmā,
whose ability for delivering fallen souls was not as great as the Ganges, by the
touch of the Lord's feet she became equal to Gangā in her ability to purify people
and destroy the sinful reactions of Kali.

TEXT 62

padmāvatī-nadī ati dekhite sundara
tarāṅga pulīna srotā ati manohara

The Padmāvatī River appeared most beautiful, being decorated with
enchanting waves, banks, and flowing current.

TEXT 63
padmāvatī dekhi’ prabhu parama-harise
sei-sthāne rahilena tā’ra bhāgya-vaśe

The Lord was so pleased to see the Padmāvatī that He remained there a few days to increase her good fortune.

TEXT 64-65
yena kridā karilena jāhnāvira jale
śisya-gaṇa-sahita parama-kutuhale
sei bhāgya ebe pāilenā padmāvatī
pratī-dīna prabhu jala-kridā kare tathī

Just as the Lord had joyfully sported in the waters of the Ganges with His students, now the Padmāvatī achieved the same good fortune as the Lord daily sported in her waters.

TEXT 66-67
bānga-deśe gauracandra karilā praveśa
adyāpiha sei bhāgye dhanya bānga-deśa
padmāvatī-tire rahilena gauracandra
suni’ sarva-loka bada haila ānanda

Because Śrī Gauracandra entered East Bengal, it is considered glorious even today. People were overjoyed to hear that Gauracandra was staying on the banks of the Padmāvatī River.

Both the tracts of land on the banks of the Ganges known as Gauda-deśa, or West Bengal, and the tracts of land on the banks of the Padmāvatī known as East Bengal were generally known as Banga-deśa, or Bengal. Generally the other side of the Padmāvatī is known as Pūrva-deśa, or East Bengal. This book does not mention which village became glorious and holy by receiving the dust from the lotus feet of the Lord. Some people say that it was the village Magdoba, in the district of Faridpura.

TEXT 68
“nimāi-panḍita adhyāpaka siromāni
āsiyā āchena”—sarva-dike haila dhvani

News soon spread in all directions: “The crest jewel of teachers, Nimāi Panḍita, has arrived on the banks of the Padmāvatī.”

TEXT 69
bhāgyavanta yata āche, sakala-brāhmaṇa
upāyana-haste āilenā sei-ksana

The fortunate brāhmanas all came to welcome the Lord with various gifts.
The phrase upāyana-haste indicate that they came with gifts and presents in their hands.

TEXT 70
sabe āsi' prabhure kariyā namaskāra
balite lāgilā ati kari' parihāra

Coming before the Lord, they offered their obeisances and humbly spoke as follows.
The word parihāra means “humble words,” “faltering words,” “submissive entreaties,” or “flattering words.”

TEXT 71
āmā' sabākāra ati-bhāgyodaya haite
tomāra vijaya āsi' haila e-dešete

“We consider ourselves most fortunate because of Your arrival here.

TEXT 72-73
artha-vṛtti lai' sarva-gośthira sahite
yā'ra sthāne navadvīpe yāiba padite
hena nidhi anāyāse āpane iśvare
āniyā dilena āmā' sabāra dūyāre

“That rare touchstone to whom we were to go with friends and money to study under in Navadvīpa has now been brought to our doorstep by providence.

During the Lord’s presence, many people from East Bengal accumulated wealth and went with their sons and dependants to study in Navadvīpa, the center of education at that time. Nimāi Pandita was famous as the crest jewel of teachers. The students desired to study under Him alone, yet for some reason or another everyone was not able to go to Navadvīpa to study under Him. Since today, due to the good fortune of the students, that same crest jewel of teachers, Nimāi Pandita, personally arrived on the bank of the Padmāvatī, they all praised their own extraordinary fortune and considered that now they did not need to go to Navadvīpa.

TEXT 74
mūrti-manta tumi brhaspati-avatāra
tomāra sadṛśa adhyāpaka nāhi āra

“There is no other teacher like You, for You are like the incarnation of
Brhaspati.

TEXT 75

brhaspati-drśṭānta tomāra yogya naya
iśvarera aṁśa tumi,—hena mane laya

“Rather, to compare You with Brhaspati is insufficient. We consider You a portion of the Supreme Lord.

TEXT 76

anyathā iśvara vine e-mata pāñḍitya
anyera nā haya kabhu,—laya citta-vitta

“Otherwise, such knowledge is not possible in anyone other than the Supreme Lord. This is our firm conviction.

Because the Lord attracted the heart of everyone by the opulence of His scholarship, they considered and concluded that the Lord's matchless proficiency in learning was divine.

TEXT 77

ebe eka nivedana kariye tomāre
vidyā dāṇa kara' kichu āma' sabākāre

“Now, we have one request of You: Please give us all some knowledge.

TEXT 78

uddeśe āmarā sabe tomāra tippanī
lai' paḍī, paḍāi śunaha, dvija-maṇi!

“O best of the brāhmaṇas, please hear us. We study, teach, and accept only Your explanations.

The word uddeśe means “indirectly aiming at (your approval or pleasure).” The scholars residing on the banks of the Padmāvati studied and taught their students with the help of the commentary on Kalāpa grammar that the Lord composed. From this it is understood that while studying under Nimāi Pandita, the crest jewel of teachers, a few students from the banks of the Padmāvati had collected His commentary, returned to their respective villages, and given that commentary to their teachers. In any case, we do not find the Lord's commentary in book form anywhere.

TEXT 79

sāksāte o śisyā kara' āma' sabākāre
thākuka tomāra kirti sakala-saṁsāre”
“Now please accept us as Your students, and let the entire world sing Your glories.”

TEXT 80

hāsi’ prabhu sabā’ prati kariyā āśvāsa
kata-dina banga-dese karilā vilāsa

The Lord smiled and agreed to their request. Thus He enjoyed pastimes in East Bengal for some days.

TEXT 81

sei bhāgye adyāpiha sarva-banga-dese
śrī-caitanya-sankirtana kare śrī-puruṣe

Due to this good fortune, the men and women of East Bengal engage in Lord Caitanya's sankirtana movement even today.

At the time of writing Śrī Caitanya-bhāgavata, the author knew very well that even many years after the Lord's disappearance the sankirtana movement inaugurated by Śrī Caitanya would continue. Without discrimination, both men and women joined in that movement.

TEXT 82

madhye-madhye mātra kata pāpi-gana giyā
loka naśta kare āpanāre laoyāiyā

Sometimes sinful persons try to mislead people by accepting their homage for themselves.

The phrase loka naśta kare means “ruining the people,” or in other words, depriving them from their spiritual life and sending them to hell.

The short form of the word laoyāiyā is laoyā (from the Sanskrit verb lā), which refers here to instigating or inducing others to glorify oneself by giving advice or encouragement.

Joining the devotees in chanting the glories of Kṛṣṇa, some sinful persons create disturbances in Śrī Caitanya's sankirtana movement. When simple-minded people engage in kirtana along with these sinful persons, who are attached to irrelevant fruits, they are unable to achieve the supreme goal. Since the nonenvious pure devotees are not cheated by the four vargas—religiosity, economic development, sense gratification, and liberation—they obtain the fruit of chanting Kṛṣṇa's names. But persons attached to material enjoyment that enter devotee communities dressed as devotees either desire the fruits of three vargas or poison the devotee community with the desire for liberation and thus influence them to accept not kṛṣṇa-prema but material enjoyment and liberation as the real fruit of glorifying Kṛṣṇa. Following the doctrines of the bāulas, kartābhajās, and ativādis, these sinful persons sometimes advertise themselves as the Supreme Lord, or Visnu, and thus misguide people.
TEXT 83

udara-bharana lāgi' pāpistha-sakale
'rāghunātha' kari' āpanāre keha bale

In order to fill their bellies, these sinners cheat people by claiming to be Lord Rāma.

The phrase udara-bharana lāgi' (a Hindi phrase) means “for the sake of the stomach.”
In order to gratify their senses, sinful persons who are attached to material enjoyment imagine or declare themselves to be the worshipable Supreme Lord; and by utilizing others as fuel for the fire of their sense gratification, they completely spoil them. The pure worshipers of Śrī Rāmacandra serve Him with devotion, considering Him their worshipable Lord. Sinful persons in the guise of the Supreme Lord declare themselves to be Śrī Rāmacandra and accept appropriate service from their contrived servants in order to gratify their tongues, bellies, and genitals.

TEXT 84

kona pāpi-gana chādi' kṛṣṇa-sankirtana
āpanāre gāoyāya baliyā 'nārāyana'

Other sinful persons give up chanting the names of Kṛṣṇa and claim to be Nārāyana. They then induce others to chant their glories.

When sinful persons become extremely offensive by posing as gurus concocted by their own self-worship, they give up śrī-kṛṣṇa-sankirtana, which is the source of all auspiciousness. They teach the society of fools who are ignorant of the Absolute Truth to secure profit, adoration, and distinction so that they can fulfill their own material desires. These sinful persons advertise themselves as Nārāyana, that is, the Supreme Lord or an incarnation of the Supreme Lord; and Mahāprabhu along with His associates, as well as Śrī Mahā-mantra, who appears as sābda-brahma in the form of syllables, who is the highest worshipable object for all animate and inanimate beings, and who was glorified by Mahāprabhu as being nondifferent from Lord Kṛṣṇa, they consider as ordinary mortal forms desirous of material fame like themselves. Following this conception, they induce others to glorify their mundane names or sound vibrations related with their families, houses, and bodies, which are full of stool and worms and which ultimately turn to ashes. Although guru-tattva is actually a manifestation of Kṛṣṇa, if one considers the spiritual master as the supreme worshipable object, Rādhikā-nātha, rather than considering him a manifestation of the supreme worshiper, or if one considers him simply an artificial singer of folk songs, which are contrary to the mahā-mantra given by the spiritual master, and if one declares or induces others to glorify his material body to be the Supreme Lord in order to accumulate mundane fame, then such a cheating so-called guru and his cheated followers will both enter hell under the burden of great sins.

TEXT 85
dekhitechi dine tina avasthā yahāra
kon lāje āpanāre gāyāya se chāra?

How can an insignificant person who daily goes through three states
shamelessly induce others to chant his glories?

The tina avasthā, or three states, of a person are gross, subtle, and causal;
wakefulness, dream, and deep sleep; or past, present, and future. These states are
prone to be agitated by material nature and time.

We cannot understand how an impersonalist self-worshiper establishes himself as
the supreme worshipable object in the dress of a guru, because we can see that
within a single day a healthy living entity falls sick, and from sickness he regains
health, and after regaining health he again falls sick. (Or according to others, the
living entities who are conditioned by the three modes and under the control of
nature become overwhelmed by three different influences, states, or designations
of nature like gross, subtle, and causal, or wakefulness, dream, and deep sleep.)
How can such extremely shameless living entities who are controlled by māyā and
subjected to these three states declare themselves to be the supreme worshipable
object and controller of māyā? For a living entity qualified for being forced to
undergo three different states in one day to claim to be the Supreme Lord, who
controls māyā and is transcendental to the three modes of nature, is simply
ludicrous.

TEXT 86

rādhe āra eka mahā brahma-daitya āche
antare rākṣasa, vipra-kāca mātra kāce

There is a powerful brahma-daitya in Rādha-deśa. Although he externally
dresses like a brahmana, internally he is a demon.

The areas on the western bank of the Ganges are known as Rāstra-deśa, or Rādha-deśa. There are many villages within Rāḍha-deśa, but the names of those villages are not mentioned at this point.

If brāhmaṇa becomes a ghost after death, he becomes a brahma-daitya. A brāhmaṇa
who follows his prescribed duties generally advances to higher planets, but those
who neglect their duties and engage in sinful activities and thus meet an unnatural
death become brahma-daityas. So-called brāhmaṇas who are envious offensive
blasphemers of Vaiṣṇavas, who though breathing are lifeless, and who are situated
in sinful life are known as brahma-daityas. Real pure brāhmaṇas are totally partial
and subordinate to Vaiṣṇava principles. Since so-called brāhmaṇas who are envious
of Vaiṣṇavas become ghosts in this very life, they are presently being addressed as
brahma-daityas. One such brahma-daitya from Rādha-deśa externally exhibited
brahminical behavior yet internally maintaining envy towards the Vaiṣṇavas, and
as a result he became an envious demon. When a brāhmaṇa engages in the
demoniac activities of envying Vaiṣṇavas, then he is called a brahma-rākṣasa.
Although demons are expert in envying cows, demigods, and Vaiṣṇavas, they
become puffed-up with false ego due to their birth in seminal brāhmaṇa families.
The performance of brahminical activities and acceptance of external brahminical
dress by persons who internally maintain demoniac propensities in this way is
simply artificial duplicity that ruins people.

TEXT 87

se pāpistha āpanāre bolāya `gopāla`
ataeva tā're sabe balena `siyāla`

That sinful person advertised himself as “Gopāla,” and people therefore called him a jackal.

The word siyāla, or seyāla (from the Sanskrit word śrāgala) refers to those people of Bengal who are generally afraid, who are prone to run away, who are thieves, who are miscreants, or who speak harsh words.

Although the sinful, hellish, Māyāvādī brahma-rāksasa of Rādha-deśa introduced himself as Gopāla to everyone, the devotees, rather than calling him Gopāla, called him a false logician Māyāvādī jackal. (“Those who cultivate material knowledge take birth as jackals in their next lives.”)

Within a hundred years after the disappearance of Mahāprabhu some foolish atheists rejected their gurus and advertised themselves as incarnations of the Supreme Lord. In this regard, the Gaurā-gana-candrika, which is said to be written by Śrīmad Viśvanātha Cakravarti Ṭhākura, states as follows: “Seeing that others have accepted the Supreme Personality of Godhead Śrī Gaurāṅga as the Lord of the universe, some foolish people of Rādha-deśa, Bengal, who were devoid of scriptural knowledge, wandered about dressed as the Supreme Lord attempting to convince other fools about their supremacy. Among those imposters was a brāhmaṇa named Vāsudeva, who out of madness declared, ‘I am Gopāla, the son of Nanda Mahārāja.’ That is why the people of Rādha-deśa called this brāhmaṇa a śrāgala, or jackal, instead of Gopāla. Another person named Viṣṇudāsa said, ‘I am Lord Rāmacandra, the son of the Raghu dynasty. I have descended from Vaikuṇṭha along with the monkeys. Hanumān is my devotee.’ Due to such offensive statements, he was rejected by the people of Rādha-deśa and was addressed as the leader of the monkeys. ‘In order to deliver the people of earth, I, Lord Nārāyana, have appeared from my abode of Vaikuṇṭha.’ Boasting in this way and putting a crown on his head, an ill-motivated brāhmaṇa of Bengal named Mādhava advertised himself as the Supreme Lord in order to get some cheap adoration. Hence the people of Bengal addressed Mādhava as a cūḍādhārī, or one who wears a crown. This Mādhava was the very lusty priest of the sūdras. Therefore he used to imitate the rāsa dance pastimes of Śrī Krṣṇa. It is heard that this brāhmaṇa was rejected by Śrī Caitanya Mahāprabhu and the Vaiṣṇavas. Therefore one should not associate with such persons. If one does so, his religiosity will be destroyed, because it is stated in the scriptures: ‘As a drop of oil spreads all over the water, if one touches, converses with, is touched by the breath of, or eats with such a sinful person, then the very sins of that person will be spread to him.’” In the Bhakti-ratnākara (14.163-168, 180-183) it is stated “Someone said, ‘O brothers, the materialists who have turned their faces from Lord Krṣṇa are very independent and transgress religious principles. The leader of the materialists has taken the position of Raghunātha in order to cheat people in general. This misbehaved sinner has invented his own philosophy, and claiming to be the king of poets, he preaches in Banga-deśa.’ Another person said, ‘I saw some great sinners induce
others to glorify them rather than glorify Lord Kṛṣṇa.' Another person said, 'There is a degraded brāhmaṇa known as Mallika in Rādhā-deśa. No one is as wicked as him. That great sinner calls himself Gopāla. Speaking an illusory philosophy worthy of the rākṣasas, he tricks people in general.' In Rādhā-desa, in the village named Kāndarā, is the auspicious and glorious home of Jñāna dāsa. A kāyastha named Jaya Gopāla also lives at that place. That person became evil-minded due to pride of learning. He arrogantly declared that his guru had no knowledge, and whenever someone inquired from him, he claimed that his parama-guru was his guru. Viracandra Prabhu tactfully disclosed his position and then rejected him.” In this regard one should refer to the Śrīmad Bhāgavatam, Tenth Canto, Chapter Sixty-six, and the Viṣṇu Purāṇa (5.34), wherein the Dvāpara-yuga pastime of Kṛṣṇa killing Paundraka Vāsudeva, the King of Karuṣa, who worshiped himself and imitated Kṛṣṇa, is described. One should also see the description of Śrīgāla Vāsudeva, the King of Karavrīrapura, found in the Hari-vamśa, Chapters 99-100, or 2.44-45.

Regarding the acceptance of ahaṅgrahopāsāna, or self-worship—in the form of advertising oneself as the Supreme Lord, Viṣṇu, or an incarnation—by the foolish atheists, who are controlled by māyā, Śrīla Jiva Gosvāmi has stated in his Bhakti-sandarbha (276): “In these verses of Śrīmad Bhāgavatam the idea that the individual spirit soul is the worshipable Supreme has been condemned with extreme hatred. An example is seen when Paundraka Vāsudeva sent a servant to Kṛṣṇa with the message, ‘I am Lord Vāsudeva.’ When the pure devotee Yādavas, headed by Ugrasena, heard the crazy words about the artificial attempts of Paundraka Vāsudeva from the mouth of the messenger, they laughed loudly. The reason for this is found in scriptural statements such as the following verse from Śrīmad Bhāgavatam (3.29.13), wherein the Lord explains: ‘A pure devotee does not accept any kind of liberation—sālokya, sārṣṭi, sāmāyika, sārūpya, or sāyujya—devoid of My service, even though they are offered by the Supreme Personality of Godhead.’ The mahā-bhāgavata Śrī Hanumānji also confirms this as follows: ‘Only a fool will give up the service of the Lord and try instead to become the Lord Himself.’ While glorifying the niskīnćana devotees, the Supreme Lord has established that niskāma-bhakti is the highest abhidheya, or sādhana, in the following words from Śrīmad Bhāgavatam (11.20.34): ‘Because My devotees possess saintly behavior and deep intelligence, they completely dedicate themselves to Me and do not desire anything besides Me. Indeed, even if I offer them liberation from birth and death, they do not accept it.’”

Those who accept insignificant fallen souls, who are controlled by māyā, as the Supreme Lord, who controls māyā, are extremely fallen; there is no comparison to their lamentable fallen condition. Śrī Caitanyaacandra is the Lord of the fourteen worlds as well as Navadvīpa, Vraja, Goloka, Vaikunṭha, and Paravyoma beyond the fourteen worlds and is nondifferent from Vrajendra-nandana; and although the atheist sees that He is being glorified and offered prayers as svayam-rūpa, avatārī, sākṣāt bhagavān, and paramesvara, he nevertheless falsely tries by imitation to compete with Him; thus there is no limit to his misfortune. It is stated in the Śrī Caitanya-candrāmṛta (32): “Condemned are the followers of Vedic ritual! Condemned are the practitioners of severe austerity! Condemned are the dull-witted fools whose mouths have blossomed with the words ‘I am Brahman’! Why do we lament for these animals in the guise of men intoxicated by the taste of
things other than Krṣna? Alas! They have not tasted even a drop of the nectar of Lord Gaurā!” [The following purport also applies to this verse.]

**TEXT 88**

śrī-caitanya-candra vine anyere iśvara
ye adhama bale' sei chāra śocyatara

Anyone who accepts someone other than Śrī Caitanya Mahāprabhu as the Supreme Lord is fallen, insignificant, and fit for living in hell.

Presently a few persons from the Māyāvāda-sampradāya have promoted an insignificant ordinary human being, who is controlled by māyā and who is a servant of his senses, as an incarnation of Krṣṇa, an incarnation of Rāma, an incarnation of Gaura, an incarnation of Gopāla, an incarnation of Kalki, a joint incarnation of Nityā-Gaura, a jagad-guru, a viśva-guru, a yuga-avatāra, and as Mahā-Mahāprabhu. They have thus welcomed offenses, and as a result the followers of such illogical so-called incarnations, who are opposed to the descending process of knowledge or the incarnation of Lord Viṣṇu, rather than attaining the position of the Supreme Lord in their next life, will take birth as jackals. (“Those who cultivate material knowledge take birth as jackals in their next lives.”) One should also refer to the Mahābhārata (Śānti-parva, Mokṣa-dharma, 180.48-50).

**TEXT 89-90**

dui bāhu tuli' ei bali `satya' kari'  
“ananta-brahmānda-nātha—gaurāṅga śrī-hari

yān'ra nāma-smaranei samasta bandha-kṣaya  
yān'ra dāsa-smarane o sarvatra vijaya

I therefore raise my two arms and boldly declare, “Śrī Gaurāṅga is the Lord of innumerable universes. One is free from all bondage simply by remembering Him. Indeed, even by remembering His servants one is always victorious.

Realizing that Śrī Krṣṇa Caitanya is the Supreme Personality of Godhead, the devotees loudly broadcast His glories. The author, who is attached to the Truth, loudly glorifies Śrī Gaurasundara as the Lord of innumerable universes. It is directly seen, realized, and applicable to all places, times, and persons that by offenselessly remembering the holy names of Śrī Caitanya, all material desires of the conditioned souls are diminished; in other words, the conditioned souls attain freedom from the conceptions of being entangled in other desires like material enjoyment and mental speculation. Moreover, if the pure, transcendental, spiritual characteristics of even Śrī Caitanya's servants appear in the mind of a conditioned soul, then he is liberated from his conditional state and can deliver the entire world. As stated in the Caitanya-candrāṁśta (6): “When Lord Gauracandra's devotees, who are worshiped even by the demigods, drink the wonderfully sweet nectar of the bliss of pure love of God that flows from the lotus flower of Lord Gauracandra's feet, they become completely intoxicated. In that condition they laugh at Lord Brahmā and the other demigods, condemn the impersonalist yogīs, and do not consider the great devotees of Lord Viṣṇu who do not worship Lord
Gauracandra to be very important. Let us glorify that Lord Gauracandra.”

TEXT 91

sakala-bhuvane, dekha, yān'ra yaṣa gāya
vīpāthā chādiyā bhaja hena prabhura pā'ya”

“Giving up all evil ways, worship the feet of such a Lord whose glories are chanted throughout the entire world.”

One should discuss the following two verses from Śrī Caitanya-candrāmṛta (90 and 85) in this regard: “Dear gentlemen, you should renounce all your mentally concocted honesty and religious principles that are averse to the devotional service of Gaura-Kṛṣṇa and be attached to the lotus feet of Śrī Caitanya…Give up all your useless absorption in fruitive activities! Don't allow a single word concerning self-worship enter your ears! Don't be illusioned by your temporary material body, house, country, and relatives. Then only will you attain the crest-jewel of all human goals.”

TEXT 92

hena-mate śrī-vaikuṇṭha-nātha gauracandra
vidyā-rase kare prabhu bangā-ḍeśe ranga

In this way Śrī Gauracandra, the Lord of Vaikuṇṭha, happily enjoyed His scholastic pastimes in East Bengal.

TEXT 93

mahā-vidyā-goṣṭhi prabhu karilena bangē
padmāvati dekhi' prabhu bulilena range

The Lord attracted a large number of students in East Bengal, and He would often wander on the banks of the Padmāvati River.

TEXT 94-96

sahasra sahasra śiṣya haila tathāi
hena nāhi jāi,—ke padaye kon ṭhāṇi

śuni' saba bangā-ḍeśi aise dhāiyā
`nimāi-pandita sthāne paḍibāṇa giyā'

hena kṛpa-drṣṭye prabhu kareṇa vyākhyāṇa
dui māse sabei haila vidyāvān

He had thousands and thousands of students there, so it is difficult to know who studied with whom. People from all over East Bengal came rushing to study under Nimāi Pandita. The Lord taught them in such a merciful way that within two months everyone became learned.
Nimāi Pandita resided on the bank of the Padmāvatī River in East Bengal for two months and trained innumerable students to become expert scholars.

**TEXT 97**

$kata$ $sata$-$sata$ $jana$ $padavi$ $labhiyā$  
$ghare$ $yāya$, āra $kata$ āise $suniyā$

Hundreds of students received titles and returned home, and, hearing about this, many new students joined.

During the time of the Lord, the teachers awarded titles to their own students. By these titles, scholars were recognized as authorities on a particular scripture. In other words, a person was identified as possessing knowledge of a particular scripture according to the title he received after completing his studies.

**TEXT 98**

$ei$-$mate$ $vidyā$-$rase$ $vaikunthera$ $pati$  
$vidyā$-$rase$ $banga$-$dese$ $karilena$ $sthiti$

In this way the Lord of Vaikunṭha enjoyed scholastic pastimes while staying in East Bengal.

**TEXT 99**

$ethā$ $navadvipe$ $lakṣmī$ $prabhura$ $virahe$  
$antare$ $duḥkhitā$ $devi$ $kāre$ $nāhi$ $kahe$

Meanwhile, in Navadvīpa, Lakṣmī was in great distress due to separation from the Lord. She did not reveal this to anyone.

While Nimāi was engaged in His scholastic pastimes in East Bengal, Lakṣmīpriyā-devi in Navadvīpa became extremely grief-stricken out of separation from her worshipable Lord. She did not, however, disclose her confidential internal distress to anyone. In her daily activities it was seen that apart from serving the Lord's mother, or her mother-in-law, she did not even take a morsel of viṣṇu-prasāda in order to maintain her body. She used to sit alone in a solitary place and simply shed tears. She did not feel any happiness at heart. Ultimately, due to separation from Gaura-Nārāyana, her beloved husband who was more dear to her than life, Mahā-Lakṣmī Lakṣmīpriyā-devi, the crest jewel of caste women, became so impatient that out of extreme anxiety she resolved to depart in order to serve her husband. She kept her replica body, or shadow form, on the bank of the Ganges in this world and disappeared from the eyes of people in her original form as Mahā-Lakṣmī. She attained samādhi while meditating on the lotus feet of her worshipable husband, Śrī Gaura-Nārāyana. Mahā-Lakṣmī Lakṣmīpriyā-devi, the crest jewel of caste women, departed forever.

**TEXT 100**

$niravadhi$ $kare$ $devi$ āira $sevana$
prabhu giyāchena hai-te nāhika bhojana

She kept always engaged in the service of mother Śacī without eating anything since the Lord’s departure.

TEXT 101

nāme se anna-mātra parigraha kare
iśvara-vicchede bada duḥkhitā antare

She accepted some rice only in name, for she was deeply distressed in separation from the Lord.

TEXT 102

ekeśvara sarva-rātri karena krandana
citte svāsthyā lakṣmī nā pāyena kona kṣana

She passed the nights alone, crying incessantly. Her heart found no relief for even a moment.

TEXT 103

iśvara-viccheda lakṣmī nā pāre sahīte
icchā karilena prabhura sāmipe yāite

Eventually Lakṣmī could no longer tolerate separation from the Lord, and she desired to go join Him.

TEXT 104

nīja-pratikrīti-deha thū’ī prthivite
calilena prabhu-pāše ati alaksīte

Lakṣmī left a replica body on the bank of the Ganges in this world and went invisibly to the side of the Lord.

In the Caitanya-caritāmṛta (Ādi 16.20-21) it is stated: “Because the Lord was engaged in various ways in preaching work in East Bengal, His wife, Lakṣmīdevī, was very unhappy at home in separation from her husband. The snake of separation bit Lakṣmīdevī, and its poison caused her death. Thus she passed to the next world. She went back home, back to Godhead.”
The replica body and disappearance of Lakṣmīdevī are explained as follows: Śrī Lakṣmīpriyā-devī is the internal spiritual potency of Gaura-Nārāyana, the Supreme Personality of Godhead. Mahā-Lakṣmī is described in the Gaura-ganoddeśa-dīpikā (45) as follows: “She who previously appeared as Śrī Jānakī, Rukminī, and Lakṣmī has now appeared as Lakṣmī in the pastimes of Caitanya Mahā-prabhu.” In the Sanskrit book Caitanya-caritāmṛta-mahākāvya (3.7 and 13) it is stated: “This Lakṣmī [of Navadvīpa] is the incarnation of that Lakṣmī [of Vaikuṇṭha],” and
“Lakṣmī has personally incarnated in this world.” While describing Mahā-Lakṣmī, Kṛṣṇa's queens, and the gopis of Vraja, Śrī Jiva Prabhupāda has stated in his Śrī Kṛṣṇa-sandarbha: “In the second (Bhāgavata) sandarbha it has been established that the Lord is the Supreme Absolute Truth and that He has two energies. Of the two, the first is related to the Lord as His internal potency and is as worshipable to the Vaiṣṇavas as the Lord Himself. The Supreme Lord's supreme position is due to this svarūpa-śakti. The second, Māyā, is fit, like the material world, to be neglected by the Vaiṣṇavas; she is the transformation of the Lord's energy. The manifestation of the world is due to this bahiranga-māyā-śakti, or the illusory external energy. Of these two potencies, the word lakṣmi is used to indicate the former, the svarūpa-śakti, just as the word bhāgavata is used to indicate the person who possesses these two energies. This is also clearly shown in the Bhāgavata-sandarbha. In the two cities (Mathurā and Dwārakā) this svarūpa-śakti is known as śrī-mahiṣi, the queens of Kṛṣṇa. Since it is clearly stated in the Gopāla-tāpani Upaniṣad that in the Lord's unmanifest pastimes Śrī Rukmīni eternally resides in Mathurā, all other queens must also reside there. It is also stated therein that the queens of Kṛṣṇa are also related to Him as belonging to the category of His svarūpa-śakti; therefore in their position as svarūpa-śakti they are necessarily of the same position as Lakṣmī. In this way the queens of Kṛṣṇa are naturally confirmed as belonging to the Lord's svarūpa-śakti. In the Śrīmad Bhāgavatam (10.60.9) it is stated: 'The Lord assumes various forms to enact His pastimes, and He was pleased that the form that the goddess of fortune Rukmini had assumed was just suitable for her to serve as His consort.' The meaning of this verse is very clear. Therefore, since Rukmini assumed a form suitable to serve the Lord, she is certainly on the level of Lakṣmī. And since Lakṣmī, who is famous as the goddess of Vaikuṇṭha, is merged within Rukmini, Mahā-Lakṣmī Rukmini has the internal mood of Lakṣmī and is complete in every respect. Because the spiritual energy, or svarūpa-śakti, and the energetic, or saktimān, are completely free of differences (or nondifferent), there cannot be any relationship between them as found between a subject and object of comparison. Therefore between them there is an absence of similarity (as in the difference between an actual object and its shadow or reflection), in other words, they are nondifferent or one. In the Śrīmad Bhāgavatam (10.60.44) Rukmini personally speaks the following words: 'O lotus-eyed one, though You are satisfied within Yourself and thus rarely turn Your attention toward me, please bless me with steady love for Your feet.' (In this statement Rukmini is removing Kṛṣṇa's doubt or objection.) ‘If You say, “I am personally self-satisfied, so how can I have attachment for you?” In reply, I say that Your vision is indifferent, in other words, though You are omnipotent, You look at me, Your svarūpa-śakti, and Yourself as inseparable. The purport is that since the svarūpa-śakti and the saktimān are inseparable (or nondifferent), or they are constitutionally nondifferent because their only distinction is their constitutional relationship as viśaya and āsraya, the enjoyer and the enjoyed, therefore even though You are ātmārāma, Your attachment for Me is proper.'”

In the Viṣṇu Purāṇa (1.8.15) it is stated:

nityaiva sā jagan-mātā
viṣṇoh śrīr anapāyinī
yathā sarva-gato viṣṇus
tathaiveyaṁ dvijottamah
“O best of brähmanas, Lord Viṣṇu's svarūpa-śakti is the eternal mother of the universe; she is never separated from Viṣṇu. Just as Lord Viṣṇu is present everywhere, His svarūpa-śakti, Mahā-Lakṣmi is also present everywhere.” Also in the Viṣṇu Purāṇa (1.9.143) it is said:

\begin{verbatim}
  devatve deva-deheyaṁ 
  manusyaṁ ca māṇuśi 
  viṣṇor dehānurūpāṁ vai 
  karoty eṣātmanas tanum 
\end{verbatim}

“When the Lord appears as a demigod, she [the goddess of fortune] takes the form of a demigoddess, and when He appears as a human being, she takes a humanlike form. Thus she assumes a body corresponding to that accepted by Lord Viṣṇu in order to assist in His pastimes.”

In his commentary on Brahma-sūtra (2.3.10) Śrī Madhvācārya quotes the following verse from the Bhāgavata-tantra:

\begin{verbatim}
  śakti-śaktimatoś cāpi 
  na vibhedāḥ kathañcana 
  avibhinnāpi svecchādī- 
  bhedaṁ api vibhāvyaye 
\end{verbatim}

“There is no actual difference between the energy and the energetic, but sometimes out of His own sweet will they appear different.” The Viṣṇu-samhitā says: śakti-śaktimatoś cāpi na bhedaḥ kaścid iṣyate—“There is certainly no difference between the energy and the energetic.” From such scriptural statements we can understand that the energetic Viṣṇu and His related svarūpa-śakti are nondifferent.

The external illusory energy, or material nature, is the subordinate shadow of this svarūpa-śakti Lakṣmi. In the Śrimad Bhāgavatam (1.7.23) Arjuna speaks to Kṛṣṇa as follows: “You have cast away the effects of the material energy by dint of Your spiritual potency [or svarūpa-śakti]. You are always situated in eternal bliss and transcendental knowledge.” Therefore creation, maintenance, and annihilation, which are transformations of the three modes of material nature—passion, goodness, and ignorance—can never attack Lord Viṣṇu, His related svarūpa-śakti, or His opulences such as His abode and associates, because there is no difference between their bodies and souls like there is in the living entities who are controlled by māyā and forced to enjoy the fruits of their karma. They are all transcendental, beyond the jurisdiction of māyā, untouched by the modes of material nature, eternally pure, and spiritual.

Śrī Kṛṣṇa-sandarbha (93) quotes Śrī Madhvācāryapāda's Bhāgavata-tātparya commentary on Śrimad Bhāgavatam (1.3.1) as follows: “The Tantra-bhāgavata states:

\begin{verbatim}
  agrhnād vyasṛjaṁ ceti 
  kṛṣṇa rāmādikāṁ tanum 
  pathyate bhagavān iśo 
  mādhau buddhi vyapekṣayā 
\end{verbatim}

‘The scriptural statements that the Supreme Lord has accepted and given up bodies in His incarnations such as Kṛṣṇa and Rāma are mentioned simply to satisfy the mentality of foolish people.’ In the Varāha Purāṇa it is stated:
na tasya prākṛtā mūrtir
māṁsa-medo 'ṣṭhi-sambhavā
da yogitvād iśvaratvāt
satya-rūpo 'cyuto vibhuh

The Supreme Lord and His svarūpa-sakti do not possess material forms made of flesh, bones, and marrow. His transcendental form, however, is not the result of mystic perfections, for since He is directly the Personality of Godhead, His form is eternal, infallible, and supreme. 'In the Mahā-Varāha Purāṇa it is stated: 'Everything related to the Supreme Lord Viṣṇu, beginning with His body, is everlasting and eternal, devoid of both material purity and impurity, and never born of matter; in other words, they are not material. They are objects of fully uninterrupted bliss and completely spiritual, they are all full of transcendental qualities and nondifferent from one another. Due to possessing all qualities, they are fully devoid of superiority and inferiority in relationship with each other. There is never a difference between the body and soul of the Supreme Lord Viṣṇu, but when we hear statements that Lord Viṣṇu accepted a body it is like an actor taking on another hand to protect his body in a drama. Although Lord Viṣṇu, who is beyond material perception, appears and disappears, statements like 'His form of Kṛṣṇa, 'His form of Rāma,' are applicable to Him alone, because He possesses unadulterated spiritual opulences.' In the Kūrma Purāṇa it is stated: 'Although the Supreme Lord is neither gigantic nor infinitesimal, He is completely gigantic and infinitesimal. Although the Lord appears contradictory due to possessing spiritual opulences, it is improper to attribute any type of mundane faults on the Supreme Lord. Yet even though apparent contradictory qualities are seen through material perception, one will have to understand that they are inconceivably reconciled in Him.' In the Viṣṇu-dharmottara it is stated: 'Because the Supreme Lord Puruṣottama possesses all opulences, all transcendental qualities are found in Him. But faults cannot in any way be applied on Him, because He is the supreme object. Some foolish persons conclude that both qualities and faults are received from or attributed by māyā. In answer to this, it is stated that since there is no māyā or connection with māyā in the Absolute Truth, how then can qualities related with māyā be present? Therefore the transcendental qualities of the Lord are not received from or attributed by māyā; they are born of His opulences. Because He is the faultless (nirasta kuhaka aprākṛta—‘transcendental dissipater of illusion’) controller, learned scholars know Him as the supreme object.'

The doubt raised by foolish materialists who are bewildered by māyā that Mahā-Lakṣmi Śrī Lakṣmidevi, who is the svarūpa-sakti of Gaura-Nārāyaṇa, left her body due to being bitten by a snake like a conditioned soul is properly cleared by Śrīmad Bhāgavatam, the crest jewel of scriptures, and the ācāryas, who follow Śrīmad Bhāgavatam, in their descriptions of Kṛṣṇa's disappearance.

In the Śrīmad Bhāgavatam (1.14.8) Yudhiṣṭhira speaks to Bhīmasena as follows: yadātmāno 'ngam ākridam bhagavan utsirksati—'Has the time come for the Supreme Personality of Godhead to quit His earthly pastimes?"

“The word anga in this verse means ‘earth.’ In the Brahma-tarka it is stated:

yadā tyāgādir ucyeta
prthivyādy-ān-ga-kalpanā
tadā jñeyā na hi svāngam
kadācid viṣṇur utṣrjet

‘When the scriptures use words like “give up” in connection with the disappearance of the Lord it refers to the earth, because Lord Viṣṇu never gives up His own limb.’ (Śrī Madhvācārya’s Bhāgavata-tātparyā)

“The word ākṛtā refers to the place of pastimes, or in other words, this material world. The word anga means ‘His own land,’ because ‘the earth is His body’ and other scriptural statements are evidence of this fact.” (Śrī Vijayadhvaja)

Otherwise: “When will the Supreme Lord desire to give up His own pastimes, or in other words, give up the anga that assists in His pastimes, or in other words, give up the drama of a human (imitating the activities of a human being in the material world)—has that time arrived?” (Śrīdharā Svāmipāda)

“The word anga refers to the mundane universal form rejected while returning to His own abode.” (Krama-sandarbhā)

In the Śrīmad Bhāgavatam (1.15.34-36) Śrī Śūta Gοsvāmī speaks to the sages headed by Saunaka as follows:

yayāharad bhuvō bhāram
   tām tanum vijāhāv ajah
   kant(akam) kantakeneva
dvayam cāpiśituḥ samam

   yathā matsyādi-rūpānī
dhatte jahyād yathā natah
   bhū-bhārah kṣapito yena
   jahau tac ca kalevaram

   yadā mukundo bhagavān imām mahīm
   jahau sva-tanvā śravaniyā-sat-kathah

   tadāhar eva-pratibuddha-cetasām
   abhadra-hetuh kalir anvavartata

“The supreme unborn, Lord Śrī Kṛṣṇa, caused the members of the Yadu dynasty to relinquish their bodies, and thus He relieved the burden of the world. This action was like picking out a thorn with a thorn, though both are the same to the controller. The Supreme Lord relinquished the body which He manifested to diminish the burden of the earth. Just like a magician, He relinquishes one body to accept different ones, like the fish incarnation and others. When the Personality of Godhead, Lord Kṛṣṇa, left this earthly planet in His sellsame form.”

“Not understanding the distinction between the Supreme Lord and the Yādavas (those who were not eternal associates of the Lord but ordinary mortal beings) foolish materialistic persons consider them equal. Śrī Śūta Gοsvāmī is clearly establishing a distinction between them in these two verses [the first two quoted above]. The word yayā indicates that the Lord diminished the burden of the earth (just as a thorn is taken out with another thorn) through the bodies of the Yādavas (equal to ordinary mortal beings who are bewildered by māyā). Since both the bodies of the Yādavas and the bodies of those who were burdening the earth were eligible for being destroyed by the Lord, both are equal, in other words, both are material.

“How the Lord accepts and gives up forms (bodies) such as Matsya is being
described with the following example: Just as an actor, while remaining in his original form, accepts and gives up another form, similarly the Supreme Lord also gave up that form (visible to mundane eyes) and manifested His original transcendental form.

"Since the Lord returned to Vaikuntha with His selfsame body, it is understood that He left this world with that same body." (Śrīdha Svāmipāda)

"In this place [in the three Śrīmad Bhāgavatam verses quoted above] the three words tānu, rūpa, and kālevara refer to the Lord's two sentiments—His desire to diminish the burden of the earth and His desire to maintain the demigods (they do not refer to His body). Similarly, in other verses of Śrīmad Bhāgavatam (3.20.28, 39, 41, 46, and 47) these words indicate Brahmā's sentiments (not body). If one accepts this explanation regarding Lord Brahmā, then it is also proper to accept this in regard to the Supreme Lord. Since these sentiments of the Lord are (not His own or actual, but) ābhāsa-rūpa, or indications of His form, therefore the example of a thorn is appropriate (in other words, for a person who wishes to remove a thorn, both the imbedded thorn and the extricating thorn are the same; similarly, the bodies of those who were burdening the earth, or the gigantic universal form, and the bodies of the Yādavas, whose bodies were similar to those of ordinary mortal beings, were the same for the Supreme Lord). An elaborate description in this regard is found in the third (Paramātmā) sandarbha.

"In incarnations such as Matsya, the words matsyādi-rūpa refer to the sentiment of desiring to kill the demons. Just as actors, while remaining in their original dress, accept and give up sentiments as either hero or heroine, similarly, one should know that the same also applies to the Supreme Lord. Otherwise Bhagavad-gitā (7.23) states: `I am covered by Yogamāya and not exposed to anyone and everyone;' Padma Purāṇa, Uttara-khanda states: `The yogis see Lord Janārdana on the strength of their devotional service, He never appears before those on the nondevotional path…No one who is angry or envious can see Him;' and Śrīmad Bhāgavatam states: `To the wrestlers, Kṛṣṇa appeared as a thunderbolt.' These conclusive statements confirm that the form manifested by Supreme Lord before the demons is not His original form, but an illusory form. If one sees the original form of the Lord, His envious nature is destroyed. Therefore, in order to diminish the burden of the earth, the Supreme Lord gave up only that form by which He annihilated the demons. He did not appear again in that form. The form of the Lord that is seen through the medium of devotion is nitya-siddha, eternally perfect. That is why the word aja is used. Therefore as an actor or magician, dressed as a fish to kill a crane that eats fish, takes the form of a fish in order to create an impression in the minds of people that he is a fish, and as soon as the crane is killed, he immediately gives up the temporary form of fish; similarly although Lord Kṛṣṇacandra is aja (devoid of birth like ordinary living entities), He killed the demons to diminish the burden of the earth with His illusory form manifested before the mundane vision of the materialists. After killing these demons, He (the unborn Lord) also gave up His mundane illusory form. But the previously mentioned statement of Bhagavad-gitā (7.25), yogamāya-samāvṛtah, actually means `His body is covered by a reflection of the illusory energy just as a snake is covered by its skin.'

“In this place, the Lord’s pastime of leaving (earth) was performed by His own form (in other words, the word svatanva—“His body” has been used in the third,
or instrumental, case), He did not leave earth with His own form (in other words, the third case of the word svatanva does not mean saha, or “with”). This is the proper explanation; for since the word saha is not found in the original verse, if one unnecessarily supplies ellipsis (destroying the consistent meaning), then a prominence will be given to the elliptical word. In particular, cases such as nominative, objective, and instrumental are more specific than when secondary words like saha are used to produce a compound word. This grammatical logic is also evidence in this regard.” (Krama-sandarbha 106)

“In order to solace the sages headed by Śaunaka, who were morose after hearing about the pathetic demise of the Yādavas and other ksatriyas, Śrī Sūta Gosvāmī recited the confidential conclusions in these two verses. Just as a thorn is taken out with another thorn, in the same way the Lord gave up only the Yādava form by which He diminished the burden of the earth, which is part of His one-quarter opulences. Just as Devadatta gives up his own dress, the Lord separated His Yādava form from His own association. But the Lord did not give up the form with which He eternally enjoys pastimes. Therefore the demigods who had entered among the eternally liberated Yādavas when the Lord appeared in this world were separated from the Yādavas by the Lord and sent to Prabhāsa. Later on, by the strength of His illusory energy, the Lord orchestrated their deaths before the eyes of people and thereafter transformed them into demigods by giving them honey to drink and sent them to heaven. This explanation is found in the last part of the Eleventh Canto of Śrīmad Bhāgavatam. The Yādavas who are eternal associates in Kṛṣṇa’s pastimes remained hidden from materialistic people and continued sporting with Kṛṣṇa in Dvārakā as in their previous unmanifest pastimes. This conclusion should be known from Śrī Brhad-bhāgavatāmrta. ‘The bodies of those who were burdening the earth’ and ‘the bodies of the Yādavas’ mean the bodies of the demons who were burdening the earth and the bodies of those demigods who appeared as Yādavas and others—both of whom were equal to the Supreme Lord. But though in the present example of thorns, both are equal, the extricating thorn (by which the imbedded thorn is taken out) is kārana-bhūta, or instrumental, and therefore is beneficial and known as āntaranga, or intimate (and comparatively more relishable), while the karma-bhūta, or active thorn (since it is imbedded, it is to be extricated) is unbenevolent and known as bahiranga, or inimical (and comparatively abominable).

“How Lord Kṛṣṇa, like a magician, created some conception by making a show of giving up His fake body is described in this verse. The purport is that the Supreme Lord accepts (manifests) a form and gives up (unmanifests) that form (in other words, He simply makes a show of giving up His body). But after accepting a form, He does not give it up—from this it should be understood that when the Lord gives up (unmanifests) His form, the same form remains present in the transcendental realm. If one asks, ‘How can this be understood?’ The answer is stated herein. Just as a magician creates an impression for people that he has given up his own body either by cutting it to pieces, burning it, or falling unconscious, though he actually remains in his body and does not die, similarly, the Supreme Lord accepts bodies like Matsya and also gives them up, in other words, He accepts them and simply makes a show of giving them up. Therefore, just as a magician possessing his own body is a reality, his giving up that body is illusory. Similarly, that the Lord accepts bodies like Matsya is actually true, and that He gives up such
bodies is actually illusory. This is the purport. Just as the Lord gives up His other own incidental bodies like Matsya, He simply gave up the mundane form by which He diminished the burden of the earth. Therefore since the entire incident of Lord Krśna’s giving up forms is illusory and false, being the Supreme Brahman in the form of a human being, He simply imitates giving up bodies like ordinary human beings. Yet actually He does not do so, for since His form is transcendental (beyond the material elements) there is no possibility of His body being destroyed. As stated in the Mahābhārata: ‘The five gross material elements are not present in the body of Krśna, the Supersoul.’ The Brhat-Visnu Purāṇa also says: ‘According to the injunctions of the Vedas and smṛtis, one who considers that Krśna’s body is made of material elements should be rejected. If one sees such a person, he should take bath with his clothes on.’ In the Viṣṇu-sahasra-nāma spoken by sage Vaiśampāyana, it is said: ‘Amṛta, or immortality, is only a part of Him, for He is the personification of immortality.’ Sankarācārya’s commentary on this—‘He whose body is amṛta (deathless)—indicating a difference between the Lord’s body and soul, is not popular. The implication of this verse [Bhāg. 1.15.34] is that the verb ha of the word jahyāt is used to indicate ‘giving up,’ and the act of giving up is used for the purpose of awarding. In order to nourish the devotees from Vaikuntha, Lord Krśna awarded them His form of Nārāyaṇa, who was already merged within Him. This will be elaborately described at the end of the Eleventh Canto of Śrīmad Bhāgavatam.

“This verse is quoted in order to describe the unreality of Krśna’s giving up His body, in other words, to clearly explain its falsity. In this regard one should discuss the commentary of Śrīdhar Svāmī and the sandarbhā commentary of Śrī Jīvāpāda.” (Śrī Viśvanātha)

The commentaries on Śrī Uddhava’s words to Vidura in Śrīmad Bhāgavatam (3.2.11): ādāyāntar adhād yas tu sva-bimbam loka-locanam—“He performed His disappearance by removing His form from the sight of public vision,” are as follows.

“After exhibiting His own form till this point, the Lord disappeared by covering the eyes of the public, because there was no other worthy object of vision.” (Śrīdhar Svāmī)

“According to the Vedic statement, ‘He is the vision of the eyes,’ the Lord left the vision of people with His sva-bimbam—His own form. It is also described in the Mahābhārata, Maśala-parva:

\[
\begin{align*}
\text{krtvā bhāravataranam} \\
\text{prthiyāḥ prthu-locanāḥ} \\
\text{mocayitvā tanum krṣṇah} \\
\text{prāptah svasthānam uttamaṁ}
\end{align*}
\]

‘To the eyes of people, after diminishing the burden of the earth, Krśna gave up His form and returned to His supreme abode.’ In this verse the word mocayitvā, or ‘having given up,’ indicate that He disassociated His form from the activities of diminishing the burden of the earth, in other words, He allowed His form a respite from such engagement. This word is not used to indicate complete freedom from the activities of diminishing the burden of the earth.” (Krama-sandarbha)

“The word sva-bimbam refers to the sac-cid-ānanda form of the Lord and His replica. The word tu corroborates the Vedic statement dve bābu brahmaṇo rūpe—‘The Supreme Brahman has two forms.’” (Śrī Vijayadhvaja)
“This verse says that the Lord manifested His own form before the eyes of people and again disappeared with that same form. By this statement, persons who advocate that the Supreme Lord gives up His body with adverse objections like ‘Lord Kṛṣṇa left His own body and disappeared’ are defeated. Since the adjectives used in the next few verses describe the body of the Lord after He left His human form and went to Yudhiṣṭhira’s Rājaśīya sacrifice in a divine godly form, those who are opposed to the fact that Kṛṣṇa possesses a human form are also defeated. Moreover, from the statement ‘He manifests His own form and disappears with the same form,’ it is understood that His pastimes of appearance and disappearance are the result of His supreme will. Therefore those who advocate that the Supreme Lord is under the control of karma (those who consider that the Supreme Lord is under the control of birth and activities such as dying like ordinary living entities) are also defeated.” (Śrī Viśvanātha)

In his Bhāgavata-tātparya commentary on Śrīmad Bhāgavatam (3.2.13), Śrī Madhvācārya quotes the following verse from Skanda Purāṇa: “Alas, how illusioned by the bewilderment of māyā are those persons who see the sac-cid-ānanda form of Viṣṇu as material!”

In the Śrīmad Bhāgavatam (3.4.28-29) Śrī Śukadeva Gosvāmī speaks to Mahārāja Parīksit as follows: harir api tatvajaya ākṛtim tryadhīṣah—“Śrī Kṛṣṇa, the Lord of the three worlds, completed His pastimes on earth,” and tyaksya deham acintyat—“He thought to Himself about disappearing from the face of the earth.” These verses are explained as follows.

“The word ākṛti means ‘the earth,’ because according to the dictionaries the words śarīra, ākṛti, deha, ku, prthvi, and mahā all have similar meanings. The Skanda Purāṇa says that the phrase ‘Lord Hari gave up His body’ means ‘He left the earth.’ Since He is the personification of eternal bliss, there cannot be any other meaning. Although the Supreme Lord Viṣṇu is the personification of knowledge, like an actor He exhibits a dead form or dead body resembling Himself in order to bewilder the materialists.” (Śrī Madhvācārya’s Bhāgavata-tātparya)

“The word ākṛti means ‘the earth,’ and the word deha also means ‘the earth.’ Because the Vedic statement yasya prthivī śarīram—‘whose body is the earth’ is the evidence.” (Śrī Vijayadeva)

“The word ākṛti means ‘like a human form.’” (Śrīdhara Svāmipāda)

“The word nidhana refers to Kṛṣṇa’s eternal abode, which is the greatest wealth. According to the two statements: martya-lokam jihāsata—‘By the Lord, who desired to quit the mortal world,’ in the previous verse 26, and asmāl lokād uparate—‘When the Lord leaves the vision of this mundane world,’ of verse 30, the word ākṛti refers to the universal form of the Lord. If one is particularly inquisitive regarding this subject, he should study Śrī Kṛṣṇa-sandarbha, verse 93.” (Krama-sandarbha)

“The purport of this verse is that Lord Hari gave up, ā (completely)+kṛti (activities or pastimes in the material world); in other words, ‘He finished.’ The word tyaksya (since the verb tyaj is used to mean ‘give’) indicates that Lord Kṛṣṇa desired to give sustenance to the devotees headed by Brahmā by sending His plenary portion, Nārāyana, to Vaikuṇṭha. In his Sandarbhas, Śrī Jivapāda says that the word deha refers to the earth, which is the Lord’s universal form.” (Śrī Viśvanātha)

In the Śrīmad Bhāgavatam (11.30.2) Śrī Parīksit speaks to Śrī Śukadeva as follows:
tanuṇī sa katham atyajat—“How could He give up His body?” In Śrī Madhvācārya’s explanation on this portion of the verse, he says that the Lord made His form completely disappear, because the verb aj in this verse is used to mean “take away.” In other words, the Lord took away His form or made it disappear from the earth to heaven (Goloka-dhāma).

In the Śrīmad Bhāgavatam (11.30.40) Śrī Śukadeva speaks to Śrī Parīkṣit as follows: ity ādisto bhagavatā kṛsenecchā-saritrinā—“[The hunter was] thus instructed by the Supreme Lord Kṛṣṇa, who assumes His transcendental body by His own will.” Commentaries on this portion of the verse are as follows.

“The Lord made His own form, which is the personification of pure goodness, disappear and simply imitated mortal beings by leaving behind a replica of His form. The act of imitation by the Lord will be clearly seen later on in Śrīmad Bhāgavatam (11.31.8), wherein Śukadeva Gosvāmī speaks to Parīkṣit Mahārāja as follows: ‘Most of the demigods and other higher beings led by Brahmā could not see Lord Kṛṣṇa as He was entering His own abode, since He did not reveal His movements. But some of them did catch sight of Him, and they were extremely amazed.’” (Śridhara Svāmipāda)

“The phrase iccā-saritrinā means ‘by He whose body is manifested simply by His own will,’” in other words, His appearance (and disappearance) are manifested by His inconceivable supreme will. There is no need to think of any other reason in this regard.” (Krama-sandarbhā)

“The phrase iccā-saritrinā means ‘by He who out of His own will accepts a transcendental body, which is glorified by everyone.’” (Śrī Viśvanātha)

In the Śrīmad Bhāgavatam (11.30.49) the Supreme Lord speaks to His chariot driver, Dārūka, as follows: man-māyā-racitām etām vijnayopasamam vraja—“Understanding these pastimes to be a display of My illusory potency, you should remain peaceful.” This verse is explained as follows.

“In order to solace Dārūka, the Lord explains in this verse that His pastime of giving up His body is like a magic act created by the power of His illusory energy. ‘Know that My recent activities like the annihilation of the Yadu dynasty and the giving up of My body, which were manifest before the eyes of ordinary people, are like a magic show created by My illusory energy; thus you should remain indifferent.’ The word tu [in the first half of the above verse] means ‘let ordinary people who are averse to Me be bewildered, but it is not reasonable for you to be bewildered.’” (Krama-sandarbhā)

Śrī Śukadeva Gosvāmī speaks to Parīkṣit Mahārāja in Śrīmad Bhāgavatam (11.31.6) as follows:

lokābhirāmāṁ sva-tanum
dhāraṇā-dhyāna-mangalam
yoga-dhāranayāgneyyā-
dagdhyā dhāmāviśat svakam

“Without employing the mystic āgneyi meditation to burn up His transcendental body, which is the all-attractive resting place of all the worlds and the object of all contemplation and meditation, Lord Kṛṣṇa entered into His own abode.”

Commentaries on this verse are as follows.

“The Lord entered His own abode without burning His own body with fire. In the Tantra-bhāgavata it is stated: ‘All other demigods reach their supreme destination by burning their own bodies through āgneyi meditation, but the Supreme Lord
Hari, who has various forms headed by Kṛṣṇa and Nṛsimha, is eternally blissful, therefore He enters His abode without burning His body. He destroys the demigods’ subtle bodies, and dances in the midst of them at the time of annihilation.” (Śrī Madhvācārya’s Bhāgavata-tātparya)

“The yogis who (possess the quality to) ‘die at will’ burn their own body with the fire of āgneyi yoga meditation and enter other planets, but this is not the case with the Supreme Lord Kṛṣṇa. He entered His own abode, Vaikuṇṭha, with the same form, without burning it. The reason is that all planets are fully present in His limbs, so if His body, which is the shelter worlds, is burned, the worlds will also be burned. Till now it has been seen that meeting and achieving the fruits of meeting the Lord by the worshipers of the Lord is simply attained through the process of meditation. Had the Supreme Lord burned His form, then adjectives for His form like lokābhirāmāma—all attractive to all the worlds' would become meaningless, therefore He disappeared without burning His form. This is the appropriate meaning.” (Śrīdharma Svāmī)

“If a word from a statement has another meaning, then according to the logic from the Brahma-sūtra (1.1.22), ākāśas tal-lingat—the Supreme Brahman (Though generally the word ākāśa refers to the sky, in this sūtra it yields the meaning “the Supreme Brahman.” (Govinda-bhāṣya)) is the collective ingredient of all living entities and the five gross material elements,” only the principle instructive meaning of the statement is accepted. Therefore the meaning that is derived from the word dagdhvā is subdued by words like lokābhirāmāma, which reveal the meaning adagdhvā. The word lokābhirāmāma indicates that the Lord's form is the shelter of the entire world. From the word loka, the eternal associates and devotees from Mahā-Vaikuṇṭha and all animate living entities beginning from those of the ātmārāma-jnānis, self-satisfied transcendentalists, are indicated. Moreover, the words dhāranā-dhyāna-mangalam indicate that the form of the Lord is the shelter of those engaged in spiritual practices. How can that which is auspicious for persons engaged in meditation be otherwise (abominable due to being destroyed through burning)? By the word sva-tanum, which is a karma-dhāraya-samāsā, an appositional compound, conformity with the constitutional qualities in the form of the Lord (the blueness of the blue lotus) has been firmly established.

“Thereafter, to refute the yogis' misconceptions, it has been said that though it is true that the Lord engaged in āgneyi meditation, He nevertheless entered His own abode without burning His form by āgneyi meditation. So in order to teach yogis how to give up one's body, the Lord first engaged in āgneyi meditation and then made His own form disappear. This is the purport of this verse; no other meaning is suitable. Therefore the statement 'without burning His own form' yields the meaning 'He burned a form that was created by His independent illusory energy.' That is why in the previously cited verse from Śrīmad Bhāgavatam (11.30.40) it has been stated that the Supreme Lord manifests His form out of His supreme will. An object that independently manifests must also independently disappear. Therefore His engaging in āgneyi meditation is also illusory. In Kṛṣṇa-sandarbha, the phrase icchā-sārīrī, ‘who takes a body according to His desire,’ has been explained as svecchā-prakāśa, ‘manifested by His own will,’ or ‘the body of one's desire,’ by which He acts as He likes. This explanation is also possible. In that case it is to be understood that simply by His supreme will He was the instigator of that illusion. This explanation is also proper.” (Krama-sandarbha)
“The Lord, unlike the yogis who are capable of controlling their death, entered His own abode, Vaikuṇṭha, without burning His own form through āgneyī meditation. And the word adagdhwā, ‘without burning,’ indicates that His form is very pleasing to the eyes of people, in other words, it is the object of meditation. Both explanations have been described in this verse.” (Śrīdhara Svāmipāda)

“Some scholars interpret the phrase dhāranā-dhyāna-māṅgala to mean 'the Lord burned His own form and emerged from that fire with a more effulgent form like that of the pure Jambū River and then entered His own abode.' The purport is that the Lord showed those who are doubtful and opposed to the concept that His form is spiritual that His form is unburnable by the fire of His own form.” (Śrī Viśvanātha)

Commentaries on Śrī Śukadeva's statement to Śrī Parīkṣit in Śrīmad Bhāgavatam (11.31.11-13) are as follows:

“You should understand that the appearance and disappearance manifested among mortal beings by the Supreme Lord, Śrī Kṛṣṇa, the cause of all causes, are shows enacted by His illusory energy, just like the performance of an actor. After He creates this universe, He enters into it as the Supersoul, and after detaching Himself from the pastimes of this material world, He winds it up. By the influence of His own transcendental glory, the Lord remains situated in His eternal unmanifested kingdom. Apart from this, one need not accept another meaning, because various opulences have been exhibited in His present incarnation. If one asks, ‘If the Lord was able to protect Himself then why didn't He remain within His own form for even for a moment longer?’ In answer to this, it is said: Though the Lord is unlimitedly powerful and the only cause of creation, maintenance, and destruction of innumerable universes, thinking that His mundane mortal body would not be effective any more and exhibiting the supreme destination of the self-realized souls, He did not wish to keep His form after the killing of the mortal Yādavas, rather He took it to His own abode. Otherwise, the above-mentioned self-realized souls would disregard achieving the supreme destination and endeavor to remain in this material world by achieving yogic perfections—so that this calamity may not happen, in other words, to check this, the Lord enacts His disappearance pastimes.” (Śrīdhara Svāmipāda)

“The phrase tanu-bṛhī-janaṇāpyayehā [in Bhāg. 11.31.11] means ‘resembling the birth and death of embodied living beings.’ The Vedas state: ‘Viṣṇu, the Lord of all living entities, wanders within the universe. Though He does not take birth like conditioned souls, He appears in various forms.’ In the Brahma Purāṇa it is said: ‘In order to bewilder foolish people by His illusory energy, Lord Viṣṇu manifests Himself as a born living entity though unborn and as a dead living entity though deathless.’ Elsewhere it is stated: ‘Lord Puruṣottama exhibits His humanlike endeavors in order to bewilder the people of this world. Moreover, though the Supreme Lord Viṣṇu does not personally accept a material body, in order to bewilder sinful people He manifests Himself like a mortal being and through His illusory energy He creates a dead body for display. Actually the Supersoul, Lord Hari, is immortal, so how can there be a dead body?’ It is stated in the Brahmāṇḍa Purāṇa: ‘Various Vedic statements that apparently describe the nondifference of the living entities from the Supreme Lord, Lord Viṣṇu's accepting and giving up bodies like an ordinary living entity, His miseries, the cutting and piercing of His body by the arrows of His enemies, His defeat, and His dependence, in other
words, His remaining under the control of others, have all been stated to bewilder the sinful demons. First Rukmini, the daughter of Bhīṣmaṇa, and then Satyabhāma disappeared in the forest. Both of them possess pure spiritual bodies, so they did not give up their bodies like ordinary living entities.” (Śrī Madhvācārya Bhāgavata-tātparya)

“The Yādavas were not products of this material world, so what to speak of Rāma and Kṛṣṇa.—In order to establish this conclusion, it is being said that the activities of appearance and disappearance by the Yādavas, who are eternal associates of the Lord and possess pure forms equal to that of the Lord, are also illusory like those of Kṛṣṇa. Such activities are exactly like those of a magician who can kill or burn his or others' bodies and then display them alive again. The inconceivable omnipotent Lord is the cause of universal creation—for Him such an exhibition of prowess is not very wonderful. In this way:

sītāyārādhitō vahniś
chāyā-sitām ajijanat
tām jahāra dasa-grivah
sītā vahni-purāṁ gatā

parīkṣā-samaye vahnim
chāyā-sitā vivesā sā
vahniḥ sitām samāṇīya
tat-purastād aninayat

‘When he was petitioned by mother Sītā, the fire-god, Agni, brought forth an illusory form of Sītā, and Rāvaṇa, who had ten heads, kidnapped the false Sītā. The original Sītā then went to the abode of the fire-god. When Lord Rāmacandra tested the body of Sītā, it was the false, illusory Sītā that entered the fire. At that time the fire-god brought the original Sītā from his abode and delivered her to Lord Rāmacandra.’ According to this statement from the Brhad-agni Purāṇa, materialists have misinterpreted the example of the illusory or false pastimes of Rāvaṇa kidnapping Sītā, the transcendental goddess of fortune, and the foolish persons' misconceptions about personalities like Śrī Sankarsana.

“What to speak of the Yādavas who possess transcendental spiritual bodies, various other persons who are maintained by Kṛṣṇa are also not subjected to death. Was Kṛṣṇa unable to protect His own associates, the Yādavas? Therefore the Yādavas' activities (such as giving up their bodies) are not real pastimes, rather it is most reasonable to accept that they returned to Goloka in their same bodies.

“If one argues that the Yādavas went back to Godhead in their own bodies, but since the Lord was present, they had no distress of separation from Him; but if the Lord was able to protect His own men, why didn't He have other associates advent like the Yādavas and remain for some time with them in this world for the benefit of the living entities? The conclusive answer stated in this verse is that both the Lord and the Yādavas have uninterrupted affection for each other. Although the Lord is unlimitedly powerful, after causing the disappearance of the Yādavas, He thought, ‘What is the necessity for Me to remain in this world without the Yādavas?’ With this in mind, the Lord disclosed that His destination was the same as that attained by the Yādavas, who had returned to the Lord's abode, and thus He no longer wished to keep His form in this world for even a moment, so He took it to His own abode.” (Krama-sandarbha)
“Śrī Śukadeva solaces Parīksit Mahārāja, who was distressed on hearing about the disappearance of the Lord and His associates from the eyes of the world, by describing the conclusive truths regarding the Lord's pastimes. One should know that the Lord's activities of birth and death like ordinary embodied souls are simply acts of illusion. They are neither factual nor real. Both the birth and death of living entities who possess bodies made of semen and blood are full of happiness and distress, but both the appearance and disappearance of the Supreme Lord, who possesses a spiritual body, are completely full of spiritual happiness. In the Brahmāṇḍa Purāṇa it is stated: ‘The form of Lord Hari is devoid of mundane abomination and delight, but words like “acceptance” and “rejection,” which are found in His activities, are to be understood as His appearance and disappearance.’ They are just like the exhibition of a magician, who (while remaining in his living state) manifests his and others' false birth and death. Due to the curse of the sages, the Lord first personally created the great disturbance, the quarrel with each other, and the fighting of each other with weapons, and He thereafter joined the mortal Yādavas, took up a cane stalk weapon, and, after sporting with them for some time, killed them, all the while remaining aloof on the strength of His illusory energy.

“Although the Lord is supremely opulent and unlimitedly powerful, after sending the demigods who had merged among the Yādavas back to heaven, He did not personally desire to keep His body or His associate Yādavas' bodies in this world; rather, He desired to make them disappear, because there was no need for them to remain in this world. In other words, the Lord had no need of the material world, but He had need of His own abode, Goloka. Since the Lord appeared in this world due to the prayers of Brahmā and the other demigods of heaven, again, simply by their prayers, the Lord exhibited to Brahmā and the other demigods of heaven His return to Vaikuntha. This is clearly being explained in this verse. If one gives a contrary explanation to this, then it would contradict Uddhava's statement in the Śrīmad Bhāgavatam (3.2.11), and it will be unacceptable to the pure devotees. That such an explanation is demoniac and unacceptable to the devotees was personally declared by Uddhava in the previous verse of Śrīmad Bhāgavatam (3.2.10) as follows: ‘Being bewildered by the illusory energy of the Lord, those who were mortal Yādavas and those who were averse and inimical to the Lord, like Śiśupāla, criticized the Lord. My heart is surrendered to Kṛṣṇa, so let my intelligence never be bewildered by such criticism. In other words, those whose intelligence is bewildered by such criticism are certainly fooled by māyā.’” (Śrī Viśvanātha)

In his commentary on Mahābhārata (2.79-83) Śrī Madhvācārya has stated: “Nowhere is it mentioned that Lord Viṣṇu takes birth like an ordinary living entity, so where is the question of His death? He is not to be killed or bewildered by anyone. Where is the question of misery for the independent Supreme Lord, who is full of eternal bliss? Although the Supreme Lord Hari has mastery over the entire universe, He nevertheless exhibits Himself as weak as an ordinary farmer in the course of His eternal pastimes. But even though in the course of His pastimes He sometimes forgets His own identity, He sometimes searches for Śītā while suffering the distress of separation like a hen-pecked husband, and sometimes He is bound by the ropes of Indrajit, it should be known that these pastimes are simply meant for bewildering the demons. His pastimes like being bewildered by the arrows of the demons, wiping the blood from His open wound, inquiring from
others like an ignorant person, and giving up His body and going to heaven are performed like the drama of an actor simply to bewilder the demons. The devotees, however, know these pastimes as illusory, in other words, they know that these pastimes are simply false deceit. The appearance and disappearance pastimes of Lord Śrī Hari are not like those of ordinary embodied living entities, rather they are all completely faultless. Apart from this, whatever reverses we see bewilder even simple, ignorant, pious persons and what to speak of the miscreants. It is to be understood that these pastimes of the Supersoul, Lord Hari, are to award fruits to the living entities according to their respective mentalities.”

From the same commentary on Mahābhārata (32.33-34) it is stated: “Although the Supreme Lord and master of all living entities, Acyuta, is sac-cid-ānanda-vigraha, in His disappearance pastimes of incarnations in which He does not exhibit illusion or māyā during His appearance, He imitates an ordinary living entity giving up his body in order to bewilder the demons and send them to the darkest regions of hell by creating a material body that resembles a rejected dead body and, after leaving it lying on the ground, He personally goes to Vaikuṇṭha.”

One should refer to verses 18-36 of the Sudhi-saurabha section of the Yuktimalikā, which was written by the lionlike logician, Śrī Vādarāja Svāmī, who is celebrated as the second Madhvācārya in the Śrī Madhva-sampradāya. In verses 37-39 it is said: “If one sees sandalwood with his eyes, then knowledge about the fragrance of that sandalwood is obtained. In this process the eyes take the help of the nose, otherwise if one had not previously smelled the fragrance of sandalwood he could not obtain knowledge of its fragrance by seeing it with his eyes. Similarly, other evidence takes help from the Vedas to establish the meaning of knowledge acquired by hearing. Because the evidence of the Vedas is prominent in realization of transcendental subject matters, other evidence like pratyakṣa (direct perception) and anumāṇa (hypothesis), which are dependent on the Vedas, are unable to serve the purpose of understanding transcendental subject matters due to their conflicting nature. Therefore in considering the Absolute Truth, the faulty vision of ignorant people cannot be considered evidence.”

Apart from all this, one should carefully discuss Bhagavad-gitā, Chapter 4, verses 6, 9, and 14, Chapter 7, verses 6-7 and 24-25, Chapter 9, verses 8-9 and 11-13, Chapter 10, verses 3 and 8, and Chapter 16, verses 19 and 20.

The word ati-alaksīte is explained in the Śrīmad Bhāgavatam (11.31.8-9), wherein Śrī Śukadeva speaks to Śrī Parīkṣita as follows: “Most of the demigods and other higher beings led by Brahmā could not see Lord Kṛṣṇa as He was entering His own abode, since He did not reveal His movements. But some of them did catch sight of Him, and they were extremely amazed. Just as ordinary men cannot ascertain the path of a lightning bolt as it leaves a cloud, the demigods could not trace out the movements of Lord Kṛṣṇa as He returned to His abode. [Only His associates could see.]”

**TEXT 105**

prabhu-pāda-padma lakṣmī dharīyā hṛdaya
dhyāne gangā-tīre devī karilā vijaya

She thus took the lotus feet of the Lord in her heart and in deep meditation
departed to the bank of the Ganges.

TEXT 106-108

ekhāne śacīra duḥkha nā pāri kahite
kāśṭha dravye āira se krandaṇa śunite

se-sakala duḥkha-raṇa nā pāri varṇite
ataeva kichu kahilāṇa sūtra-mate

śādhu-gana śuni' bada hailā duḥkhita
sabe āsi' kārya karilena yathocita

I cannot describe mother Śacī's grief; even wood melted on hearing her cry. Since I am unable to narrate such distressful pastimes, I have described them only in brief. All the devotees were grief-stricken on hearing about Lakṣmī's disappearance, and they duly performed her last rites.

Thinking about the vacant situation in the house of her jewel-like son, Śrī Gaurasundara, who was more dear than her own life, Śacīdevī merged in an ocean of indescribable misery and began to lament in pathetic words that melted even stone. Meanwhile, being also afflicted with distress, the pious neighbors faithfully completed the disappearance festival of Lakṣmīpriyā-devī.

TEXT 109

īśvara thākiyā kata-dīna baṅga-dese
āsite hailā icchā nīja-grha-vāse

After staying in East Bengal for some time, the Lord desired to return home.

TEXT 110

'tabe grhe prabhu āsibena',—hena śuni'
yā'ra yena śakti, sabe dilā dhana āni'

When the people of East Bengal heard that the Lord was returning home, they brought various gifts and wealth according to their capacity.

TEXT 111-112

suvarna, rajata, jala-pātra, divyāsana
suranga-kambala, bahu-prakāra vasana

uttama padārtha yata chila yā'ra ghare
sabei santose āni' dilena prabhure

They happily gave the Lord gold, silver, waterpots, āsanas, colorful blankets, various clothing, and whatever other fine items they had in their homes.

The phrase suranga-kambala refers to a bright, beautiful, attractive, colored
blanket—in this case a colored shawl (?).

TEXT 113
prabhū o sabāra prati kṛpā-dṛṣṭi kari'
parigraha karilena gaurāṅga śrī-hari

Lord Gaurāṅga glanced mercifully at everyone as He accepted their gifts.

TEXT 114
santoṣe sabāra sthāne haiyā vidāya
nija-grhe calilena śrī-gaurāṅga-rāya

After taking leave from them, Lord Gaurāṅga happily started for home.

TEXT 115
aneka pāduyā saba prabhura sahite
calilena prabhū-sthāne tathāī padite

Many students came to Navadvīpa with the Lord to continue studying under Him.

While the Lord was returning from East Bengal, some students came with Him to Navadvīpa in order to study from Him.

TEXT 116
henai samaye eka suktṛi brāhmaṇa
ati-sāragrāhi, nāma—miśra tapana

Meanwhile, a pious swanlike brāhmaṇa named Tapan Miśra arrived there.

The phrase suktṛi brāhmaṇa is explained as follows: In this universe, brahmanism, or knowledge of the Supreme Brahman, is the highest platform and the ultimate goal of all pious activities. If a knower of Brahman engages his mind in serving the lotus feet of the Supreme Brahman, Lord Visnu, then the limit of his fortune is incomparable. In the Garuda Purāṇa it is stated: “It is said that out of thousands of brāhmaṇas, one is qualified to perform sacrifices, and out of many thousands of such qualified brāhmaṇas expert in sacrificial offerings, one learned brāhmaṇa may have passed beyond all Vedic knowledge. He is considered the best among all these brāhmaṇas. And yet, out of thousands of such brāhmaṇas who have surpassed Vedic knowledge, one person may be a viṣṇu-bhakta, and he is most famous. Out of many thousands of such Vaiṣṇavas, one who is completely fixed in the service of Lord Kṛṣṇa is most famous.” Such a person is called sāragrāhi, or swanlike. The opposite of sāragrāhi is bhāravāhī, or asslike. In other words, those who are unable to understand the purport of the Vedas and literatures in pursuance of the Vedas and who are busy with external considerations due to foolishness are bhāravāhī, not sāragrāhi. Materialists, karmis, and jñānīs are called bhāravāhīs. Only the pure devotees, or Vaiṣṇavas, are clever and intelligent. They give up the worthless
asslike mentality and become properly situated in understanding the confidential purport of all scriptures.

TEXT 117

sādhyā-sādhana-tattva nirūpite nāre
hena jana nāhi tathā, jijñāsībe yān're

He was confused about the goal of life and the means for attaining it. Moreover, he could not find anyone to clear his confusion.

The process by which one attains his desired goal is called sādhana. The devotional scriptures refer to this sādhana as abhidheya. Due to a lack of knowledge concerning one's relationship with the Lord, various new concocted ways of attaining perfection are described and practiced by the nondevotees. Austerities, worship, ritualistic ceremonies, vows, Vedic study, practicing kūmbhaka, pūraka, and recaka by controlling the breath (inhaling the breath is called pūraka, sustaining it within is called kūmbhaka, and finally exhaling it is called recaka.), offering oblations to one's forefathers, renunciation, āsana, bathing three times a day, visiting holy places, meditation and contemplation in order to control the mind, and fruitive Deity worship are generally accepted as sādhanas by asslike persons who are bewildered by the illusory energy of the Lord. These sādhanas are simply other means of deceiving the living entities. Actually, only Vaiṣṇavas are qualified to ascertain the goal of life and the process for attaining it. But if persons who are devoid of devotion to Viṣṇu try to ascertain the process for achieving the goal there is a great chance of being misguided. Particularly, in comparison we can see that if one endeavors to ascertain the process for achieving the goal of life with the help of mental speculation, it will invite mistakes, illusions, and obstacles and one will not reach the eternal, ultimate goal of life.

While considering the goal of life, the salvationists mistakenly conclude that achieving freedom from the threefold miseries is the sādhyā, or goal of life. The materialists consider immediate sense gratification is the goal of life, and the salvationists ascertain that merging in the impersonal Brahma is the goal of life. The root of their misconceptions is simply their mistakes and nothing else. The swanlike devotees of the Lord do not follow the conceptions of either the salvationists or the materialists but accept love of God as the goal of life. They know that both heavenly pleasures and merging into the impersonal Brahma are simply fraud. Since proud scholars of various communities in Bengal like the materialists, the karmis, and the jñānis were ignorant about the actual science of sādhyā and sādhana, when they were asked about the goal of life and the means for attaining it by the sharply intelligent pious brāhmaṇa Tapan Miśra, who was desirous of serving the Lord and most qualified to accept the essence of the Vedas and their associate literatures, he could not get a proper answer.

TEXT 118

nija-îṣṭa-mantra sadā jape rātri-dine
soyāsti nāhika citte sādhanānga vine

He silently chanted his Krṣṇa mantra day and night, but since he was not
practicing other important limbs of devotional service he could achieve peace.

The word soṣṭi (a corruption of the Sanskrit word svasti) means “steadiness of the mind,” or “peacefulness.”

Though he was day and night engaged in chanting the mantras of his worshipable Lord, he did not achieve peace of mind. In devotional scriptures there are sixty-four limbs of sādhana described. And among these limbs of sādhana, five limbs have been described as the best. Among these five, the topmost limb of sādhana, congregational chanting of the holy names of the Lord, is the path demonstrated by Śrī Caitanyacandra. None of the limbs of devotional service can be performed properly until and unless one accepts the support of chanting the holy names. Without sādhana, one can never achieve peace of mind—the purport of this statement is that chanting the holy names, the basis of pleasing Kṛṣṇa, is the only sādhana, and until one develops love for Kṛṣṇa, which is the only sādhya, achieving perfection in sādhana is difficult and incomplete.

TEXT 119

bhāvite cintite eka-dina rātri-šeṣe
susvapna dekhilā dvija nija-bhāgya -vāse

While disturbed in this way, late one night the fortunate brāhmaṇa had an auspicious dream.

TEXT 120

sammukhe āsīyā eka deva mūrtimān
brāhmaṇere kahe gupta caritra-ākhyaṇa

A demigod appeared before the brāhmaṇa Tapan Miśra and began to tell him some confidential topics.

TEXT 121

“śuna, śuna, ohe dvija parama-sudhira!
cintā nā kariha āra, mana kara' sthira

“O sober brāhmaṇa, please listen. Steady your mind and do not worry.

TEXT 122

nimāi-pandita-pāśa karaha gamana
tenho kahibena tomā' sādhya-sādhana

“Go to Nimāi Paṇḍita. He will explain to you the goal of life and the means for attaining it.

TEXT 123

manuṣya nahena tenho—nara-nārāyaṇa
"nara-rūpe lilā tā'ra jagat—kārana

“He’s not an ordinary human being; He’s Nara-Nārāyana Himself. He's performing His pastimes as a human being to deliver the people of the world.

TEXT 124
veda-gopya e-sakala nā kahibe kā're
kahile pāibe duhkha janma-janmāntare”

“Don't disclose these facts to anyone, for this information is confidential even to the Vedas. If you do, you'll be unhappy birth after birth.”

The words *veda-gopya* indicate that the confidential purports of the *Vedas* never manifest to ordinary people, but these confidential purports manifest only in the heart of one who is an actual follower of the descending process, or one who follows an *ācārya*. Whatever topics are understood by sense enjoyers and renunciates with the assistance of their poor fund of knowledge are simply the external meanings of the *Vedas*. Such topics are not the aim of those genuine followers of the *Vedas* who are under the shelter of cultivating real knowledge.

TEXT 125
antardhāna hailā deva, brāhmaṇa jāgilā
susvapna dekhiyā vipra kāndite lāgilā

As the demigod disappeared, the *brāhmaṇa* woke from his sleep. After seeing that auspicious dream, he began to cry.

TEXT 126
‘aho bhāgya’ māni’ punah cetana pāiyā
sei-kṣaṇe calilena prabhu dheyāiyā

Recovering from his trance, he exclaimed, “What good luck!” Then he immediately left to see the Lord.

The phrase *aho bhāgya māni’* means “considering himself extraordinarily fortunate.”

TEXT 127-128
vāsiyā āchena yathā sūr-gaurasundara
śīlya-gana-sahita parama-manohara
āsiyā padilā vipra prabhura carane
yoda-haste dāndāilā sabāra sadane

As the enchanting Śrī Gaurasundara was sitting with His students on the bank of the Padmāvatī River, Tapaṇa Miśra came there and fell at His feet. He got up
before everyone with his hands folded.

TEXT 129

vipra bale,—“āmi ati dīna-hīna jana
krpā-drṣṭye kara' mora samsāra mocana

The brāhmaṇa said, “I'm the most fallen wretch. Please deliver me from this material existence by Your merciful glance.

TEXT 130

sādhya-sādhana-tattva kichui nā jānī
krpā kari' āmā' prati kahibā apani

“I am ignorant of the goal of life and the means for attaining it, therefore kindly explain this to me.

TEXT 131

viṣayādi-sukha mora citte nāhi bhāya
kise juddībe prāna, kaha dayā-maya

“I do not find any pleasure in material sense enjoyment, therefore, O merciful Lord, please tell me how I can find relief.”

TEXT 132

prabhu bale,—“vipra! tomāra bhāgyera ki kathā
krṣṇa-bhajibāre cāha, sei se sarvathā

The Lord replied, “O brāhmaṇa, what can be said about your good fortune? Since you wish to worship Krṣṇa, that is quite sufficient.

Due to heaps of pious activities accumulated from many lifetimes one's propensity for serving Krṣṇa is awakened. This is the living entities' only goal of life in all respects. The word sarvathā means “in all respects.” Another reading for this word is sarvadā, which means “that which bestows all desired perfection.”

TEXT 133

iśvara-bhajana ati durgama apāra
yuga-dharma sthāpiyāche kari paracāra

“Worship of the Supreme Lord, however, is difficult to achieve. The Lord Himself personally teaches the principles of religion for the age.

Devotional service to the Lord is an extremely incomprehensible subject. To begin, with questions such as, “Who is the Lord? Who are His servants?” often bewilder the conditioned souls. Being maddened with pride, the conditioned souls always
consider themselves the supreme and thus desire profit, adoration, and distinction from others. But those who possesses the opposite mood, or those who possess nonduplicitious humility and surrender in their hearts, are glorious. Only such pious souls engage in the devotional service of the Lord. They neither exhibit any interest in their own sense gratification nor do they accept worship from others. Persons who are devoid of devotional service and full of anarthas always gratify their senses by always accepting worship from others. In order to liberate these fallen conditioned souls from their excessive anarthas, the Supreme Lord and His devotees preach topics of the Lord from time to time, and as a result, the yuga-dharma, the religion of the age, is established. Time is generally divided into four ages—Kṛta (Satya), Dvāpara, Tretā, and Kali. In the beginning, when there was no scarcity of simplicity in the hearts of the living entities, it was possible for them to meditate on the Supreme Lord in their hearts; therefore this age is known as Kṛta-yuga. Later on, the performance of sacrifice for the worship of Lord Viṣṇu, Yajñeśvara, was established as the yuga-dharma. Since three-fourths of religious principles were maintained in this age, it is known as Tretā-yuga. When half of the religious principles were maintained, the temple worship of Lord Viṣṇu was established as the yuga-dharma. Because two-fourths of religious principles were followed, the age is called Dvāpara-yuga. Thereafter the two-fourths of religious principles gradually diminished, and only one-fourth remained in the beginning of Kali-yuga. In Kali-yuga, even the one-fourth principles of religion have begun to diminish. Therefore there cannot be any means of progress other than congregational chanting of the holy names of the Lord. The only yuga-dharma for the age of Kali is congregational chanting of the holy names of the Lord. Wherever propagation of Kṛṣṇa’s names and topics is lacking, there will be temple ceremonies based on solitary worship devoid of preaching, external performances of sacrifice, and the process of meditation and remembrance also based on solitary worship. The Supreme Lord, Śrī Kṛṣṇa Caitanya, established the superiority of nāma-saṅkīrtana over the three processes of the three previous ages. It is to be understood that those who do not accept the glories of kṛṣṇa-saṅkīrtana have never heard topics of pure devotional service to the Lord.

TEXT 134

cāri-yuge cāri-dharma rākhi’ kṣiti-tale
svadharma sthāpiyā-prabhu nīja-sthāne cale

“He incarnates to establish four different religious principles in the four different ages, and thereafter He returns to His own abode.

TEXT 135

paritrāṇāya sādhūnām
vināśāya ca duśkrītām
dharma-samsthāpanārthāya
sambhāvāmi yuge yuge

“To deliver the pious and to annihilate the miscreants, as well as to reestablish the principles of religion, I Myself appear, millennium after
millennium.’

See Ādi-khanda, Chapter 2, verse 18.

TEXT 136

Being sent by Vasudeva, Mahārṣi Garga, the family priest of the Yadus, came to the house of Nanda Mahārāja in Vraja. After being properly worshiped by Nanda, in order to fulfil his own desire and the prayer of Nanda Mahārāja, he secretly performed the name-giving purificatory rite of the twice-born to both Balarāma and Kṛṣṇa. While narrating Their glories, he first explained the meaning of the name Balarāma and then explained the meaning of the name Kṛṣṇa as follows:

\[
\begin{align*}
\text{āsan} & \text{ varnās} \text{ trayo} \text{ hy} \text{ asya} \\
grhnato & \text{ 'nu} \text{ yogam} \text{ tanāh} \\
\text{śuklo} & \text{ raktas} \text{ tathā} \text{ pita} \\
idānīm & \text{kṛṣṇatām} \text{ gatah}
\end{align*}
\]

“Your son Kṛṣṇa appears as an incarnation in every millennium. In the past, He assumed three different colors—as white, red and yellow—and now He has appeared in a blackish color. [In another Dvāpara-yuga, He appeared (as Lord Rāmacandra) in the color of śuka, a parrot. All such incarnations have now assembled in Kṛṣṇa.]’

In this way, with a desire to gradually describe the birth of the Supreme Lord, or with a desire to expand the glories of the Supreme Lord according to the suci-katāha-nyāya (or according to the principal that one should first perform the easier activity and later perform the harder one) Garga Muni first described the meaning of the name Balarāma and then, after concealing the kṛṣir-bhū-vācakah sabdah (kṛṣir bhū-vācakah sabdo naś ca nivṛtti-vācakahtayor aikyam param brahma kṛṣṇa ity abhidhiyate “The word kṛṣ is the attractive feature of the Lord’s existence, and na means ‘spiritual pleasure.’ When the verb kṛṣ is added to na, it becomes kṛṣṇa, which indicates the Absolute Truth.”) meaning of the name of Kṛṣṇa, he awards in this verse the name Kṛṣṇa because He has a beautiful sweet blackish complexion. This (your) son previously appeared in the three different ages of Satya, Tretā, and Dvāpara in three different colors, beginning with white. The word hi is used to express certainty or well-known. He has appeared at the beginning of Kali-yuga just like He had formerly appeared in blackish form. Although from the philosophical point of view this sac-cid-ānanda form and the owner of the form is nondifferent and although this blackish form of Kṛṣṇa is eternal, Garga Muni has spoken in this way in order to conceal this fact. Otherwise there will be a possibility that people will consider Him the Supreme Lord Nārāyana, who also possesses an eternal blackish form. Otherwise this verse can be interpreted in the following way:

“This (your) son repeatedly accepts forms of three colors beginning with white, but now He has appeared as your son with an enchanting blackish form.’ Such statements were spoken simply for the pleasure of Śrī Nanda Mahārāja. In this way because He is the source of the names and forms of all His incarnations, He has manifested as Kṛṣṇa. This meaning can also be seen.” (Śrī Saṅatana Prabhu’s Brhad-vaiṣṇava-tosani)

“The Supreme Lord, who has now appeared in the form of this boy, appears in
every yuga in one of three colors, such as white or red. But now on account of accepting a body (or on account of incarnating) as your son, He is still nondifferent from Śrī Kṛṣṇa or Śrī Nārāyana; in other words, by His form and qualities this boy is equal to Them. Also in the following 19th verse [Bhāg. 10.8.19] it will be concluded: “He is equal to Nārāyana in qualities.” In this way His previous behavior is described. Therefore on account of His (this sweet form’s) eternal supreme attractiveness, the name Kṛṣṇa should be understand as His principle name. This is the purport.” (Krama-sandarbhā)

“In this way, with a desire to describe the birth of the Supreme Lord, he [Garga] first revealed the names of Śrī Baladeva and thereafter, in this verse, he reveals the names of Śrī Kṛṣṇa. The Supreme Lord in the form of this boy, who in every yuga repeatedly accepts bodies of three colors such as white, has now taken an enchanting blackish form as your son. The explanation is that due to the independent use of the phrase ‘accepting a body,’ this action is being described as similar to a mystic feat. In that case, by His accepting the white and other colored forms, the nature of Śrī Nārāyana is revealed, and He is ultimately worshiped in those forms. By worshiping one of the former incarnations, who assume various colors such as white and who are expansions of Nārāyana, one achieves similar qualities and color; but now by worshiping this blackish boy, who is famous as Nārāyana, one achieves color and qualities similar to His. In the following 19th verse it will be explained that ‘this boy is equal to Nārāyana in qualities.’ In this way His previous activities were revealed and the great devotee Śrī Nanda was also pleased.

“Due to being situated on the platform of supreme attractiveness, it should be understood that the name ‘Kṛṣṇa’ is His principle name. Therefore (not only in form) in name also He is Kṛṣṇa. This meaning is also applicable. The Supreme Lord, who takes different bodies in different yugas, manifests in three different colors. Among them, the white incarnations, the red incarnations, the yellow incarnations, and other incarnations that have different symptoms and colors (in other words, those incarnations who appear in other Dvāpara-yugas and resemble the color of a parrot) all of Them have now at the time of His appearance merged into the Supreme Personality of Godhead, in the blackish form of this boy. Because He has personally appeared after gathering together all of His expansions, He is the original Personality of Godhead, Kṛṣṇa. In other words, because He has transformed all of His expansions into a blackish form, and because He has attracted everyone, His primary name is Kṛṣṇa. Since within the meaning of the name Kṛṣṇa all greatest happiness and all objects are included, the above-mentioned explanations are appropriate. Therefore such a great name is natural for Him. Just as all Vedic knowledge is included within the pranava omkāra, all names of Viṣṇu are included within the name of Kṛṣṇa and all forms of Viṣṇu are included within the form of Kṛṣṇa. This is reasonable because the names of all viṣṇu-tattvas are adjectives to the name Kṛṣṇa, which is a noun. And in the verse of the Prabhāṣa-khanda that states: ‘The sweetest of the sweet and the most auspicious of all auspicious things,’ the name ‘Kṛṣṇa’ is mentioned at the very end. And elsewhere it is stated: ‘O killer of the enemies, among all the names of Viṣṇu, this name of Mine, Kṛṣṇa, is the principle. Therefore the first syllable of the name Kṛṣṇa is also celebrated as the mahā-mantra.’” (Śrī Jiva Prabhu’s Laghu-tosani)
TEXT 137

cali-yuga-dharma haya nāma-sankīrtana
cārī yuge cārī dharma jīvera kārana

“The yuga-dharma for the age of Kali is the congregational chanting of the holy names of the Lord. The four religious principles for the four ages are all meant for the deliverance of the conditioned souls.

TEXT 138

How does the Supreme Lord destroy the great faults of Kali-yuga? In answer to this question from Parīkṣit, Śukadeva describes the one great quality among the great faults of Kali-yuga as follows:

krte yad dhyāyato viṣṇum
tretāyām yajato makhaiḥ
dvāpare paricaryāyām
kalau tad dhari-kīrtanāt

“Whatever result was obtained in Satya-yuga by meditating on Viṣṇu, in Tretā-yuga by performing sacrifices, and in Dvāpara-yuga by serving the Lord’s lotus feet can be obtained in Kali-yuga simply by chanting the Hare Kṛṣṇa mahā-mantra.’

TEXT 139

ataeva kali-yuge nāma-yajña sāra
āra kona dharma kaile nāhi haya pāra

“Therefore the essence of all religious principles in the age of Kali is the sacrifice of chanting the holy names of the Lord. One cannot be delivered by following any other religious principles.

There are different processes for achieving the goal of life in the four different yugas. While describing the sādhanā for Kali-yuga, the performance of sacrifice by chanting the holy names of Kṛṣṇa has been described. Therefore the living entities cannot obtain their goal of life by either temple worship, sacrificial performance, or meditation. Foolish people give up the chanting of Kṛṣṇa’s names and take shelter of either temporary fruitive activities or mental speculation, in the form of pursuing impersonal Brahman. By such activities they can neither gratify their senses by attaining heaven nor can they attain liberation from material bondage.

TEXT 140

rātri-dina nāma laya khāite śuite
tāṅhāra mahimā vede nāhi pāre dite

“The Vedas are unable to fully describe the glories of one who chants the Lord's names day and night, while even eating and sleeping.
Those in this world who desire to please the Supreme Lord by constantly chanting the holy names of the Lord while performing their daily activities are glorified by the Vedic literatures as liberated souls, because they are attached to always remembering the Lord. Ordinary mundane foolish people who are unable to understand such topics say that the glorification in the Vedas is not meant for these persons, so they should not constantly chant the holy name of the Lord. In order to open such persons' eyes, which are blinded by the darkness of ignorance, the most merciful author has stated that even the Vedas are unable to properly describe the transcendental glories of a person who is engaged in chanting the holy names of the Lord. The purport is that the Vedas do not consider it proper to reveal the glories of persons who are engaged in chanting the holy names of the Lord because they are beyond the jurisdiction of ordinary mundane persons' material knowledge. So if it is said that the Vedas describe subject matters suitable for ordinary foolish materialistic persons, then such persons will understand that the glories of those who are engaged in chanting the holy names of the Lord are beyond the topics of the Vedas—they are extraordinary and situated on a higher platform. Generally the external purpose of the Vedas is to bring living entities who are forced to enjoy the fruits of their activities to an honest path through rules and regulations. The Vedas have nothing to prescribe or prohibit for those who are constantly engaged in hearing, chanting, and remembering topics of the Supreme Lord. This natural propensity is situated in the core of their hearts. The holy names of the Lord are completely spiritual objects. They are not designations or sounds perceivable by the senses of the enjoyment prone living entities of this world. Therefore one who has taken shelter of the holy names of the Lord, who is the only worshipable object of both animate and inanimate worlds, is certainly a supremely liberated soul; it is impossible to evaluate him by worldly standards.

TEXT 141

śuna miśra, kali-yuge nāhi tapa-yajña
yei jana bhaje krṣṇa, tān'ra māhā-bhāgya

“Please listen, dear Miśra, there is no other austerity or sacrifice prescribed in this age of Kali. One who worships Krṣṇa is most fortunate.

What to speak of mundane methods for achieving the goal of life, such as jñāna and karma, performing the meditation of Satya-yuga, performing the sacrifices of Tretā-yuga, or performing the temple worship of Dvāpara-yuga cannot bear any fruit in Kali-yuga. Therefore there is no one more fortunate than one who always worships Lord Hari under the shelter of the holy names, which are nondifferent from Krṣṇa.

TEXT 142

ataeva grhe tumī krṣṇa-bhaja giyā
ekūtināti parihaṇi' ekānta haiyā

“Therefore go back to your home and worship Lord Krṣṇa with full attention, giving up all duplicity.

“O Tapana Miśra, serve Krṣṇa while remaining a householder.” The prefix ku
refers to prohibited activities, and the syllable nā has the same meaning. The cheating propensity is also known as kutiṇāti; in other words, if one gives up the improper desire to cultivate sādhanas that bestow the four deceitful objects of dharma, artha, kāma, and moksa as the goal of life and takes undeviating shelter of the holy names of Kṛṣṇa, then he can awaken love for Kṛṣṇa. Sense enjoyers, fruitive workers, yogis, and mental speculators do not endeavor to obtain love for Kṛṣṇa; they are busy gratifying their own temporary senses. By such activities, however, they do not actually achieve any eternal benefit. If such insignificant desires are prominent in one's heart, then the taste for chanting the names of Kṛṣṇa will not awaken.

TEXT 143

sādhyasādhanatattvekyekuchusakala
hari-nāmasākārtane miliBesakala

“By congregationally chanting the holy names you achieve everything, including the goal of life and the means for attaining it.

Love of Kṛṣṇa is the sādhyasādhana. Any questions that may arise in this regard can be resolved only by chanting the names of Kṛṣṇa. The uselessness of the insignificant desires of the sense enjoyers, fruitive workers, and mental speculators is easily realized by persons who are under the shelter of the holy names through the process of sākārtana.

TEXT 144

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

In this age of quarrel and hypocrisy the only means of deliverance is chanting the holy name of the Lord. There is no other way. There is no other way. There is no other way.

TEXT 145

hare kṛṣṇa hare kṛṣṇa kṛṣṇa hare hare
hare rāma hare rāma rāma hare hare

Hare Kṛṣṇa Hare Kṛṣṇa Kṛṣṇa Kṛṣṇa Hare Hare/ Hare Rāma Hare Rāma Rāma Rāma Rāma Hare Hare.

TEXT 146

ei ślokanāmabali'layamahā-mantra
sola-nāma batriṣa-akṣaraeitāntra
“This verse is called the mahā-mantra. It contains sixteen holy names of the Lord composed of thirty-two syllables.

These sixteen holy names composed of thirty-two syllables in the form of an address are called the mahā-mantra. According to the process of Pañcarātra, this mahā-mantra should be chanted both in japa and in loud kirtana. For one who chants this mahā-mantra in loud kirtana, the seed of love of God sprouts within his heart by the influence of that loud kirtana; and by the progressive mercy of the holy names, that person soon becomes expert in the science of the goal of life and the process for attaining it. But if one's chanting is either mixed with concocted overlapping mellows or simply for the purpose of musical entertainment, or if one thinks the holy names should only be chanted in japa and one thus becomes averse to loud kirtana, then he is surely producing offenses rather than love of God. The science of the goal of life and the means for attaining it never manifest in the hearts of those who are determined to commit such offenses. Such offensive rebels against the spiritual masters are tightly bond by the chains of māyā. They continue to be envious of the pure devotees, and instead of attaining auspiciousness, they go to hell forever.

TEXT 147

sādhite sādhite yabe premānkura habe
sādhya-sādhanā-tattva jānibā se tabe”

“If you continually chant this mahā-mantra, the seed of love of God will sprout in your heart. Then you will understand the goal of life and the process for achieving it.”

TEXT 148

prabhura śrī-mukhe sīkṣā śuni' vipravara
punah punah pranama karaye bahutara

After hearing these instructions from the mouth of the Lord, Tapan Miśra, the best of the brāhmaṇas, repeatedly offered obeisances to the Lord.

TEXT 149

miśra kahe,—“ājñā haya, āmi sange āsi”
prabhu kahe,—“tumi śighra yao vārāṇasi

Tapan Miśra then said, “Please allow me to live with You,” and the Lord replied, “You should immediately go to Vārāṇasi.

When Tapan Miśra expressed his desire to accompany the Lord to Śrī Māyāpur, he was instructed by the Lord to go to Vārāṇasi, where scriptural conclusions averse to the Absolute Truth are prominent. The purport is that there were many Māyāvādīs under the shelter of speculative knowledge and opposed to the chanting of the holy names of the Lord residing in Vārāṇasi. Later on, when Tapan Miśra will ask the Lord about the topics of sādhya and sādhana and when the Lord will
personally present the scriptural conclusions on sādhyā and sādhana, then persons who desire liberation will be delivered from that mentality and obtain the opportunity to serve the Lord without duplicity by hearing these conclusions from the Lord. That is why the Lord sent Tapan Miśra, His own devotee, to reside at Kāśi.

TEXT 150

tathāi āmāra saṅge haibe milana
kahimu sakala-tattva sādhyā-sādhana”

“I will meet you there and explain to you the truths about the goal of life and the process for attaining it.”

TEXT 151

eta bali’ prabhu tān’re dilā ālingana
preme pulakita-anga haila brāhmaṇa

The Lord then embraced him, and out of ecstatic love the hairs of Tapan Miśra stood on end.

TEXT 152

pāiyā vaikunṭha-nāyakera ālingana
parānanda-sukha pāilā brāhmaṇa takhana

Tapan Miśra felt spiritual ecstasy after receiving the Lord of Vaikunṭha's embrace.

TEXT 153

vidāya-samaye prabhura carane dhariyā
susvapna-vṛttānta kahe gopane vasiyā

At the time of departure he caught hold of the Lord’s feet and confidentially described the incident of his dream.

TEXT 154

śuni’ prabhu kahe,—“satya ye haya ucita
āra kā’re nā kahibā e-saba carita”

The Lord smiled and said, “Whatever you have dreamt is true, but don't disclose this to anyone.”

TEXT 155

punah niṣedhilā prabhu sayatna kariyā
hāsiyā uthilā subha-kṣana-lagna pānā
dhunī yādā daṇḍāśāḥ kṣaṇa-pānā
dhunī yādā daṇḍāśāḥ prabhu

The Lord again forbade Tapan Miśra from disclosing accounts of his dream to anyone, and at an auspicious moment He smiled and got up to leave.

After conversing with Tapan Miśra, the Lord began His return journey from East Bengal to Navadvīpa at an auspicious moment. Realizing that an auspicious moment had arrived, the Lord smiled and happily started for home.

TEXT 156
hena-mate prabhu bangā-deśa dhanya kari' nīja-grhe āilena gaurāṅga śrī-hari

In this way Lord Gaurāṅga purified the land of East Bengal and then returned home.

TEXT 157
vyavahāre artha-vṛtti aneka laiyā sandhyā-kāle grhe prabhu uttarilā giyā

Acting like an ordinary person, the Lord returned home in the evening with a large load of gifts that He had received.

The word vyavahāre means “following in the footsteps of worldly customs or behavior.”

After acquiring fame, adoration, respect, and extraordinary wealth, which is needed for purchasing daily requirements, the Lord returned to Navadvīpa in the evening. From this, one should not understand that He left East Bengal and arrived in Māyāpur on the evening of the same day. Rather it should be understood that the Lord passed a few days on the way.

By the word vṛtti (vitta?) wealth and other riches should be understood. Refer to verses 111-112, which state: “They happily gave the Lord gold, silver, waterpots, āsanas, colorful blankets, various clothing, and whatever other fine items they had in their homes.” All these things were brought by the Lord and offered to mother Śacī.

TEXT 158
dandavat kailā prabhu janani-carane artha-vṛtti sakala dilena tā'na sthāne

Upon arriving home, the Lord offered obeisances at the feet of His mother and then gave her the gifts and wealth.

TEXT 159
sei-kṣane prabhu sisyā-ganera sahite calilena sīghra gangā-majjana karite
The Lord and His students then immediately went to the Ganges to take bath.

TEXT 160
sei-ksane gelā āi karite randhana
antare duḥkhitā, laṅā sarva-parijana

Mother Śacī immediately began to cook, although she and the other family members were all aggrieved.

TEXT 161
śiksā-guru prabhu sarva-ganera sahite
gangāre hailā dandavat bahu-mate

The Lord is the instructing spiritual master of everyone. He therefore led His students in offering repeated obeisances to the Ganges.

TEXT 162
kata-ksana jāhnavīte kari' jala-khelā
snāna kari' gangā dekhi' grhete āilā

After enjoying the beauty of the Ganges and sporting in her waters for some time, the Lord returned home.

TEXT 163
tabe prabhu yathocita nitya-karma kari'
bhojane vasilā giyā gaurāṅga śrī-hari

Lord Gaurāṅga then performed His exemplary daily worship and sat down to eat.

The phrase yathocita nitya-karma is explained as follows: By engaging in their nitya-karma, or routine daily activities, the fruitive workers generally obtain worldly and heavenly results. But the appropriate activities performed by the Lord in order to awaken realization of the temporary nature of karma-kānda in the hearts of the living entities are called yathocita nitya-karma.

TEXT 164
santose vaikuṇṭha-nātha bhojana kariyā
viṣnu-grha-dvāre prabhu vasilā āsiyā

After the Lord of Vaikuṇṭha ate with satisfaction, He went and sat at the door of the temple room.
At that time Nimāi's family members came and sat around Him to speak with Him.

**TEXT 166**

sabāra sahita prabhu hāsyā-kathā-range
kahilena ye-mata āchilā bange range

In their company, while laughing and conversing, the Lord described how He happily spent His days in East Bengal.

**TEXT 167**

banga-deśī-vākya anukarana kariyā
bāṅgālere kadarthena hāsiyā hāsiyā

The Lord burst into laughter as He imitated the pronunciation and speaking of the people of East Bengal.

The phrase bangadeśī-vākya anukarana refers to the words commonly spoken in the villages of East Bengal. By imitating the people of East Bengal, the Lord induced the people of Gauḍa-desa to laugh; and since such words and such language were not used or spoken by people in the capital, the Lord intended to attribute faults on those words and that language. There are different pronunciations for a word in different provinces, and there are different methods for writing in different provinces. That is why even today when persons of a particular province hear or speak the language of another province they generally laugh and joke.

**TEXT 168**

duḥkha-rasa haiheka jāni āpta-gana
lakṣmīra vijaya keha nā kare kathana

Knowing that the Lord would feel distressed, His relatives did not disclose to Him about the disappearance of Lakṣmī.

**TEXT 169**

kata-ksana thākiyā sakala āpta-gana
vidāya haiyā gela, yā'ra ye bhavana

After passing some time with the Lord, the relatives left for their respective homes.

**TEXT 170**
vasiyā kareṇa prabhu tāmbūla carvana
nānā-hāsya-parihāsa kareṇa kathana

The Lord laughed and joked as He sat and chewed betel.

TEXT 171
śacī-devī antare duḥkhitā hai' ghare
kāche nā-āisena putrera gocare

Meanwhile the grief-stricken mother Śacī remained out of His sight inside the house.

TEXT 172
āpani calilā prabhu janani-sammukhe
duḥkhita-vadanā prabhu janantre dekhe

The Lord then personally went before His mother and saw that she was looking morose.

TEXT 173
janantre bale prabhu madhura vacana
“duḥkhitā tomāre, mātā, dekhī ki-kārana?

He then sweetly said to His mother, “O mother, I see you are very sad. Please tell Me the reason.

TEXT 174
kuśaleāinūāmīdūra-deśa haite
kothā tumī mangala karibā bhāla-mate

“I successfully returned from a distant place, and you should be happy.

TEXT 175
āra tomā' dekhī ati-duḥkhita-vadana
satya kaha dekhi, mātā, ihāra kārana?”

“But on the contrary, I find you are distressed. Please tell Me the reason.”

TEXT 176
śuniyā putrera vākya āti adho-mukhe
kānde mātra, uttara nā kare kichu duḥkhe

Hearing her son's words, mother Śacī looked at the ground and began to weep.
Overcome by grief, she was unable to reply.

TEXT 177

prabhu bale,—“mātā, āmi jāninu sakala
tomāra vadhura kichu bujhi amangala?”

The Lord said, “Dear mother, I know everything. Perhaps your daughter-in-law has met with some misfortune?”

TEXT 178

tabe sabe kahilena,—“śunaha, pandita!
tomāra brāhmaṇi gangā pālā niscita

Then everyone replied, “Listen, O Panḍita, Your wife has indeed left this world.”

TEXT 179

patnira vijaya śuni' gaurāṅga śrī-hari
ksaneka rahilā prabhu henta māthā kari'

When Lord Gaurāṅga heard about the disappearance of His wife, He bent His head down and remained silent for a while.

TEXT 180

priyāra viraha-duḥkha kariyā svikāra
tāśnī hai' rahilena sarva-veda-sāra

The Lord, who is the personification of the Vedas, accepted the misery of separation from His wife and remained silent.

TEXT 181

lokānukarana-duḥkha kṣaneka kariyā
kahite lāgilā nijē dhīra-citta haiyā

After He lamented as an ordinary man for some time, He began to speak with patience.

Just as an ordinary, mundane person feels distressed in separation from his wife, the Lord somewhat imitated such behavior and then exhibited pastimes of patience.

TEXT 182

By the assistance of Bhṛgu, when Mahārāja Bali, the king of the demons, dethroned Indra, the King of heaven, and seized his opulences, fame, wealth, and kingdom,
Aditi, the mother of the demigods, became overwhelmed with lamentation, approached her beloved husband, Mahārṣi Kaśyapa, offered prayers, and inquired about possible means of reinstating her sons. In astonishment, Kaśyapa speaks the following reply in the Śrimad Bhāgavatam (8.16.19):

\[ \text{kasya ke pati-putrādyā} \]
\[ \text{moha eva hi kāraṇam} \]

“Who in this material world is the husband, son, or friend of whom? Actually no one is related with anyone. Nescience alone is the cause of this misunderstanding.”

**TEXT 183**

\[ \text{prabhu bale,—“mātā, duḥkhā bhāva' ki-kāraṇe?} \]
\[ \text{bhavitavya ye āche, se khandibe kemane?} \]

The Lord said, “O mother, why are you feeling so sad? Who can check what is destined to happen?

The word bhavitavya means “sure to happen,” “inevitable,” “prescribed,” “fortune,” “providence,” “unforeseen destiny,” “writing on one's forehead,” or “the arrangement of providence.” By their own desires the living entities accumulate pious and impious fruits. Avasyam eva bhoktavyam krtam karma subhāsubham—“A person must enjoy the fruits of his pious and impious activities.” These fruits are finished only by enjoying them.

**TEXT 184-185**

\[ \text{ei-mata kāla-gati, keha kā'ro nahe} \]
\[ \text{ataeva, 'samsāra anitya' vede kahe} \]
\[ \text{iśvarera adhīna se sakala-samsāra} \]
\[ \text{samyoga-viyoga ke harite pāre āra?} \]

“Such is the current of time. No one is related to anyone else, therefore the Vedas declare that this material world is temporary. All universes are under the control of the Supreme Lord. Who other than the Supreme Lord can unite or separate people?

Only by the will of the Lord are living entities in this material world separated or united, in other words, they take birth and die. No other hand or authority is involved. The propensities of directing and being directed are present in the living entities and the Supreme Lord. Although the living entities have independence, because their desire for sense gratification is incompatible they are forced to enjoy its bitter fruit. This unpalatable fruit is limited to the conditioned souls' field of enjoyment. Only on the strength of worshiping the Supreme Lord can the living entities become freed from mundane false ego and the conception of being the doer. Māyā, the neglected external energy of the Lord, punishes the living entities for misusing their independence by torturing them with the threefold miseries produced from the three modes of nature. Therefore in happiness and distress, in
good fortune or in bad—everywhere the auspicious hand of the Lord is present. In this mood everyone should give up illusion and turn towards the service of the Supreme Lord. As a result, at some auspicious moment the necessity of praying for the mercy of the Lord may arise in the minds of living entities.

TEXT 186

\begin{flushleft}
ataeva ye haila iśvara-icchāya
haila se kārya, āra duḥkha kene tāya?
\end{flushleft}

“Therefore whatever has happened by the desire of the Supreme Lord was destined. Why should you lament?”

TEXT 187

\begin{flushleft}
svāmīra agrete gangā pāya ye sukṛti
tā'ra bada āra ke vā āche bhāgyavatī?”
\end{flushleft}

“Who is more fortunate and pious than a woman who leaves her body before her husband dies?”

TEXT 188

\begin{flushleft}
ei-mata prabhu janāitre prabodhiyā
rahilena nīja-kṛtye āpta-gana laiyā
\end{flushleft}

In this way the Lord pacified His mother and then carried on with His duties in the company of His friends.

TEXT 189

\begin{flushleft}
 śuniyā prabhura ati amṛta-vacana
sabāra haila sarva-duḥkha-vimocana
\end{flushleft}

On hearing the Lord's nectaran words, everyone was relieved of all lamentation.

The Lord is Nārāyana, the master of the spiritual world. He is not subjected to being overcome by ignorance. He is directly vidyā-vadhū-jīvanam—“the life of all transcendental knowledge.” He is always engaged in relishing scholastic pastimes.

TEXT 190

\begin{flushleft}
 hena mate vaikuṇṭha-nāyaka gaurahari
kautuke āchena vidyā-rase kṛidā kari'
\end{flushleft}

Thus Śrī Gaurahari, the Lord of Vaikuṇṭha, happily enjoyed scholastic pastimes in Nāvadvipa.

TEXT 191
Śrī kṛṣṇa-caitanya nityānanda-cānda jāna
vrndāvana dāsa tachu pada-yuge gāna

Accepting Śrī Caitanya and Nityānanda Prabhu as my life and soul, I, Vṛndāvana dāsa, sing the glories of Their lotus feet.

Thus ends this English translation of the Gaudīya-bhāṣya commentary on Śrī Caitanya-bhāgavata, Ādi-khaṇḍa, Chapter Fourteen, entitled, “The Lord's Travel to East Bengal and the Disappearance of Lākṣmīnāpīrā.”

Chapter Fifteen
The Marriage of Śrī Viṣṇupriyā

This chapter mainly describes the marriage pastimes of Gaura-Viṣṇupriyā. Nimāi Pāṇḍita regularly taught His students in the Cāndi-mandapa, situated in the courtyard of Mukunda Sanjay. If the Lord, who is the protector of Sanātana-dharma, found any student without tilaka on his forehead, He would embarrass him in such a way that the student would never return to study without tilaka. The Lord would say, “The forehead of a brāhmaṇa that is not decorated with tilaka is as good as the crematorium. This is the injunction of the scriptures.” Whenever the Lord saw His students without tilaka, He told them that they have certainly not performed their morning rituals. Saying this, the Lord again sent them home. When the students returned after duly marking their bodies with tilaka, then they were eligible to study with the Lord.

Nimāi Pāṇḍita joked with and teased everyone. He particularly made fun of the Śrīhaṭṭa residents' pronunciation of words. The Lord, however, never laughed or joked with any women. As soon as He saw a woman in the road, He immediately came to the side or gave way. Conjugal activities as exhibited in the pastimes of Kṛṣṇacandra in this world were not displayed during the appearance of Gaura. That is why mahaṇajas and their followers, who know the science of Gaura-Kṛṣṇa, never address Gaurasundara as 'Nadiyā-nāgara,' or the amorous hero of Nadia, after the style of Kṛṣṇa, who is the personification of conjugal mellow. Simply by studying with the Lord for one year students became expert in scriptural conclusions.

Meanwhile, Śacīmātā, being anxious to marry her son for the second time, had Kāśīnātha Pāṇḍita arrange the marriage of Nimāi with the supremely devoted daughter of Rāja Pāṇḍita Sanātana Miśra of Navadvīpa. An intelligent aristocrat named Buddhimanta Khān personally agreed to bear the entire expenses of the Lord's marriage. On an auspicious day at an auspicious time the festival of Adhvāsa, or the appropriate rituals to be performed the day before the marriage, were performed with great pomp. Riding on a palanquin, the Lord arrived at the house of the Rāja Pāṇḍita at the auspicious time of dusk. All the Vedic and social rituals were performed, and the marriage pastimes of Viṣṇupriyā and Gaura, who are nondifferent from Lākṣmī-Nārāyana were completed with great splendor. With a desire to please Lord Viṣṇu, Sanātana Miśra offered his dearmost daughter in the hands of the Lord and then also gave various gifts to his son-in-law. The next afternoon, sitting on a palanquin with Viṣṇupriyā-devi, the Lord returned home admist a continuous shower of flowers and the accompaniment of song, dance, and music. When Lākṣmī-Nārāyana were seated inside the house, the entire universe began to glorify Them. If a living entity hears the eternal marriage
pastimes of Laks̱mi-Nārāyana, then he is cleansed of the desire for conjugal happiness that joins together male and female in this material world as enjoyer and object of enjoyment. At that time his good intelligence is awakened and he understands that Lord Nārāyana alone is the enjoyer of the entire universe. When the Lord mercifully embraced Buddhimanta Khān, the happiness in his heart knew no bounds.

**TEXT 1**

*jaya jaya gauracandra jaya nityānanda
dāṇa deha’ hṛdaye tomāra pada-dvandva*

All glories to Śrī Gauracandra, and all glories to Śrī Nityānanda! Please give Your lotus feet in charity to my heart.

The words *dāṇa deha’* mean “distribute mercy or compassion.”

**TEXT 2**

*goṣṭhira sahite gaurāṅga jaya-jaya
śunile caitanya-kathā bhakti labhya haya*

All glories to Śrī Gaurāṅga with His associates. One who hears the topics of Lord Caitanya attains devotional service of the Lord.

**TEXT 3**

*hena-mate mahāprabhu vidyāra āvese
āche gūḍha-rūpe, kā’re nā kare prakāše*

As the Lord remained absorbed in scholastic pastimes in this way, He lived incognito without revealing Himself to anyone.

**TEXT 4**

*sandhyā-vandanādi prabhu kari’ uṣah-kāle
namaskari’ jananire padāite cale*

The Lord performed His daily worship in the early morning, and after offering obeisances to His mother, He left for school.

For a description of *sandhyā-vandana* one may refer to the *Hari-bhakti-vilāsa* (3.140-155).

There are two types of *sandhyā*—Vedic and Tantric. Of the two, Vedic *sandhyā* is briefly described as follows: “One should perform *ācamana* while chanting the mantra, *om tād viṣnoh paramām padam sadā paśyanti sūrayo diviva caṅsūr ātattam*—‘The Personality of Godhead Viṣṇu is the Absolute Truth, whose lotus feet all the demigods are always eager to see. Like the sun-god, He pervades everything by the rays of His energy. He appears impersonal to imperfect eyes.’ Thereafter a Vaiṣṇava should properly decorate himself with *tīlaka* and after washing his hands he should perform Vedic *sandhyā* or Tantric *sandhyā*. It is stated in the *Vyāśa-gitā* of
the Kūrma Purāṇa: ‘One should properly sit facing east on a mat made of kuśa grass and with a controlled mind he should practice prāṇāyāma three times before engaging in sandhyā meditation. This is the injunction of the Vedic literature.’ It is described in the Manu-saṃhitā: ‘A brāhmaṇa should meditate on and chant the mantra of goddess Śāvitri, who is situated within the sun globe. Thereafter he should perform sandhyā worship.’ It is also stated: ‘A learned person should sit facing east and with a controlled mind he should chant the Śāvitri mantra.’ The sandhyā mantras are as follows: om sanna āpo dhanvanyāḥ samanah santu nūpyāḥ sannah samudriyāḥ āpah samanah santu kāpyāḥ—May the waters from the desert land, ocean, and well benefit us. om drupād iva mumucānāh śvinṇah snāto malād īva. pūtam pavitrenevājyamāpah suddhantu mainasah.—Just as by taking bath in the pure water of a river one becomes cleansed of all dirt, similarly may this water with its pure qualities purify me from my sinful reactions. om āpo hiṣṭhāmayo bhuvastā na urjje dadhātana. maheranāya ca ksāse.—Pure water is the basis of the world; we will relish and worship the pure taste of water. om yo vah sivaatamorasas tasya bhājayatehah nah. uṣatīr iva mātaraḥ. om tasmā arangamāma ye yasya ḫayāya jīnatha. āpo jayatiḥ ca naḥ.—As a child takes shelter of a mother and his bodily limbs are produced from her, in the same way we are simply sustained by her. om rtam ca satyam cābhiddhāt tapaso'dhy ājayahā. tato rātry ājayahā tataḥ samudro ‘rnavah. samuddrād-arnavād-adhi-samvatsaro ‘jayata. ahorātrāṇi vidadhad viśvasya mīśato vasi sūrya-candramasau dhātā yathā pūrvaṃ akalpayat. divam ca prthivīṃ cāntarikṣam atha svah.—Be truthful and gentle. Perform austerity. From austerity the night is born. From night the ocean is born. From ocean the whole year is born. On the pretext of accepting the universal form, the Lord sustains days and night. Just like the previous kalpa, the Lord also created sun and moon in this kalpa. He also created days, nights, skies, worlds, heavens, and the spiritual worlds.’

If one does not perform sandhyā then he incurs sin. It is stated: “A person devoid of sandhyā is permanently impure and useless for everything. Whatever he does will not yield any result. O best of the brāhmaṇas, a person who neglects his sandhyā worship and endeavors for other religious activities certainly goes to thousands of hells.”

Thereafter the procedure for Tantric sandhyā is explained as follows: “One should worship the Lord of his mantra with water and various offerings. One should also worship and make offerings to the Lord's associates and servants.” It is stated in Baudhāyana-smṛti: “A learned person worships Lord Hari by pouring oblations of ghee in fire, by offering flowers in water, by meditating on Him in the heart, and by meditating on Him as being present in the sun globe.” In the conversation between Śrī Vyāsadeva and Ambariṣa Mahārāja described in Padma Purāṇa, it is stated: “Offering water to Hari in the sun planet and in the water is the best form of worship.”

The process of Tantric sandhyā is as follows: “Thereafter one should chant the mūla-mantra and meditate on the lotus feet of Śrī Kṛṣṇa while chanting, ‘I am offering You this oblation of water.’ Chanting this, an intelligent person should offer oblations of water to the Lord three times. One should properly meditate on Kṛṣṇa, who is situated in the sun globe, while chanting the Kāma-gāyatrī mantra ten times. Thereafter one should pray to Kṛṣṇa by saying, ‘Please forgive my offences,’ and then he should offer oblations to the sun.”
TEXT 5

\textit{aneka janmera bhṛtya mukunda-saṅjaya}
\textit{puruṣottama-dāsa haya yānāra tanaya}

Mukunda Saṅjaya was the Lord’s servant for many lifetimes. His son was known as Puruṣottama Dāsa.

TEXT 6

\textit{prati-dina sei bhāgyavantera ālaya}
\textit{padāite gauracandra kareṇa vijaya}

Gauracandra daily went to teach at the house of this fortunate person.

TEXT 7

\textit{caṇḍi-grhe giyā prabhu vasena prathame}
\textit{tabe seṣe sisya-gana āśena krame}

The Lord arrived first and sat in Candi-mandapa. Thereafter the students would gradually arrive there.

Just because there was a Candi-mandapa in the courtyard of Mukunda Saṅjaya, no one should consider him a worshiper of goddess Candi.

TEXT 8

\textit{ito-madhya kadācit keha kona dine}
\textit{kapāle tilaka nā kariyā thāke bhrame}

During this period sometimes by chance a student would forget to mark his forehead with \textit{tilaka}.

The word \textit{tilaka} refers to when a person who is initiated as a Vaiṣṇava marks twelve parts of his body above the waist—his forehead, stomach, chest, throat, right waist, right arm, right shoulder, left waist, left arm, left shoulder, upper back, and lower back—as temples of Hari, or \textit{ūrdhva-pundra} (two vertical lines). The forehead is one of these twelve places. In the \textit{Nārada Purāṇa} it is stated: “A Vaiṣṇava who marks his forehead with \textit{ūrdhva-pundra} immediately purifies the entire world.” The devotees of Viṣṇu always apply \textit{ūrdhva-pundra}, or \textit{tilaka}, and the devotees of Śiva, who are averse to devotional service to Viṣṇu, apply \textit{tripundra}, or three lines. Śātric injunction is that a king should take the initiated twice-born who does not wear \textit{tilaka}, sit him backwards on an ass, and have him driven out of town. Therefore every initiated Vaiṣṇava must always wear \textit{tilaka}. That is why the Lord, who is \textit{jagad-guru}, the teacher of everyone, gave such instructions in His childhood pastimes. If one wants to worship Lord Viṣṇu, then he must accept the five \textit{samskāras} related to initiation. Generally a twice-born undergoes ten kinds of \textit{samskāras}. Those who are lower than the twice-born undergo fifteen types of \textit{samskāras} to become Vaiṣṇavas. Just as a \textit{brāhmaṇa} is obliged to maintain a pure
brāhmaṇa thread, an initiated Vaiṣṇava is obliged to maintain sikhā, brāhmaṇa thread, tilaka, and mālā.
For a description on how to apply tilaka, one should refer to the Hari-bhakti-vilāsa (4.66-98). It is stated in Padma Purāṇa, Uttara-khanda: “A practitioner should decorate his body with twelve marks while chanting the names of the Lord such as Keśava.” The process for decorating the twelve parts of the body with the twelve tilaka marks is as follows:

\[
\begin{align*}
\text{lālāte keśavām dhyāyen} \\
\text{nārāyanaṃ athodare} \\
\text{vaksiḥ-sthale mādhavan tu} \\
\text{govindaṃ kantiḥ-kūpake}
\end{align*}
\]

\[
\begin{align*}
\text{viṣṇum ca daksine kuksau} \\
\text{bāhau ca madhusūdanam} \\
\text{trivikramāṃ kandhare tu} \\
\text{vāmanam vāma-pārśvake}
\end{align*}
\]

\[
\begin{align*}
\text{śrīdharam vāma-bāhau tu} \\
\text{hrṣikesaṃ tu kandhare} \\
\text{prśthe ca padmanābham ca} \\
\text{katyām dāmodaraṃ nyaset}
\end{align*}
\]

\[
\begin{align*}
\text{tat praksālena-toyan tu} \\
\text{vāsudevāya mūrdhani}
\end{align*}
\]

\[
\begin{align*}
\text{ūrdhva-pundram lālāte tu} \\
\text{sarveṣāṃ prathamam smrtam} \\
\text{lalātādi kremenaiva} \\
\text{dhāranan tu vidhiyate}
\end{align*}
\]

“When one marks the forehead with tilaka, he must remember Keśava. When one marks the lower abdomen, he must remember Nārāyaṇa. For the chest, one should remember Mādhava, and when marking the hollow of the neck one should remember Govinda. Lord Viṣṇu should be remembered while marking the right side of the belly, and Madhusūdana should be remembered when marking the right arm. Trivikrama should be remembered when marking the right shoulder, and Vāmana should be remembered when marking the left side of the belly. Śrīdharma should be remembered while marking the left arm, and Hṛṣikesa should be remembered when marking the left shoulder. Padmanābha and Dāmodara should be remembered when marking the back. Then one should wash with water and remember Vāsudeva while wiping the hand on the head. One should put on tilaka on the forehead first. This is the rule. Then one should put on tilaka according to the above-mentioned procedure.” The Lord has stated in Padma Purāṇa: “My devotees always put on tilaka, which destroys all kinds of fear.” If one does not decorate his body with tilaka, he will incur sin. It is stated by Nārada Muni in Padma Purāṇa: “If one performs sacrifice, gives in charity, undergoes austerity, studies the Vedas, or offers oblations to the forefathers without putting on tilaka, then all these activities will be useless. If a person does not decorate his body with tilaka he is not to be seen, because his body is as
impure as a crematorium.” It is mentioned in the Āditya Purāṇa: “A king should put a fallen brāhmaṇa whose body is devoid of Vaiṣṇava marks of tilaka, conch, and cauḍa on the back of donkey and drive him out of his kingdom.” It is stated in Padma Purāṇa, Uttara-khanda: “A person who performs any activity like worshiping deities without putting on tilaka achieves no benefit. There is no doubt about it. Know for certain that a person who performs sandhyā without wearing tilaka is simply demoniac and surely goes to hell.”

Prohibition for wearing crooked or three-lined tilaka: It is stated in the Padma Purāṇa, Uttara-khanda: “A person who wears three-lined tilaka instead of Vaiṣṇava tilaka is the lowest of men. Because of breaking the rules for marking tilaka on the body, which is the abode of Lord Visnu, such a person certainly goes to hell.” It is stated in the Skanda Purāṇa: “A person should not wear crooked tilaka even if he is about to die, nor should he chant any names other than the holy names of Nārāyaṇa. He should wear Vaiṣṇava tilaka, using gopi-candana if available.”

Elsewhere it is stated: “Learned person know that there are prescriptions for the brāhmaṇas and devotees to wear Vaiṣṇava tilaka and other people should wear three-lined tilaka. If one sees or touches a brāhmaṇa who has put on three-lined tilaka rather than Vaiṣṇava tilaka, he should take bath with his clothes on. A Vaiṣṇava should not wear three-lined tilaka rather than proper Vaiṣṇava tilaka because such an act does not please Lord Hari.” In the narrations about the month of Kārtika in the Skanda Purāṇa it is stated: “One should not see a person whose forehead is not decorated with Vaiṣṇava tilaka. If one happens to do so, he should immediately look at the sun, for Lord Hari and Lakṣmīdevī reside within the tilaka.” It is stated in the Padma Purāṇa, Uttara-khanda: “Marks of tilaka resembling a banyan leaf, a bamboo leaf, and the bud of a lotus are most enchanting.”

The glories of decorating the body with tilaka are as follows: “The beautiful vacant space within the mark of tilaka is the sitting place for Śrī Lakṣmī and Śrī Janārdana, the Lord of lords. Therefore know for certain that the body marked with tilaka is a sanctified temple of the Lord.” It is mentioned in the Brahmāṇḍa Purāṇa: “If a person who is impure, ill-behaved, and engaged in sinful activities with his mind decorates his body with tilaka, he certainly becomes pure forever. One should mark one’s forehead with tilaka while seeing one’s face in a mirror or in water, but never touch the tilaka with one’s fingernails.”

The rules and regulations for applying tilaka: It is stated in the Padma Purāṇa, Uttara-khanda: “The most fortunate unalloyed devotees of Hari should decorate their bodies with marks of tilaka resembling the lotus feet of Hari with a vacant space between the two lines. They should begin to mark from the tip of the nose up to the end of the forehead with tilaka or other suitable clay. The tip of the nose refers to three-quarters down the nose. One should draw two separate lines beginning from the middle of the eyebrows upwards.” The prescription for keeping space within the mark of tilaka: “A fallen twice-born who applies tilaka without keeping a vacant space between the two lines certainly abandons Śrī Hari and Lakṣmīdevī, who reside within that space. There is no doubt that a fallen twice-born who applies tilaka without keeping a space maintains the feet of a dog on his forehead. Therefore, O beautiful one, brāhmaṇas and women should always mark their foreheads with tilaka resembling two sticks with a space between.”

The symptoms of tilaka as temples of Hari: “The mark of tilaka that starts from the
nose and stretches up to the hair on the head with a beautiful space in between the lines is called a temple of Hari. Lord Brahmā resides on the left side, Sadāśiva resides on the right side, and Lord Viṣṇu resides in the middle of such a tilaka mark. One should not apply anything in the middle.” The clay used for preparing tilaka is described in the Padma Purāṇa as follows: “One should collect clay for tilaka beneath flowing waters that have bathed Lord Viṣṇu. One can also collect clay from the transcendental abode of Hari. One should devotedly collect clay from the Venkata Hill, from Śrī Rangam, from Śrī Kūrmā-kṣetra, from Śrī Dvāra-kā, from Śrī Prayāga, from Śrī Nrsimha-kṣetra, from Śrī Varāha-kṣetra, or from Śrī Vṛndāvana [or any forest of tulasi] and then mix it with the water that has washed the lotus feet of Viṣṇu. In this way one should decorate one’s body with such tilaka and come before the Lord. O Mahārāja Ambariṣa, just see one whose forehead is decorated with tilaka made of gopi-candana to minimize your sinful reactions.” In the Skanda Purāṇa, Dhrūva Mahārāja speaks as follows: “If you see a person decorated with the tilaka marks of a conch and cakra, adorned with tulasi maṇi-jarīs on his head, and his limbs smeared with gopi-candana, then why should you fear sinful reactions? A Vaiṣṇava should mark his forehead with attractive tilaka of clay collected from the root of a tulasi plant. One should mark his forehead with gopi-candana and wear the garland that have been offered to the Lord. In this way one should decorate one’s forehead with one of the three kinds of tilaka. One should also decorate his body with various shapes like Matsya and Kūrma and various weapons like the cakra in order to please Lord Hari.”

The Vedic injunction regarding applying tilaka: It is stated in the Hiranyakesiya branch of the Yajur Veda: “A person who wears tilaka marks resembling the lotus feet of Hari becomes very fortunate and dear to the Supreme Brahman, Śrī Hari. A human being who wears tilaka with a space in the middle becomes eligible for liberation.” In the Kaṭha branch of the Yajur Veda it is stated: “The great soul who after applying tilaka meditates through mantras on Śrī Viṣṇu, who holds a cakra, who is the Supreme Absolute Truth, who is greater then the greatest, and who resides in the hearts of His devotees, certainly becomes pure.” It is stated in the Atharva Veda: “The fortunate practitioner who throughout his life decorates his body with tilaka marks like the cakra certainly attains the all-pervading Lord Viṣṇu's supreme abode, which is the ultimate goal of the devotees.”

TEXT 9

dharma sanātana prabhu sthāpe sarva-dharma
loha-rakṣā lāgi’ prabhu nā langhena karma

As Sanātana-dharma Himself, the Lord establishes the principles of religion. In order to protect people’s religious principles, He would not tolerate any transgression.

As the protector of religious principles, Śrī Gaura-Nārāyaṇa is the inaugurator of Sanātana-dharma. Therefore He was not an inaugurator of śūdra principles, which are even devoid of karma-kāṇḍa. In order to teach people, the Lord never transgressed Vedic karma-kāṇḍa. Rather, He taught that karma-kāṇḍa is insignificant and unfavorable for pure devotional service.
TEXT 10
hena lajjā tāhāre dehena sei-kșane
se āra nā āise kabhu sandhyā kari' vine

The very moment such a delinquent appeared, the Lord would put him to such shame that he would never again come without first completing his morning worship.

TEXT 11
prabhu bale,—“kene bhāi, kapāle tomāra
tilaka nā dekhī kene, ki yuktī ihāra?

The Lord would say, “O brother, why don't I see any tilaka on your forehead? What is your explanation?

TEXT 12
`tilaka nā thāke yadi viprera kapāle
se kapāla śmāsāna-sadrśa’—vedē bale

“The Vedas say that if a brāhmaṇa's forehead is not decorated with tilaka, it is as good as a crematorium.

TEXT 13
bujhilāṇa,—āji tumī nāhi kara sandhyā
āji, bhāi! tomāra haila sandhyā vandhyā

“I can understand that you have not performed your daily worship. Therefore, dear brother, your morning has become fruitless.

TEXT 14
cala, sandhyā kara, giyā grhe punar-bāra
sandhyā kari' tabe se āsiha padibāra

“Go back home and perform your morning duties again. Then you may return to study.”

TEXT 15
ei-mata prabhura yateka āche šisya-gana
sabei atyanta niţa-dharma-parāyaṇa

In this way all the Lord's students were conscientious about performing their religious duties.
TEXT 16
eteka auddhatya prabhu karena kautuke
hena nāhi,—yāre nā cālena nānā-rūpe

Like this, the Lord jokingly found fault with everyone; no one was spared from the Lord's teasing remarks.

TEXT 17
sabe para-strīra prati nāhi parihāsa
stī dekhi' dūre prabhu hayena eka-pāśa

Śri Caitanya Mahāprabhu, however, never joked with others' wives. As soon as He saw a woman coming, He would immediately give her ample room to pass without talking.

The Lord never encouraged illicit activities, which are harmful to society. His moral character was incomparable. But at present, many prākṛta-sahajīyas have taken shelter of duplicity and advertise Gaurasundara, who is the jagad-guru and teacher of mankind, as devoid of morality and the enjoyer of other's wives. There is no greater offense than this. According to the Dharma-śāstras there is no fault in intimate affairs, joking with, and teasing one's legitimate wife, but such behavior with other's wives is totally condemned and prohibited. The way that the Lord stood aside or gave way when He saw a woman approaching is not appreciated by apa-sampradāyas like the nava-rasikas or the gaurāṅga-nāgarīs, but Gaurakiśora used to display such an ideal example.

TEXT 18
viśeṣa cālena prabhu dekhi' śrīhaṭṭiyā
kadarthena sei-mata vacana baliyā

The Lord particularly teased the residents of Śrīhaṭṭa by mimicking their pronunciation.

Since the provincial words and pronunciations of Śrī Māyāpur-Navadvīpa, the capital of Gauda-deśa, and Śrīhaṭṭa, on the northeast border of East Bengal, are completely different, and since the Lord's forefathers were residents of Śrīhaṭṭa, it was natural for the Lord to joke with and tease the residents of Śrīhaṭṭa. Although the Lord apparently teased them by addressing them as “Śrīhaṭṭiyās” or “Bāṅgālas,” this actually showed His internal love for them.

TEXT 19
krodhe śrīhaṭṭiyā-gana bale,—“aya aya
tumi kon-deśi, tāhā kaha ta' niścaya?

In anger, they responded, “Aya! Where are You from? Tell us the truth.

Being angered by the Lord's mockery, the residents of Śrīhaṭṭa asked Him about
His forefathers' native place, and they controlled their anger by claiming with certainty that the Lord was a recent descendant of Śṛihaṭṭa inhabitants. The words “Haya, haya,” of Gauda-deśa are mistakenly pronounced “Aya, aya,” by the residents of Śṛihaṭṭa. That is why as soon as the Lord began to make fun of and tease their pronunciation, they became angry.

TEXT 20

pitā-mātā-ādi kari' yateka tomāra
kaha dekhi,—śṛihaṭṭe nā haya janma kā'ra?

“Tell us, aren't Your parents and forefathers born in Śṛihaṭṭa?

From this it is clearly understood that both Jagannātha Miśra and Śacīdevī took birth at Śṛihaṭṭa.

TEXT 21

āpane haiyā śṛihaṭṭiyāra tanaya
tabe gola kara,—kon yukti ithe haya?”

“You Yourself are born as the son of resident of Śṛihaṭṭa, so why then do You tease us?”

TEXT 22

yata yata bale, prabhu prabodha nā māne
nānā-mate kadarathena se-deśi-vacane

The Lord did not heed whatever they said, rather He would continue to mimic their pronunciation and manner of speaking.

TEXT 23

tāvat càlēna śṛihaṭṭiyāre ṭhākura
yāvat tāhāra krodha nā haya pracura

He would continue to tease the residents of Śṛihaṭṭa until they became furious.

TEXT 24

mahā-krodhe keha lai' yāya khedādiyā
lāgāli nā pāya, yāya tarjiyā garjiyā

Eventually one of them would chase the Lord in great anger. Being unable to catch Him, however, he was frustrated and began abusing the Lord with harsh words.

The word khedādiyā (used in ancient Bengali language) is derived from the Sanskrit verb khid (?) and is a participle or infinite verb of the verb khedāna, which means “to chase” or “to drive away.”
The word lāgāli—also pronounced lāgāla, lāgāla, nāgāli, nāgāla, or nāgāla—means “closeness” or “touching.”

TEXT 25

kehā vā dhariyā koncā sīkdāra-sthāne
laiyā yāya mahā-krodhe dhariyā deoyāne

Sometimes someone caught the Lord by His dhoti and took Him to the local Moslem authority to register a complaint.

The word sīkdāra (a Pharsee word) refers to a royal officer engaged in maintaining the peace in a Mohammedan kingdom or a highly placed army commander or a sīkkā (a royal coin) dāra (a responsible servant). The word deoyāne (derived from the Pharsee word divānā or dāvānā) means “in religious activities,” “in civil court,” or “in the king's court.”

TEXT 26

tabe ṣeṣe āsiyā prabhura sakha-gane
samaṇjasa karaiyā cale sei-kṣane

Ultimately the Lord's friends would come and negotiate a settlement.

The word samaṇjasa (a Sanskrit word combining sam, meaning sampūrṇa, or “complete,” and aṇjas, meaning aucitya, or “agreement”), or samačīna (the form in ancient Bengali), means “solution,” “compromise,” or “mutual agreement.”

TEXT 27

kona dina thāki' kona bāṅgalera āde
bāoyāsa bāṅgiyā tāna' palayana dare

On another day the Lord secretly waited outside the house of a resident of Śrīhaṭṭa. As soon as He got an opportunity, He entered the house, broke some dry gourds, and then ran away in fear.

The word āde (derived from the word āda, which is an abbreviated form of ādāla, which is a corruption of the Sanskrit word antarāla) means “behind,” “to one side,” “from a distance, or remaining in the distance,” “secretly,” “unexpectedly,” therefore, “taking the opportunity or advantage, or with great enthusiasm,” “with a long hand,” or “forcefully.” Or if this word is understood as being derived from the Sanskrit word adī, then it will mean “grudge,” “argument,” “quarrel,” “fight,” “overcome by anger,” “firmly resolved,” “gambling,” or “overcome with obstinacy.” The word bāoyāsa (a local word) refers to a dry gourd without seeds and pulp.

TEXT 28

ei-mata cāpalya kareṇa sabā' sane
sabe strī-mātra nā dekhena drṣṭi-kone
In this way the Lord created mischief for everyone, but He did not even look at women from the corner of His eyes.

Although the Lord often engaged in mischievous childish activities, He never encouraged any misbehavior in connection with women. What to speak of enjoying women, if a living entity even considers that women are meant to be enjoyed, his moral and spiritual life are ruined—this was demonstrated by the Lord, who is jagad-guru and teacher of all, by remaining aloof from all kinds of association with women.

TEXT 29

‘stṛi’ hena nāma prabhu ei avatāre
śravāṇo nā karilā,—vidita sansāre

It is well-known throughout the world that the Lord in this incarnation did not even hear the word “woman.”

In His pastimes as a devotee of Hari, Gaurasundara never discussed any topic about mundane women. After totally condemning the association of women and the association of persons who associate with women, Śrīmad Bhāgavatam, which is the ripened fruit of the Vedic desire tree and the king of all scriptures, has established such association as unfavorable to nonduplicitous service to the Lord. (One should refer to the elaborate purport on Ādi-khanda 1.29.) Wherever the enjoying mentality of the living entities is engaged in enjoying women, it is to be understood that there is a lack of service attitude towards Kṛṣṇa, the husband of all women. If anyone came before Gaurasundara to discuss or bring up worldly topics about women, He would immediately and specifically forbid them. On the pretext of studying mundane literature that is contrary to the service of Kṛṣṇa and with the desire to drink the rasa of dry literature that is devoid of the rasa of devotional service to Kṛṣṇa, the hearts of living entities that are accustomed to drink worldly rasas become maddened for material sense enjoyment in such a way that the Supreme Lord Gaurasundara, who is the bestower of the mellow of devotional service to Kṛṣṇa, along with the sampradāyas of His pure devotee mahājanaś, never support such deviation. Those who have properly discussed the topics of Śrī Caitanya-deva know very well that He never supported indulgence in any worldly topics about women.

TEXT 30-32

ataeva yata mahā-mahima sakale
‘gaurāṅga-nāgara’ hena stava nāhi bale

yadyapi sakala stava sambhave tāhāne
tathāpiha svabhāva se gāya budha-jane

hena-mate śrī-mukunda-saṅjaya-mandire
vidyā-rase śrī-vaikuṇṭha-nāyaka vihare

Therefore great personalities do not offer prayers addressing Lord Gaurāṅga as
“Gauranga Nagara,” the enjoyer of damsels. Although all kinds of prayers may be offered to the Supreme Lord, intelligent persons glorify only those characteristics that a particular incarnation manifests. In this way the Lord of Vaikuntha enjoyed His scholastic pastimes in the house of Mukunda Sanjaya.

That is why the sampradayas of mahajan as who are eternally perfect associates of the Lord and always engaged in glorifying the Lord as well as their nonduplicistic followers who sing and recite the glories of the Lord never in any way illicitly addressed, address, or will address Sri Gauranga Mahaprabhu as nagara, the enjoyer of conjugal pastimes. Sri Gaurasundara is Himself Sri Vrajendra-nandana, the only enjoyer of all women in both the material and spiritual kingdoms, yet there is no basis for glorifying Krshna as nagara in His Gaura pastimes, as such actions are extremely contrary to the proper conclusions of serving Gaura-Krishna. Vrajendra-nandana Krshna, who is Gopi-jana-vallabha, is the personification of conjugal affairs. The Gaura pastimes of Krshna are by nature in the mood of vipralambha, or separation. Therefore no intelligent nonduplicistic devotee of Gaura will try to disturb the Lord's mood as Narayana, the Lord of Vaikuntha, who in His beginning pastimes as a scholar is the worshipable Lord of all His students, who are under the shelter of regulative devotional service, or disturb His mood of mahabhava, which consists of His desire to please Krshna and which manifested in the mood of separation after His pastime of taking initiation, as described in His middle and final pastimes. In other words, they do not designate Him as the imaginary hero of conjugal mellow. The foolish unfortunate sampradayas who are fond of illicitly enjoying other's wives and who are under the control of worldly propensities actively endeavor to designate Gaurasundara and both His male and female devotees as enjoyers and enjoyed and thus reveal their own poor fund of knowledge and evil-mindedness. Considering that the Lord engaged in hearing and chanting worldly topics in His pastimes as an acarya is extremely contrary to His nature and preaching. Rather, just as the enactment of transcendental conjugal pastimes is eternally present in the pastimes of Krshna, the transcendental vipralambha-rasa, instead of conjugal rasa, is eternally present in the pastimes of Gaura. By the association of women, or by seeing mundane women, perverted mellow are awakened, and as a result the most relishable spiritual rasa, which is beyond material consciousness, does not appear in the pure illuminated heart. The activities of material enjoyment, which are opposed to spiritual rasa, capture the conditioned souls' hearts, which are filled with ignorance. All these topics are glorified by greatly praised wise men who know the science of Krshna. In other words, they are glorified by sober, intelligent worshipers of the Lord. If one wants to elaborately and conclusively know, discuss, or consider these subjects, which are in full agreement with the statements of sadhu, satsra, and guru, then he should read the spiritual weekly magazine, Gaudiya, 5th year, Nos. 17, 18, 19, 20, 21, 23, and 24.

TEXT 33

catur-dike sobhe sihya-ganera mandali
madhye padaya prabhu mahakutubali

The Lord happily taught while sitting amidst various groups of His students.
TEXT 34

viṣṇu-taila śire dite āche kona dāse
aśesa-prakāre vyākhya kare nija-rase

Sometimes when the need arose, the Lord had a servant massage His head with medicated oil while He continued giving His unique explanations.

In his auspicious invocation to Vidagdha-mādhava, Śrīla Rūpa Gosvāmī has explained Mahāprabhu’s nija-rase as follows: anarpita-carīṁ cirāt karunāyāvatīrṇah kalau samarpayitum unnatojvala-rasāṁ sva-bhakti-śriyam—“He has appeared in the age of Kali by His causeless mercy to bestow what no incarnation ever offered before: the most sublime and radiant spiritual knowledge of the mellow taste of His service.” Or the phrase nija-rase may also mean “according to His own confidential mood” or “in His own pleasure or sport.” Another reading for nija-rase is nijāveśe, which means “in His own mood.”

TEXT 35

ūsah-kāla haite dui-prahara-avadhi
padāiyā gangā-snāne cale guna-midhi

The Lord, who is the reservoir of transcendental qualities, would teach from early morning till noon. Then He would go for bath in the Ganges.

TEXT 36

niśār o arddheka ei-mata prati-dine
padāyena cintayena sabāre āpane

In this way the Lord regularly taught and studied up to midnight.

TEXT 37

ataeva prabhu-sthāne varṣeṇa padiyā
pandita hayena sabe siddhānta jāniyā

Therefore whoever studied under the Lord for one year would become a learned scholar who understood the conclusions of the scriptures.

Mahāprabhu Gaurasundara alone is the crest-jewel of instructors on the sat-siddhānta, or ultimate conclusions. He has sanctioned all proper conclusions regarding the basis of devotional service to the Lord. Moreover, He has made these topmost conclusions easily accessible to everyone, including the sinful. Corresponding with His threefold introduction to proper conclusions, Śrī Sanātana Gosvāmī has become bhakti-siddhantācārya, the ācārya on the conclusions of devotional service, Śrī Rūpa Gosvāmī has become abhidheya-ācārya, the ācārya for the process of achieving the goal of life, and Śrī Jīva Gosvāmī’s nourishment of those conclusions have become worshipable by all Gaudīya Vaisnavas. The confidential process of bhajana based on all proper conclusions that was followed
by Śrī Dāsa Gosvāmi, the staunch follower of Śrī Rūpa, is the devotees' original creeper of Vṛndāvana devotion. Those who had the opportunity to hear proper conclusions from the Lord for even one year could never be distracted from the service of Adhokṣaja by material knowledge.

**TEXT 38**

*hena-mate vidyā-rase āchena īśvara
vivāhera kārya śaci cinte nirantarā*

As the Lord thus enjoyed scholastic pastimes, mother Śacī continually meditated on getting her son remarried.

**TEXT 39**

*sarva-navadvīpe śacī niravadhi mane
putrerā sadṛśa kanyā cāhe anuksane*

Mother Śacī constantly searched throughout Navadvīpa for a suitable bride for her son.

**TEXT 40**

*sei navadvīpe vaise mahā-bhāgyavān
dayāśila-svabhāva—śrī-sanatana nāma*

In Navadvīpa there resided one most fortunate and compassionate devotee named Śrī Sanatana Miśra.

**TEXT 41-43**

*akaitava, udāra, para-viṣṇu-bhakta
atithi-sevāna, para-upakāre rata
satyavādī, jītendriya, mahā-vamśa-jāta
padavī 'rāja-paṇḍita', sarvatra vikhyāta
vyavahāre o para-pramāṇa eka jana
anāyāse anekere kareṇa posana*

He was simple-hearted, magnanimous, expert in entertaining guests, and always engaged in welfare activities. Moreover, he was truthful, he controlled his senses, he had a good birth, and he was famous as the Rāja Pandita. Sanatana Miśra hailed from a well-to-do family, so he easily maintained many other people.

The word *akaitava* means “straightforward,” “simplicity,” “uncruel,” or “without *kaitava* (duplicity, crookedness, or cunning).”

The word *udāra* means “charitable,” “great,” “advanced,” “peaceful,” “compassionate,” “sincere,” “steady,” or “grave.”
The kind-hearted Sanātana Miśra was decorated with many transcendental qualities. He did not know of duplicity, rather he was a great Vaiṣṇava. He was expert in serving guests, dedicated to helping others, attached to speaking the truth, dedicated to controlling the senses, and born in a highly aristocratic family. He was famous throughout Navadvīpa as the Rāja Pandita. Even in the ordinary worldly or social field he was a greatly wealthy prosperous person. Therefore he could easily nourish and maintain many people. At present some duplicitous sinful persons say that they do not care for truthful, simple, magnanimous, and logical persons like Sanātana Miśra. In other words, they are not afraid of speaking lies, cheating, hoarding, and committing injustice. Therefore they can never become prominent in this ordinary world. Sanātana Miśra, however, was not only situated in the topmost social position but he was also decorated with many transcendental qualities.

TEXT 44

\[\text{tān'ra kanyā āchena parama-sucaritā}\\ \text{mūrtimati lakṣmi-prāya sei jagan-mātā}\]

Sanātana Miśra's daughter had all auspicious characteristics. She was like the personification of Lakṣmi, the mother of the universe.

TEXT 45

\[\text{sačīdevi tān're dekhileṇa yei-ksane}\\ \text{ei kanyā putra-yogyā,—bujhilenā mane}\]

As soon as mother Sači saw her, she immediately thought that she was a suitable bride for her son.

TEXT 46

\[\text{śīśu haite dui-tina-bāra gangā-snāna}\\ \text{pitr-mātr-visnu-bhakti vine nāhi ānā}\]

From her childhood, that girl took bath in the Ganges two or three times a day. She had no engagement other than serving her father, mother, and Lord Viśnu.

TEXT 47

\[\text{āire dekhiyā ghāte prati-dine dine}\\ \text{namra hai' namaskāra kareṇa caraṇe}\]

She regularly met and offered her humble obeisances to mother Sači at the Ganges bathing ghāṭa.

TEXT 48
āi o kareṇa mahāprīte āśirvāda
“yogya-patī kṛṣṇa tomāra karuna prasāda”

Mother Śacī happily blessed her, “May Kṛṣṇa bless you with a suitable husband.”

TEXT 49

gangeticā snāne āi mane kareṇa kāmanā
“e kanyā āmāra putre hauka ghaṭanā”

Then, as mother Śacī took her bath, she thought, “May this girl be married with my son.”

The word ghatanā means “arrangement for marriage,” or in other words, “organization” “assembly,” or “combination.”

TEXT 50

rāja-panditera icchā sarva-gosti-sane
prabhure karite kanyā-dāna nija-mane

Sanātana Miśra and his relatives also desired that she be married to the Lord.

The phrase sarva-gosti-sane means “along with all his paternal and maternal relatives.”

TEXT 51

daive sacī kāśīnātha-panditere āni’
balilena tān’rē,—“bāpa, śuna eka vānī

One day Śacī was inspired to call Kāśīnātha Paṇḍita to her home. Thereupon, she said to him, “Dear sir, please listen to my request.

Kāśīnātha Paṇḍita, the matchmaker resident of Navadvīpa, was a crest-jewel amongst brāhmaṇas. In Kṛṣṇa’s pastimes he was the brāhmaṇa sent to Kṛṣṇa with a proposal for His marriage with Satyabhāmā. In the Gaura-ganoddeśa-dipikā (50) it is stated: “The brāhmaṇa named Kulaka, whom Mahārāja Śatrājīt sent to Lord Mādhava to arrange the Lord's marriage with Satyabhāmā, appeared in Lord Caitanya's pastimes as Śrī Kāśīnātha.”

TEXT 52

rāja-panditere kaha,—icchā thāke tā'na
āmāra putre kare karuna kanyā dāna”

“Go tell Sanātana Miśra that if he desires he may give his daughter to my son.”

TEXT 53
Kāśinātha Pandita immediately left for the house of Sanātana Miśra while chanting the names of Durgā and Krṣṇa.

**TEXT 54**

kāśināthe dekhi' rāja-pandita āpane
vasite āsana āni' dilena sambhrame

Seeing Kāśinātha, Sanātana Miśra respectfully offered him an āsana.

**TEXT 55**

para-gaurave nidhi kare yathocita
“ki kārya āiḷa, bhāi?” jijnāse pandita

Feeling greatly honored, Sanātana Miśra completed all formalities and inquired, “Dear brother, what brings you here?”

The first line of this verse indicates that proper respect with great care and reverence was shown.

**TEXT 56**

kāśinātha balena,—“āchaye eka kathā
citta laya yadi, tabe karaha sarvathā

Kāśinātha replied, “I have a proposal for you. If you find it proper, then please accept it.

**TEXT 57**

viśvambhara-panditere tomāra duhitā
dāna kara‘—e sambandha ucita sarvathā

“Please give your daughter's hand in marriage to Viśvambhara Pandita. I feel it is a perfect match.

The word *sambandha* means “the marriage proposal,” “the arrangement for marriage (gathering or organizing),” “family members,” or “relatives.”

**TEXT 58**

tomāra kanyāra yogya sei divya-pati
tānhāra ucita ei kanyā mahā-sati

“He is a qualified husband for your daughter, and your chastise daughter is a qualified wife for Him.”
TEXT 59

yena krṣṇa-rukminīte anyo'nya-ucita
sei-mata visṇupriyā-nimāṇi-pandita”

“Viṣṇupriyā and Nimāi Paṇḍita are as suitable a match as Kṛṣṇa and Rukmiṇī were.”

TEXT 60

śuni' vipra-patni-ādi āpta-varga-sahe
lāhilā karite yukti, dekhi,—ke ki kahe

After hearing the proposal, Sanātana Miśra discussed it with his wife and relatives to find out their opinion.

TEXT 61

sabe balilena,—“āra ki kārya vicāre?
sarvathā e karma giyā karaha satvare

They replied, “What is the need for further discussion? You should immediately arrange the marriage.”

TEXT 62

tabe rāja-pandita haiyā harsa-mati
balilena kāśinātha panditera prati

The Rāja Pandita then happily spoke to Kāśinātha Pandita.

TEXT 63

“viśvambhara-panditera kare kanyā dāna
kariba sarvathā,—vipra, ithe nāhi āna

“O brāhmaṇa, I will certainly give my daughter in marriage to Viśvambhara Pandita.

TEXT 64

bhāgya thāke yadi sarva-vanśera āmāra
tabe hena su-sambandha haibe kanyāra

“If my family is fortunate, then my daughter will be married to Him.

TEXT 65
cala tumi, tathā yāi’ kaha sarva-kathā
āmi punaḥ daḥhāilun, kariba sarvathā”

“So please go there and inform them of my decision. I again confirm that I have accepted the proposal.”

TEXT 66
śunīyā santose kāśinātha miśravara
sakala kahila āśi’ sacra gočara

Feeling satisfied, Kāśinātha Miśra returned to mother Śacī and told her everything.

TEXT 67
kārya-sidhi śuni’ āti santosa hailā
sakala udyoga tabe karite lāgilā

Mother Śacī was pleased to hear that her proposal was accepted, and she began to make the necessary arrangements.

TEXT 68
prabhura vivāha śuni’ sarva-sīṣya-gana
sabei hailā ati-paramānanda-mana

When the Lord's students heard news of His marriage arrangement, they were all filled with joy.

TEXT 69
prathame balilā buddhimanta-mahāśaya
“mora bhāra e-vivāhe yata lāge vyaya”

Buddhimanta Khān was the first to speak. “I will bear the entire expenditure of this marriage.”

Buddhimanta Khān was the Lord's neighbor and a staunch, rich, devoted brāhmaṇa follower of the Lord. A description of Buddhimanta Khān is found in Caitanya-caritāmṛta (Adi 10.74) as follows: “The thirty-sixth branch, Buddhimanta Khān, was extremely dear to Lord Caitanya Mahāprabhu. He was always prepared to carry out the Lord's orders, and therefore he was considered a chief servant of the Lord.” One should also refer to Ādi-khaṇḍa, Chapter 12, verse 72. When the Lord married for the second time, with Viśnupriyā-devi, he stayed with the groom throughout the marriage ceremony and bore the entire expense of the marriage. This is explained in the Ādi-khaṇḍa, Chapter 15, verses 69, 71, 137, 145, and 220. His participation in the Lord's sankirtana at the houses of Śrīvāsa Pandita and Candraśekhara is described in the Madhya-khaṇḍa, Chapter 8, verses 111-113. His
participation in water sports with the Lord and His associates after the deliverance of Jagāi and Mādhāi is described in the Madhya-khanda, Chapter 13, verses 334-336. His receiving the responsibility for arranging clothing and ornaments for the Lord when He enacted the pastimes of Mahā-Lakṣmī at the house of Candrašekhara is described in the Madhya-khanda, Chapter 18, verses 7, 13, 14, and 16. His meeting with the Lord at Śantipura is described in the Caitanya-caritāmṛta, Madhya-līlā, Chapter 3, verse 154. His traveling with the devotees of Bengal to meet the Lord in Puri is described in the Antya-khanda, Chapter 8, verse 30 (ajanma Caitanya-ajñā yānhāra viṣaya—“Throughout His life His only asset was the Lord Caitanya's instructions,”) and in Caitanya-caritāmṛta, Antya-līlā, Chapter 10, verses 10 and 121.

The word bhāra means “responsibility” or “ heaviness.” The word lāge means “requirement” or “need.”

TEXT 70

mukunda sañjaya bale,—“suna, sakha bhāi!
tomāra sakala bhāra, mora kichu nai?”

Mukunda Sañjaya then said, “Listen, my dear friend. If you bear all expenses, then what will I do?”

TEXT 71

buddhimanta-khāna bale,—“suna, sakha bhāi!
vāmaniṇā sajja e-vivāhe kichu nāi

Buddhimanta Khān replied, “Listen, my dear brother. This marriage will not be like a brāhmaṇa's marriage, which is generally very simple.

The phrase vāmaniṇā sajja refers to a poor brāhmaṇa's marriage, which is an ordinary arrangement, without luxury or pomp, small, and suitable for the poor. The words kichu nāi means “there will be nothing (not even a hint or scent).”

TEXT 72

e-vivāha panditera karāiba hena
rāja-kumārerā mata loke dekhe yena”

“I will make such arrangements for the marriage of Nimāi Paṇḍita that He will appear like a prince in the eyes of the people.”

TEXT 73

tabe sabe mili' subha-dina subha-kṣane
adhivāsa-lagna karilena harṣa-mane

Thereafter everyone agreed on an auspicious day and time to observe the Adhivāsa ceremony.

For a description of Adhivāsa-lagna, one should refer to the purport of Ādi-khanda,
Chapter 10, verse 80.

TEXT 74

bada-bada candrātapa saba tāṅgāiyā
catur-dike ruilena kadalī âniyā

A huge pandal was erected with banana trees placed in the four directions.

The word ruilena is the singular past tense of the verb royā (the verb royā is a local corruption of ropana, which comes from the Sanskrit verb ruha), which means “planted.”

The word candrātapa (candra-ṛta—gamana, or “movement,” and pā—“to protect”) refers to that which protects people below from the movement (or from the coming or falling) of the moon rays (and therefore in a broader sense from the sun rays also). It is also called cāndoyā, sāmiyāṇa, or mandapa (a canopy, awning, or pāṇḍala).

The word tāṅgāiyā (a local word; the infinite or participle verbs tānāna, tānāna, and tāṅgana (?) are derived from the Sanskrit verb tan, “to spread,”) means “put up” or “tie up.”

TEXT 75

pūrṇa-ghaṭa, dipa, dhānya, dadhi, âmrasāra
yateka mangala dravya âchaye pracāra

They decorated the marriage arena with waterpots, ghee lamps, rice paddy, yogurt, mango leaves, and other auspicious items.

The word âmrasāra refers to the leaves and twigs of a mango tree.

TEXT 76

sakala ekatre âni' kari' samuccaya
sarva-bhūmi karilena âlipanā-maya

They further decorated the arena with designs drawn with colored powders.

The word âlipanā (from the Sanskrit word âlimpana) refers to marking or drawing various designs with rice powder on either the floor or walls of one's house or a temple. It is called (in common language) âlpanâ or âlpanā.

The phrase samuccaya kari means “accumulating,” “collecting,” “counting,” or “amassing.”

TEXT 77-78

yateka vaiṣṇava, āra yateka brāhmaṇa
navadvipe âchaye yateka susajjana

sabārei nimantra karilā sakale
“adhivāse guyā âsi' khāibā vikāle”
All the Vaisnavas, brähmanas, and respectable people of Navadvipa were invited, “Come in the afternoon and chew the pan of the Adhivāsa ceremony.”

In this case the word vaiṣṇava refers to those devotees of the Lord who are properly behaved, attached to worshiping Viṣṇu, and who are born in seminal and nonseminal brähmana families.

In this case the word brähmana refers to persons who were born in seminal brähmana families.

The word guyā (an abbreviated corruption of the Sanskrit word guvāka—“spices”) generally refers to betel nuts, but in this case it refers to pan leaves and spices.

TEXT 79

aparāhna kāla mātra haila āsiyā
bādya āsi’ karite lāgila bājaniyā

In the afternoon on the day of Adhivāsa, the musicians all began to play their instruments.

The word bājaniyā comes from bājana or bājana, which are corruptions of the Sanskrit word bādana. It refers to an actor or a person who plays musical instruments.

TEXT 80

mṛdaṅga, sānāṇī, jayadhāka, karatāla
nānā-vidha vādyā-dhvani uṭhila viśāla

The playing of various instruments like mṛdaṅga, sānāṇī, jayadhāka, and karatālas created a tumultuous sound.

TEXT 81

bhāta-gane padite lāgila rāyavāra
pati-vrata-gaṇe kare jaya-jaya-kāra

The professional blessers began to recite prayers, and the chaste women made auspicious sounds.

For a explanation of the word rāyavāra one should refer to the purport of Ādi-khanda, Chapter 8, verse 11.

Regarding the word jaya-jaya-kāra, even today in East Bengal the ulu-dhvani [a sound Bengali women make while vibrating their tongues] is known as jokāra or jayakāra in the local language.

TEXT 82

vipra-gane lāgila karite āṣa-dhvani
madhye āsi’ vasilā dvijendra-kula-maṇi

As the brähmanas chanted Vedic mantras, Viśvambhara, the crest jewel of the
brāhmaṇas, came and sat in their midst.

TEXT 83

catur-dike vasilena brāhmaṇa-mandali
sabei hailā citte mahā-kutūhali

The brāhmaṇas sat in groups around the Lord, and in this way everyone was overjoyed at heart.

TEXT 84

tabe gandha, candana, tāmbūla, divya-mālā
brāhmaṇa-ganera sabe dibāre ânilā

Aguru, sandalwood paste, pan, and flower garlands were brought out and offered to the brāhmaṇas.

TEXT 85

śire mālā, sarva-ange lepiyā candane
eka-bāṭa tāmbūla se dena eko jame

Garlands were placed on their heads, their bodies were smeared with sandalwood paste, and each brāhmaṇa was given a box of pan.

The word bāṭa refers to a container or box for keeping pan.

TEXT 86

vipra-kula nadiyā,—viprera anta nāi
kata yāya, kata āise, avadhi nā pāi

Nadia was full of brāhmaṇa families, so innumerable brāhmaṇas were present there. No one could count how many came and went.

The phrase vipra-kula means “full of caste brāhmaṇas.”

TEXT 87

tathi-madhye lobhiṣṭha aneka jana āche
eka-bāra laiẏa punah āra kāca kāce

Among them, some greedy brāhmaṇas received their gifts and then returned a second time in different dress to again receive gifts.

The phrase tathi-madhye (used in ancient Bengali) means “among them.” The word lobhiṣṭha (lobha—“greed”+(to indicate excessive) īṣṭa—“desired”) means “extremely greedy.”

TEXT 88
āra-bāra āśi' mahā-lokera gahale
candana, guvāka, mālā niyā niyā cale

In the ensuing commotion, they thus received sandalwood paste, pan, and flower garlands a second time.

The word gahane (derived from the word gahana, which is a form of the Sanskrit verb gah—“intense”) means “crowded,” “full of people,” “large gathering.” The word gola (?) is derived from gahane.

TEXT 89

sabei ānande matta, ke kāhāre cine?
prabhu o hāsiyā ājñā karilā āpane

Everyone was intoxicated with ecstasy and thus unable to recognize one another. The Lord also smiled and gave instruction.

TEXT 90-92

“sabāre candana-mālā deha' tina-bāra
cintā nāhi, vyaya kara' ye icchā yāhāra”

eka-bāra niyā ye ye laya āra bāra
ē ājñāya tāhāra kailena pratikāra

“pāche keha ciniyā viprere manda bale
paramārthe doṣa haya sāṭhya kari' nila”

“Give sandalwood paste and garlands three times to everyone. Don't worry about the expenditure, give freely to everyone.” By this instruction the Lord indirectly forbade everyone from taking again and again. The Lord continued, “If a brāhmaṇa is caught cheating, he'll be criticized and thus disgraced.”

The most magnanimous Śrī Gaurasundara gave instructions to give the brāhmaṇas pan, betel nuts, garlands, and sandalwood three times so that those brāhmaṇas who had once received pan, betel nuts, garlands, and sandalwood and came back again in different dress to receive these items again would be satisfied and all their desires would be fulfilled and so that unscrupulous people would be checked from condemning them as illegitimate greedy cheaters.

The second line of verse 92 indicates that if one cheats or deceives others to usurp something for himself, then from the spiritual point of view that is a fault or sin. Therefore this act is certainly immoral. But henpecked persons who never fail to externally condemn others' immoral activities of lying, cheating, and deceiving while they themselves do not hesitate to lie, cheat, and deceive for the pleasure of their dearer than life wives and, furthermore, they openly justify such activities; as soon as such people hear the statement, yena keṇāpy upāyena manah krṣne niveśayet—“Somehow or other one must engage his mind in the Absolute Truth, Kṛṣṇa,” or see the behavior of those who follow this statement, they immediately scream, “Morality has been transgressed,” and in this way they exhibit their pride.
TEXT 93

vipra-priya prabhura citera ei kathā
'tina-bāra dile pūrna haibe sarvathā

Being affectionate to the brahmaṇas, the Lord considered, “If they are given three times, then they will be fully satisfied.”

The phrase citera kathā means “the purpose of the mind.”

TEXT 94

tina-bāra pā'ī sabe harasita-mana
śāṭhya kari' āra nāhi laya kona jana

All the brahmaṇas were happy to receive those gifts three times, so none of them further tried to cheat.

TEXT 95

ei-mata mālāya, candane, guyā-pāne
hailā ananta, marma keha nāhi jāne

In this way no one could understand how the Lord was served by Ananta Śeṣa in the form of garlands, sandalwood paste, and pan.

The word ananta in this verse refers to Śrī Śeṣa Śaṅkarṣana, or it may mean “innumerable.” (See following verse 118.)

TEXT 96-97

manuṣye pāila yata, se thākuka dūre
prthvīte padila yata, dite manusyere

sei yadi prākrta-lokera ghere haya
tāhātei tā'na pāṅca vibhā nirvāhaya

What to speak of the gifts that people received, if the gifts that fell on the ground during distribution were collected it would have been sufficient for five marriages.

The phrase prākrta-lokera refers to ordinary householders.
The amount of garlands, sandalwood, pan, and betel nuts that were left as waste on the ground during the Lord’s marriage would have been sufficient ingredients for completing five marriages.

TEXT 98

sakala lokera citte haila ullāsa
sabe bale,—“dhanya dhanya dhanya adhivāsa

Everyone's heart was filled with ecstasy, and they exclaimed, “The Adhivāsa
ceremony was glorious!

TEXT 99
lakṣeśvar o dekhiyāchi ei navadvīpe
henā adhivāsa nāhi kare kā'ro bāpe

“We have seen such an Adhivāsa ceremony performed even in the houses of the wealthiest men of Navadvīpa.

The word lakṣeśvara refers to one who possesses one hundred thousand coins.

TEXT 100
e-mata candana, mālā, divya guyā-pāna
ākātare keha kabhu nāhi kare' dāna”

“We have never seen anyone distribute sandalwood paste, garlands, and pan so indiscriminately.”

TEXT 101
tabe rāja-pandita ānanda citta haiyā
āilena adhivāsa-sāmagrī laiyā

Carrying ingredients for the Adhivāsa ceremony, Sanātana Miśra joyfully arrived.

Regarding adhivāsa and gandha-sparśa, it is stated (in Śrīmad Gopāla Bhaṭṭa Gosvāmī’s Sat-kriyā-sāra-dīpikā): “Thereafter the activities of Adhivāsa are described: One should collect suitable ingredients and duly perform the Adhivāsa ceremony preferably at dusk, or else in the morning. The ingredients for Adhivāsa are clay from the Ganges, sandalwood pulp, a stone, rice paddy, dūrvā grass, flowers, fruits, yogurt, ghee, svastiḥka, sindūra (vermilion), conch, kajjala, cow urine, mustard seeds, a piece of gold, a piece of silver, a piece of copper, a ghee lamp, and a mirror. One should also have fragrant aguru powder, yellow cloth, a brāhmaṇa thread, a câmara, and a cādara for welcoming the groom. Thereafter, while holding clay from the Ganges in one's hands, one should chant the mantra, ‘Let the auspicious ceremony of gandha-sparśa, or applying sandalwood, and Adhivāsa be performed,’ and after offering these items to Lord Viṣṇu one should offer them to the bridegroom and bride. It should be done like this everywhere. By chanting mantras, one should thereafter have the bridegroom and bride offer prayers. Then one should touch each of the groom's limbs while chanting mantras and offer him four, five, or seven burning ghee lamps. One should perform the Adhivāsa ceremony for a bridegroom and bride according to this procedure.”

TEXT 102
vipra-varga âpta-varga kari' nija-sange
bahu-vidha vādyā nṛtya-gīta-mahārange
He came accompanied by brahmaṇas, family members, musicians, dancers, and singers.

TEXT 103
veda-vidhi-pūrvaka parama-hṛṣa-mane
īṣvarera gandha-sparśa kailā śubha-ksane

Following the Vedic injunctions, he then happily applied sandalwood pulp to the Lord's forehead at an auspicious moment.

The word īṣvarere refers to Mahāprabhu Gaurasundara.

TEXT 104
tata-ksane mahā-jaya-jaya hari dhvani
karite lāgilā sabe mahā-stuti-vāni

At that time there arose tumultuous chanting in glorification of Lord Hari, and everyone began reciting mantras.

TEXT 105
pati-vratā-gane deya jaya-jayakāra
vādyā-gite haila mahānanda-avatāra

The chaste women made auspicious sounds of ulu-dhvani. The singing and playing of musical instruments filled the entire house with ecstasy.

TEXT 106
hena-mate hari' adhivaśa śubha-kāya
grhe calilena sanātana-vipra-rāja

After completing the Adhivaśa ceremony, Sanātana Miśra, the king of the brahmaṇas, returned home.

TEXT 107
ei-mate giyā īṣvarera āpta-gane
lakṣmire karilā adhivaśa śubha-ksane

Meanwhile, the Lord's family members went to the bride's house to perform the Adhivaśa ceremony there.

TEXT 108
āra yata kichu loke 'lokācāra' bale
donhārāi saba karilena kutuhale
Family members of both the bride and groom also performed the rituals that were in current practice.

The word *lokacara* refers to worldly or traditional family customs or ceremonies that are not based on Vedic injunctions.

**TEXT 109**

\[ \text{tabe suprabhāte prabhu kari' gangā-snāna} \]
\[ \text{āge viṣṇu pūji' gauracandra bhagavān} \]

Early the next morning the Lord took bath in the Ganges and then worshiped Lord Viṣṇu.

**TEXT 110**

\[ \text{tabe sese sarva-āpta-ganera sahite} \]
\[ \text{vasilena nāndimukha-karmādi karite} \]

Thereafter He sat with His family members to perform the Nāndimukha ceremony.

The word *nāndimukha-karma* is a combination of *nāndi*—“glorification or good fortune” and *mukha*—“principle,” or *nāndi*—“auspicious” and *mukha*—“beginning.” This ceremony is an elaboration of *śrāddha*, or offerings to the forefathers. The offerings are made to one's (1) father, paternal grandfather, paternal great grandfather, maternal grandfather, maternal great grandfather, and maternal great great grandfather, as well as one's (2) mother, maternal grandmother, maternal great grandmother, maternal great great grandmother, paternal grandmother, and paternal great great grandmother. When one offers oblations for their satisfaction, it is called Nāndimukha-karma. It also refers to the beginning of an auspicious ceremony or an extended *śrāddha* ceremony. A compiler of the *smritis* has stated: “One should properly offer oblations to the forefathers through the rituals called Nāndimukha. A householder should worship the forefathers through the ritual called Nāndimukha on auspicious occasions like the marriage of sons or daughters, the formal entry into a newly built house, the name-giving ceremony of a child, the hair-cutting ceremony, the *garbhadhāna* ceremony, and the ceremony of seeing the face of one's son for the first time.

Śrī Gopāla Bhaṭṭa Gosvāmi, the author of Viṣṇava *smritis*, has written in his *Sat-kriyā-śāra-dipikā*: “Vaiṣṇavas should not perform this ceremony out of fear of committing offenses against the holy names. In order to satisfy one's forefathers one should remember Lord Viṣṇu, worship the spiritual master, and give cloth and foodstuffs in charity to the Vaiṣṇavas and *brāhmanas* according to one's ability. In this way one's forefathers will be satisfied.”

**TEXT 111**

\[ \text{vādyā-nṛtya-gite haila mahā-kolāhala} \]
\[ \text{catur-dike jaya-jaya uthila mangala} \]
Musical instruments, dancing, and singing created a tumult, and on all sides the sweet sounds of triumphal rejoicing arose.

The word *mangala* means “auspicious sound.”

**TEXT 112**

*pūrṇa-ghaṭa, dhânya, dadhi, dipa, āmra-sāra*

*sthāpilena ghare dvāre angane apāra*

Waterpots, rice paddy, yogurt, ghee lamps, and mango leaves were placed inside and outside of the house.

**TEXT 113**

*catur-dike nānā-varne udaye patākā*

*kadali ropīyā bāndhilena āmra-sākhā*

On all sides, various colored flags waved and strings of mango leaves were tied to banana trees.

**TEXT 114**

*tabe āi pati-vratā-gana lai' sangē*

*lokācāra karite lāgilā mahā-range*

Mother Śacī and other chaste women then began to perform the various rituals that were in current practice.

**TEXT 115**

*āge gangā pūjiyā parama-harṣa-mane*

*tabe vādyā-bājane gelenā ṛaṣṭhī-sthāne*

Śacī first happily worshiped the Ganges, and then she went along with a group of musicians to worship goddess Ṣaṣṭhī.

For a description of Ṣaṣṭhī one should refer to the purport of *Ādi-khaṇḍa*, Chapter 4, verse 19.

**TEXT 116**

*ṛaṣṭhī pūji' tabe bandhu mandire mandire*

*lokācāra kariyā āilā nīja-ghare*

After worshiping Ṣaṣṭhī, she went to the houses of her relatives, where she performed the rituals in current practice before returning home.

The phrase *bandhu mandire mandire* refers to the houses of relatives and friends.

**TEXT 117**
Thereafter Śacī satisfied the women with puffed rice, bananas, oil, pan, and vermilion.

TEXT 118

iśvara-prabhāve dravya haila asankhyāta
śacī o sabāre dena bāra pānca sāta

By the influence of the Supreme Lord, all the items multiplied unlimitedly. Thus Śacī also repeatedly gave the gifts to each woman.

TEXT 119

taile snāna karilena sarva-nāri-gane
hena nāhi paripūrṇa nahila ye mane

The ladies all appeared to have taken bath in oil. There was not a single woman who did not feel complete satisfaction.

TEXT 120

ei-mata mahānanda lakṣmīra bhavane
lakṣmīra janani karilena harṣa mane

Meanwhile, in great happiness at the house of Viṣṇupriyā, her mother performed the various rituals in current practice.

TEXT 121

śrī-rāja-pandita ati cittera ullāse
sarvasva nikṣepa kari' mahānande bhāse

As the Rāja Pandita joyfully gave all his various possessions in charity, he floated in an ocean of bliss.

The phrase sarvasva nikṣepa kari means “having spent all one's wealth” or “by mentally offering Gaurasundara the hand of his daughter, Viṣṇupriyā-devi, who meant everything to him and who was dearer to him than his own life.”

TEXT 122

sarva-vidhi-karma kari' śrī-gaurasundara
vasilena khānika haiyā avasara

After completing all the prescribed rituals, Śrī Gaurasundara sat down and relaxed for a while.
The phrase sarva-vidhi-karma refers to all the activities based on the smṛtis.

TEXT 123

tabe saba-brāhmanere bhojya-vastra diyā
karilena santoṣa parama-namra haiyā

Thereafter the Lord humbly satisfied all the brāhmaṇas with foodstuffs and cloth.

TEXT 124

ye ye-mata pātra, yā'ra yogya yena dāna
sei-mata karilena sabāre samāna

The Lord respectfully gave everyone charity according to their qualification.

TEXT 125

mahā-prīte āśīrvāda kari' vipra-gaṇa
grhe calilena sabe karite bhojana

All the brāhmaṇas affectionately blessed Viśvambhara and went inside His house to eat.

TEXT 126

aparāhna velā āsi' lāgilā haite
sābāi prabhura veśa lāgilā karite

As the afternoon approached, everyone began to dress the Lord.

TEXT 127

candane lepita kari' sakala śri-āṅga
madhye madhye sarvatra dilena tathi gandha

The Lord’s beautiful limbs were smeared with sandalwood pulp in which aguru had been mixed.

TEXT 128

ardha-candrākṛti kari' lañāte candana
tathi-madhya gandhera tilaka susobhana

His forehead was smeared with sandalwood paste in the shape of a half-moon, and an enchanting tilaka mark was drawn through it with aguru.
adbhuta mukuta śobhe śrī-śira-upara
sugandhi-mālāya pūrṇa haila kalevara

He wore a wonderful crown on His head, and fragrant flower garlands covered His body.

TEXT 130

divyā sākṣma-pīta-vastra, trikaccha-vidhāne
parāiyā kajjala dilena śrī-nayane

He wore fine yellow cloth with three corners tucked in, and His beautiful eyes were decorated with kajjala.

TEXT 131

dhānya, dūrvā, sūtra kare kariyā bandhana
dharite dilena rambhā maṇjari darpaṇa

Dūrvā grass was tied with a thread around His right wrist, and He held a mirror and a fresh banana leaf in His hands.

The phrase rambhā maṇjarī refers to newly grown banana leaves or the middle portion of a banana tree.

TEXT 132

suvarṇa-kūṇḍala dui śruti-mūle dole
nānā-ratna-hāra bāndhileṇa bāhu-mūle

His ears were adorned with gold earrings, and His arms were decorated with various jeweled armlets.

The word śruti-mūle means “the ear lobe.”

TEXT 133

ei-mate ye-ye śobhā kare ye-ye aṅge
sakala ghaṭanā sabe karilena range

In this way everyone joyfully decorated the Lord’s limbs with appropriate items.

The words ghaṭanā karilena mean “joined,” “composed,” “beautified,” “assimilated,” or “entrusted.”

TEXT 134

īśvarera mārti dekhi’ yata nara-nārī
mugdha hailena sabe āpanā’ pāśari’

On seeing the beautifully decorated form of the Lord, all the assembled men
and women were overwhelmed and forgot themselves.

TEXT 135

prahareka velà âche, henai samaya
sabei balena,—“śubha karāha vijaya

At mid afternoon, everyone said, “Now let us begin our auspicious journey.

TEXT 136

prahareka sarva-navadvipe bedāiyā
kanyā-grhe yāibena godhūli kariyā”

“We will pass through the streets of Navadvipa for a few hours and arrive at the bride's house right at dusk.”

For a explanation of godhūli one should refer the purport to Ādi-khaṇḍa, Chapter 10, verse 91.

TEXT 137

tabe divya dolā kari buddhimanta-khāna
hariṣe āniyā karilena upasthāna

At that time Buddhimanta Khân happily brought an exquisite palanquin for the Lord.

The phrase upasthāna karilena means “[a divine palanquin] was brought before,” in other words, “set in front.”

TEXT 138

vādy-gīte uṭhila parama kolāhala
vipra-gane kare veda-dhvanī sumaṅgala

Musical instruments and singing created a tumult, while the brāhmaṇas chanted auspicious Vedic mantras.

TEXT 139

bhāta-gane padite lāgilā rāyavāra
sarva-dike haila ānanda-avatāra

Professional blessers began to recite various prayers. The whole scene appeared as if bliss personified had advented.

TEXT 140

tabe prabhu jananire pradakṣiṇa kari'
vipra-gane namaskari' bahu mānya kari'

Lord Gaurāṅga circumambulated His mother and offered obeisances to the brāhmaṇas.

TEXT 141
dolāya vasilā śri-gaurāṅga mahāśaya
sarva-dike uṭhila maṅgala jaya-jaya

Then, as He got into the palanquin, auspicious sounds of “Jaya! Jaya!” were heard in all directions.

TEXT 142
nārī-gane dite lāgilena jayakāra
subha-dhvani vinā kona-dike nāhi āra

As the women joined in with sounds of ulu-dhvani, nothing other than auspicious vibrations could be heard.

TEXT 143
prathame vijaya karilena gangā-tire
ardha-candra dekhilena śirera upare

The Lord's procession first proceeded to the bank of the Ganges, where the half-moon was seen overhead.

Another reading for ardha-candra is pūrṇa-candra. On the evening of the full moon, the moon is seen on the eastern horizon. It is not seen directly above. From the eighth day of the waxing moon up to Ekādaśī, the eleventh day of the moon, half of the moon is seen directly overhead in the evening. Therefore the reading pūrṇa-candra is not appropriate here.

TEXT 144
sahasra-sahasra dipa lāgilal jvalite
nānā-vidha bāji saba lāgilala karite

Thousands of lamps were lit, and various fireworks were set off.

TEXT 145
āge yata padātika buddhimanta-khāṇra
calilā dui-sāri hai' yata pāṭoyāra

The procession was led by Buddhimanta Khān's infantry, followed by the city tax collectors.
The word sārī (formed when nic is added to the Sanskrit verb sr) means “row” or “class.”
The word pātoyāra (used in ancient Bengali) refers to one who is expert in carrying out the worldly dealings of his master. It also refers to an accountant, a tax-collector, or a clerk. In common language a pātoyāra is called a gomastā.

TEXT 146

nānā-varne pātakā calila tā'ra pāche
vidūṣaka-sakala calilā nānā-kāce

They in turn were followed by people carrying various colored flags. Next came a group of jesters, who dressed in various costumes.

The word vidūṣaka refers to a joker, a flatterer, or one who makes caricatures.

TEXT 147

nartaka vā nā jāni kateka sampradāya
parama-ullāse divya nṛtya kari’ yāya

They were followed by diverse groups of dancers, who all danced jubilantly.

TEXT 148-149

jayadhāka, viradhāka, mrdanga, kāhāla
paṭāha, dagada, śaṅkha, vanši, karatāla

varanga, śingā, pañca-sabdi-vādyā bāje yata
ke likhibe,—vādyā-bhānda bāji’ yāya kata?

Various musical instruments were played like jayadhākas, viradhākas, mrdangas, kāhālas, kettledrums, snare drums, conchshells, flutes, karatālas, varangas, horns, and pañca-sabdīs. Who can name all the instruments that were played?

TEXT 150

lakṣa-lakṣa śiśu vādyā-bhāndera bhitare
range nāci’ yāya, dekhī’ hāsena iśvare

Millions of children danced along with the music, while the Lord watched and smiled.

TEXT 151

se mahā-kautuka dekhī’ śiṣura ki dāya
jñānāvān sabe lajjā chādi’ nāci’ yāya

What to speak of the children, even the learned scholars gave up their
inhibitions and danced.

TEXT 152

prathame āsiyā gangā-tire kata-kṣana
karilena nrtya, gita, ānanda-bājana

As they arrived at the bank of the Ganges, they sang, danced, and played musical instruments for some time.

TEXT 153

tabe puṣpa-vṛṣṭi kari' gangā namaskari'
bhramena kautuke sarva-navadvipa-pūrī

They showered flowers on the Ganges and offered her obeisances, then they proceeded to happily move through the streets of Navadvipa.

TEXT 154

dekhi' ati-amānuśi vivāha-sambhāra
sarva-loka-citte mahā pāya camathāra

Everyone was astonished to see the extraordinary marriage procession.

TEXT 155

“bada baḍa vibhā dekhiyāchi”—loke bale
“e-mata samrddhi nāhi dekhi kona-kāle”

They remarked, “We've seen large marriages in the past, but we've never seen anything as opulent as this.”

TEXT 156

ei-mata strī-puruṣe prabhure dekhiyā
ānande bhāsaye dekhi' suktī nadiyā

The pious men and women of Nadia who saw the Lord's marriage procession all floated in an ocean of bliss.

TEXT 157

sabe yā'ra rūpavati kanyā āche ghare
sei-saba vipra sabe vimarīṣa kare

Those brāhmaṇas who had beautiful daughters at home simply lamented.
"hena vare kanyā nāhi pārilāṇa dite
āpanāra bhāgya nāhi, haibe ke-mate?"

“We are most unfortunate, so how could we marry our daughters to such a boy?”

navadvipa-vāśīra carane namaskāra
e saba ānanda dekhibāre sakti yā'ra

I offer my obeisances unto the residences of Navadvipa who were qualified to see such pastimes.

ei-mata range prabhu nagare nagare
bhramena kautuke sarva-navadvipa-pure

In this way the Lord joyfully moved throughout every quarter of Navadvipa.

godhūli-samaya āsi' pravesa haite
āilena rāja-paṇḍītera mandirete

Then at dusk the procession arrived at the house of Sanātana Miśra.

mahā-jaya-jayakāra lāgila haite
dui vādyā-bhānda vāde lāgila bājite

At that time there was a tumultuous sound of ulu-dhvani, and the musicians of both parties competed with each other.

The word vāde means “competing,” therefore on the basis of challenging each other.

Sanātana Miśra came out and greeted the Lord with great respect. He escorted the groom off the palanquin, embraced Him, and offered Him a suitable seat.

The word dolā (a local word) means “palanquin” or “litter.”
As Sanatana Misra showered the groom with flowers, he forgot himself in happiness.

The phrase \textit{hare deha nahi jane} means “he forgot himself out of ecstasy.”

Then Sanatana Misra brought the appropriate ingredients and sat down to offer welcome to his son-in-law.

The word \textit{varana} (vr—“to cover”+\textit{anat karane}) means “a cloth used in welcoming during marriages or worship of the demigods.”

He duly performed the welcome ceremony by offering \textit{padya, arghya, acamaniya, vastra, alankara, yath-vidhi diya hail varana-vyabhara}

Then Sanatana Misra's wife and other ladies also welcomed the groom according to prescribed regulations.
She first placed dūrvā grass and rice paddy on the head of the Lord, then she offered Him ārati with a ghee lamp having seven wicks.

TEXT 169

khai kadi pheli' karilena jayakāra
ei-mata yata kichu kari' lokācāra

They showered the Lord with puffed rice paddy and coins while uttering sounds of triumph, and this way all the rituals in current practice were performed.

TEXT 170

tabe sarva-alankāre bhūṣita kariyā
lakṣmī-devi ānilena āsane dhariyā

Visñupriyā, who was nicely decorated, was then carried on a seat to the marriage arena.

A description similar to that found in this and the following eight verses is seen in the Ādi-khanda, Chapter 10, verses 94-99.

TEXT 171

tabe harse prabhura sakalā āpta-gane
prabhureha tulilena dhariyā āsane

Thereafter, the Lord's relatives joyfully lifted Him by raising His seat.

TEXT 172

tabe madhye antahpata dhari' lokācāre
sapta pradaksina karāilena kanyāre

Following current practice, the Lord was blindfolded with a cloth and the bride was made to circumambulate Him seven times.

The word antahpata refers to either a piece of cloth that is used to cover the groom during the marriage or a curtain.

TEXT 173

tabe lakṣmī pradakṣīna kari' sāta bāra
rahilena sammukhe kariyā namaskāra

After circumambulation, Visñupriyā came before the Lord and offered Him obeisances.
tabe puspa phelāpheli lāgila haite
dui vādy-a-bhāṇda mahā lāgila bājite

All the ladies then showered flowers on the couple, and the two groups of musicians began to play.

TEXT 175
catur-dike stri-puruṣe kare jaya-dhvani
ānanda āsiyā avatarilā āpani

As the men and women all offered loud praise from all sides, it appeared as though the personification of happiness had incarnated there.

TEXT 176
āge lakṣmi jagan-mātā prabhura carane
mālā diyā karilena ātma-samarpaṇe

The universal mother, Viṣṇupriyā, then offered a flower garland to the Lord and surrendered herself at His lotus feet.

TEXT 177
tabe gauracandra prabhu ḫāt āsiyā
lakṣmīra galāya mālā dilena tuliyā

Then Lord Gauracandra sweetly smiled as He offered a flower garland to Viṣṇupriyā.

TEXT 178
tabe lakṣmī nārāyane puspa-phelāpheli
karite lāgilā hai mahā-kutuhalī

Thereafter Lakṣmī and Nārāyaṇa happily showered flowers on each other.

TEXT 179
brahmādi devatā saba alakṣīta-rūpe
puspa-vṛṣṭi lāgilena karite kautuke

Unseen by common people, the demigods headed by Brahmā joyfully showered flowers on the couple.

While watching the transcendental pastimes of receiving and offering service through the exchange of garlands between Gaura-Nārāyaṇa and Śrīmati Viṣṇupriyā-devī, who is nondifferent from Mahā-Lakṣmī, Lord Brahmā and the demigods, who are devotees of Lord Viṣṇu, joyfully showered flowers while
remaining unseen by people.

TEXT 180

ānanda-vivāda lakṣmī-gane prabhu-gane  
ucca kari' vara-kanyā tole harṣa mane

Then the associates of the bride lifted her and the associates of the groom lifted Him in a joyous competition over who could lift higher.

The phrase ānanda-vivāda refers to a joyful competition between two parties.  
The phrase lakṣmī-gane refers to the persons in Viṣṇupriyā-devī's party.  
The phrase prabhu-gane refers to the persons in Viśvambhara's party.

TEXT 181

ksane jine' prabhu-gane, ksane lakṣmī-gane  
hāsi' hāsi' prabhure bolaya sarva-jane

One moment the associates of the Lord would win, and the next moment the associates of Viṣṇupriyā would win. The people would smile as they informed the Lord [who was still blindfolded] of the results.

TEXT 182

īsat hāsilā prabhu sundara śrī-mukhe  
dekhi' sarva-loka bhāse parānanda-sukhe

The Lord smiled sweetly in reciprocation. In this way everyone there floated in an ocean of ecstasy.

TEXT 183

sahasra-sahasra mahātāpa-dipa jvale  
karne kichu nāhi śuni vādyā-kolāhale

Thousands of torches illuminated the arena, and nothing could be heard other than singing and the playing of musical instruments.

The phrase mahātāpa-dīpa (derived from the Farsi word maḥtāv) means “colorful fire,” “torch,” or “lantern.”

TEXT 184

mukha-candrikāra mahā-vādyā-jaya-dhvani  
sakala-brahmānde pasileka, hena śuni

At the time when the bride and groom exchanged glances, the tumultuous sound of music filled the entire universe.

The phrase śrī mukha-candrikā refers to the bride and groom's auspicious glancing at each other. One may see Ādi-khaṇḍa, Chapter 10, verse 100.
After exchanging glances, Śrī Gaurasundara sat down with Viṣṇupriyā.

At that time the ecstatic Śrī Sañatana Miśra sat down to offer his daughter in marriage.

Following the Vedic injunctions, Sañatana Miśra offered the Lord pādya, arghya, and ācāmaniya. Then he chanted the prescribed mantras for giving his daughter in marriage.

With a desire to please Lord Viṣṇu, Sañatana Miśra then offered his daughter into the sacred hands of the Lord.

He thereafter joyfully gave cows, land, bedding, servants, and maidservants to the couple.

Sanatana Miśra invited Viṣṇupriyā to sit on the Lord's left side and then began to perform the fire sacrifice.
TEXT 191

vedācāra lokācāra yata kichu āche
saba kari' vara-kanyā dhare nilā pāče

After performing the rituals prescribed by the Vedas and local custom, Sanātana Miśra took the couple inside the house.

TEXT 192

vaikunṭha haila rāja-pandita-āvāse
bhojana karite yāi’ vasilena sēse

Vaikunṭha manifested in the house of Sanātana Miśra. Finally they all sat to take their meal.

TEXT 193

bhojana kariyā sukhe rātri sumangale
lakṣmi-krṣṇa ekatra rahilā kutūhale

After taking their meal, the Supreme Lord and His wife joyfully spent the auspicious night together.

TEXT 194

sanātana-panditera goṣṭhīra sahite
ye sukha haila, tāhā ke pāre kahite?

Who can describe the happiness enjoyed by Sanātana Miśra and his family members?

TEXT 195

nagnajit, janaka, bhīṣmaka, jāmbuvanta
pārve tān'rā yehena haila bhāgyavanta

Kings of the past like Nagnajit, Janaka, Bhismaka, and Jāmbavan all experience good fortune.

Nagnajit was a most pious kṣatriya king of Ayodhya. Lord Krṣṇa's queen, Satyā, appeared as his beloved daughter, so according to the name of her father she was also known as Nāgnajitī. According to the stipulation put forward by Nagnajit, Lord Krṣṇa easily subdued seven ferocious, sharp-horned, indomitable bulls who could not tolerate even the scent of their opposition and thus duly married Śrīmatī Satyā, or Nilā-devī. For a description of the incidents related with Nagnajit one should see Śrīmad Bhāgavatam (10.58.32-55) and the incidents related with Karna's conquest in the Ghoṣa-yātrā-parva of the Mahābhārata, Vana-parva.
Janaka, the King of Videha, or Mithila, was the eldest son of Hrasvaromā. He was also known as Śrīdrdhaśva. While plowing a tract of land to be used for a sacrificial performance, he obtained a self-manifest daughter from the tip of the plowshare and therefore he became known as Śrīdrdhaśva and that daughter became known as Śītā. His duly begotten daughter was named Ürmilā, and her younger brother's name was Kusadhvaja.

Previously, after the destruction of Dakṣa's sacrifice, Lord Śiva entrusted his own bow to the hands of Devarāta, who was the predecessor of Janaka. With a desire to offer his self-manifest adopted daughter, goddess Śītādevī, to a suitable heroic groom, Janaka established a test of valor (in other words, whoever was able by great strength to pull the string of the above-mentioned bow would alone receive this jewel-like daughter as his wife). But what to speak of pulling the string of Lord Śiva's bow, ksatriya kings of various kingdoms who came to Mithila with a desire for the hand of Śītādevi were not even able to pick up the bow. One day the great sage Viśvāmitra came to the saintly King Janaka's sacrificial arena accompanied by Lord Rāma and Laksmana, the two sons of Daśaratha, the King of Ayodhyā. When they heard the stipulation of Janaka, the King of Videha, on the following day, Lord Śrī Rāmacandra, on the signal of Viśvāmitra and Janaka, easily pulled the string of Lord Śiva's enormous bow in front of innumerable spectators and broke it in two pieces with a tumultuous sound. Thereafter He duly married His Mahā-Lakṣmī, Śrīmatī Śītādevī.

Regarding this pastime, one should refer to the Śrīmad Bhāgavatam (9.13.18), the Viṣṇu Purāṇa (4.5.12), and the Mahābhārata, in the portion of the Vana-parva (273.9) dealing with Draupadi's kidnapping and in the Saṁśa-parva (8.19). His conversation with Aśṭāvakra Muni is found in the Vana-parva, Chapters 132-134; his conversation with Paṇḍuśikha Muni on spiritual topics is found in Śaṁši-parva, Chapters 221 and 324; his conversation with his wife regarding a ksatriya's duty and necessity for maintaining his subjects is found in the Śaṁši-parva, Chapter 18; his conversation with the brāhmaṇa named Āśva is found in the Śaṁshi-parva, Chapter 27; his displaying heaven and hell to his soldiers is found in the Śaṁshi-parva, Chapter 99; his remaining fixed in consciousness even upon the burning of Mithila is found in the Śaṁshi-parva, Chapter 223; Śrī Śukadeva Gosvāmī's coming before him and their conversation is found in the Śaṁshi-parva, Chapter 333; his conversation with Māṇḍavya Muni is found in the Śaṁshi-parva, Chapter 296; and his conversation with Yājñavalkya Muni regarding the creation of the living entities is found in the in the Śaṁshi-parva, Chapters 315-323.

For a description of his dynasty, one should refer to the Śrīmad Bhāgavatam, Ninth Canto, Chapter 13; the Viṣṇu Purāṇa, Part 4, Chapter 5; and the Vāyu Purāṇa, Chapter 89. Apart from these, one should refer to the Vālmiki Rāmāyana, Ādi-kānda, Chapter 31, verses 6-13, Chapter 47, verse 19, Chapter 48, verse 10, Chapter 50, Chapter 63, verses 31-49, Chapter 66, Chapter 70, verses 19 and 45, Chapter 71, Chapter 72, verse 18, Chapter 73, verses 10-36, and Chapter 74, verses 1-7.

Bhīṣmaka was the King of Vidarbha, or Kuṇḍina. He had five sons—Rukmi, Rukmaratha, Rukmati, Rukmayaka, and Rukmamati—and one daughter named Rukmini, who was nondifferent from Mahā-Lakṣmī. After hearing from the mouths of people about the attractive form, qualities, and pastimes of Lord Kṛṣṇa, Rukminīdevī mentally accepted Lord Kṛṣṇa as her husband. Lord Kṛṣṇa also
considered Rukminīdevī as an appropriate wife and decided to marry her. But the evil-minded Rukmi, who was most envious of Lord Kṛṣṇa, decided to offer his sister to the hands of Śiṣupāla, the son of Damaghoṣa, the King of Cedi. When Rukminīdevī came to know of this plan, she became extremely morose and one day before the marriage she sent a letter with a reliable brāhmaṇa messenger to Lord Kṛṣṇa. After the brāhmaṇa handed Rukmini's letter to Lord Kṛṣṇa and revealed her appeal, Kṛṣṇa left for Vidarbha on a chariot pulled by horses that were so fast that they arrived on the same night. Kṛṣṇa then sent the brāhmaṇa messenger to Rukmini with assurance of His willingness to accept her hand in marriage. When Balarāma heard that Kṛṣṇa had gone alone to Vidarbha, He took many Yādava soldiers and also went to Vidarbha. With a desire to fight Kṛṣṇa and Balarāma, Śiṣupāla, who was the born enemy of Kṛṣṇa, also came to Vidarbha with like-minded persons like Śālva, Jarāsandha, Dantavakra, Paundraka, and Vidūrathā. Meanwhile, out of affection for his son Rukmi, Bhīma, the King of Kundina, made elaborate arrangements for offering his daughter to Śiṣupāla. When Vidarbha-nandini Rukmini slowly came near Kṛṣṇa after worshiping goddess Ambikā in a temple on the day of the marriage, Kṛṣṇa immediately snatched her in front of all the enemy kings just as a lion snatches its prey, and with the help of Baladeva He completely defeated Śiṣupāla, Jarāsandha, and all the other kings who were desirous of fighting and thereafter returned to Dvārakā and duly married Mahā-Lakṣmī.

One may further refer to Śrīmad Bhāgavatam, Tenth Canto, Chapter 52, verses 16-26, Chapter 53, verses 7-21, 32-38, and 55-57, Chapter 54, verses 1-53, Chapter 61, verses 20-40; Mahābhārata, Sabha-parva, Chapter 4, verse 37, and Chapter 32, verse 13; Viṣṇu Purāṇa, Part Five, Chapters 26 and 28, verses 6-28; and Harivamśa, Second Parva, Chapters 103 and 118.

Jāmbavān, the king of the bears, was a wise devotee of Śrī Rāma and one of the four ministers of Sugrīva, the emperor of the monkeys and King of Kiṣkindhyā. It is said that he was born during the yawning of grandfather Brahmā. He was the father of Mahā-Lakṣmī Jāmbavatī-devī, the queen of Lord Kṛṣṇa. On account of worshiping the sun-god, Satrājīt, a king in the Sātvata dynasty, received the precious Syamantaka jewel from him. When Lord Kṛṣṇa requested the Syamantaka jewel on behalf of Ugrasena, the King of the Yadus, he refused. One day, when Prasena, the brother of Satrājīt, went out hunting wearing the Syamantaka jewel on his neck, a lion attacked and killed him and took the Syamantaka jewel within its cave. Later, Jāmbavān, the king of the bears, killed that lion and gave the jewel to his son to play with.

Meanwhile, when Lord Kṛṣṇa heard that people were accusing Him of killing Prasena, He took some residents of Dvārakā and went to search for Prasena in order to free Himself from this accusation. They first found that Prasena had been killed by a lion and later found that the lion had been killed by Jāmbavān at the foot of the mountain. Thereafter Kṛṣṇa ordered the residents to wait outside as He entered the bear king's formidable mountain cave, wherein He saw the jewel being played with in the hands of a boy. As soon as He attempted to take the jewel away, the nurse cried loudly out of fear due to seeing a strange human form. Hearing the nurse's cry, Jāmbavān, the king of the bears, appeared on the scene in a very angry mood and, being bewildered by the illusory energy of Viṣṇu, he wrestled with Kṛṣṇa day and night for twenty-eight days without understanding the glories of
Krṣṇa, who is nondifferent from his worshipable Lord Rāmacandra. Finally he became completely exhausted, and his body began to shiver as he offered prayers to Lord Krṣṇa, realizing that He was his worshipable Lord, Śrī Rāmacandra. As a result of receiving the Lord's mercy, he regained his strength, and then the Lord revealed His purpose to him. Thereafter Rkṣarāja, Jāmbavān, presented the Śyamantaka jewel and his daughter, Jāmbavati, to Lord Krṣṇa. The Lord then returned to Dvārakā and duly married Jāmbavatī. One should refer in this connection to Śrīmad Bhāgavatam, Tenth Canto, Chapter 56, verses 14-32; Viṣṇu Purāṇa, Fourth Canto, Chapter 13, verses 18-33; Mahābhārata, Sabhā-parva, Chapter 57, verse 23, Vana-parva, in the section related with Draupadi's kidnapping, Chapter 279, verses 23, Chapter 282, verse 8, Chapter 288, verse 13, and Chapter 289, verse 3. Apart from these, one may see the Vālmiki Rāmāyana, Kiskindhā-kānda, Chapter 39, verse 26, Chapter 41, verse 2 (pitāmaha-sutam caiva jāmbavantam mahaujasam—“The most powerful Jāmbavān was the son of Grandfather Brahmā.”), Chapter 65, verses 10-35, Chapter 66, Chapter 67, verses 31-35, Sundara-kānda, Chapter 58, verses 2-7, Chapter 60, verses 14-20, Lankā-kānda, Chapter 27, verses 11-14, Chapter 50, verses 8-12, and Chapter 74, verses 13-35.

TEXT 196

sei bhāgye ebe goṣṭhi-saha sanātana
pāilena pūrva-viṣṇu-sevāra kāraṇa

That same good fortune was now experienced by Sanātana Miśra and his family due to the previous service of Lord Viṣṇu.

TEXT 197

tabe rātri-prabhāte ye chila lokācāra
sakala karilā sarva-bhuvanera sāra

The next morning the most fortunate Sanātana Miśra executed all the necessary traditional rituals.

TEXT 198

aparāhne grhe āsibāra haila kāla
vādya, gīta, nṛtya haite lāgila visāla

In the afternoon when it was time for the Lord to return home, the musicians, singers, and dancers began their performances.

TEXT 199

catur-dike jaya-dhvanī lāgila haite
nāri-gaṇa jayakāra lāgilenā dite

The sound of joy filled all directions, and the ladies joined in by making
auspicious sounds of ulu-dhvani.

TEXT 200

dvipra-gaṇa āśirvāda lāgilā karite
yātrā-yogya śloka sabe lāgilā padite

The brāhmaṇas offered their blessings by reciting verses appropriate for an auspicious journey.

TEXT 201

ḍhāka, paṭahā, sānāṇī, vadaṅga, karatāla
anyo'nye vāda kari' bājaya viśāla

The musicians competitively played their ḍhākas, kettledrums, sānāṇī, vadaṅgas, and karatālas.

TEXT 202

tabe prabhu namaskari' sarva-māṇya-gaṇa
lakṣmī-sange dolāya karilā ārohana

The Lord offered His obeisances to the respectable persons there and sat on the palanquin with Viṣṇupriyā.

TEXT 203

‘ḥari hari’ bali’ sabe hari’ jaya-dhvani
calīlenā laiyā tabe dvija-kulamāni

Then the best of the brāhmaṇas departed along with His associates, while everyone chanted “Hari! Hari!”

TEXT 204

pathe yata loka dekhe, caliyā āsīte
‘dhanyā-dhanya’ sabeī praśamse bahu-mate

Everyone who saw the Lord on the way glorified Him with appropriate words.

A description similar to that found in this and the following five verses is seen in the Ādi-khaṇḍa, Chapter 10, verses 111-116.

TEXT 205

strī-gaṇa dekhiyā bale,—“ei bhāgya-vatī
kata jamna sevīlenā kamalā-pārvaṭī”

The ladies said, “She is very fortunate. She must have served Lakṣmī and
Pārvati for many lifetimes.”

TEXT 206

kehā bale,—“ei hena bujhi hara-gaurī
kehā bale,—“hena bujhi kamalā śrī-hari

Someone said, “They look just like Śiva and Pārvati,” while someone else said, “They look like Lākṣmī and Lord Hari.”

TEXT 207

kehā bale,—“ei dui kāmadeva-rati
kehā bale,—“indra-śacī laya mora mati

Another person said, “This couple look just like Kamadeva and Rati,” and someone said, “They look like Indra and Śacī.”

TEXT 208

kehā bale,—“hena bujhi rāmacandra-sitā
ei-mata bale yata sukṛti-vanitā

Someone else said, “They look like Rāma and Sitā.” In this way all the pious ladies talked amongst themselves.

TEXT 209

hena bhāgyavanta strī-puruṣa nadiyāra
e saba sampatti dekhibāra śakti yā'ra

The men and women of Nadia were so fortunate that they were able to see the opulences of the Supreme Lord and His consort.

TEXT 210

lakṣmī-nārāyanera mangala-drṣṭipāte
sukha-maya sarva loka haila nadiyāte

By the auspicious glance of Lākṣmī-Nārāyana, all the people of Nadia became happy in all respects.

TEXT 211

nṛtya, gītā, vādyā, puṣpa varṣite varṣite
parama-ānande āilenā sarva-pathe

As the Lord's marriage party passed through the streets, they danced, sang,
played musical instruments, and showered flowers in great ecstasy.

TEXT 212

tabe śubha-kṣane prabhu sakala-maṅgale
āilena grhe lakṣmī-krṣna kutāhale

At an auspicious moment the Lord and Viṣṇupriyā arrived home in a merry mood.

TEXT 213

tabe āi pati-vratā-gana sange laiyā
putra-vadhū ghare ānilena harṣa haiyā

Thereupon mother Śacī and other chaste women joyfully welcomed their daughter-in-law home.

TEXT 214

grhe āsi' vasilena lakṣmī-nārāyana
jaya-dhvanī-maya haila sakala bhuvana

As Lakṣmī-Nārāyaṇa sat inside the house, the whole house was filled with sounds of joy.

TEXT 215

ki ānanda haila, se akathya-kathana
se mahimā kon jāne karībe varnana?

The ecstasy that was experienced there is beyond words, therefore who can describe its glories?

TEXT 216

yānhāra mūrtira vibhā dekkhile nayane
pāpa-muktā hai' yāya vaikunṭha-bhuvane

Anyone who sees the marriage ceremony of the Supreme Lord is freed from all sinful reactions and returns to Vaikuṇṭha.

The marriages based on sense gratification between ordinary men and women are known as bandhana, or bondage. But if a materialist sees the marriage pastimes of Śrī Gaura-Nārāyaṇa, the Lord of Vaikuṇṭha, with goddess Śrimati Viṣṇupriyā-Lakṣmī, then his desire for material enjoyment is vanquished, and as a result of the awakening of transcendental knowledge he will be freed from material existence and attain Vaikuṇṭha.
TEXT 217

se prabhura vibhā loka dekhaye sāksāt
tenī tā'na nāma—'dayāmaya' 'dinanātha'

Because the Lord allowed everyone to see His marriage, He is known as Dayāmaya, or He who is most merciful, and Dinanātha, or He who is the Lord of the fallen.

In order to destroy the desire for material enjoyment by imparting transcendental knowledge to miserly and materially attached fallen persons, to bring them to their original constitutional position in Vaikuṇṭha, and to award them the eligibility for service that is rarely attained by the demigods, the most merciful Lord exhibited His transcendental marriage pastimes before the eyes of the general people. That is why the pious faithful devotees humbly address the Lord by various names like Ahaituka-krpāmaya (He who is causelessly merciful), Amandodayā-dayā-sindhu (He who is an all-auspicious ocean of mercy), and Dina-bandhu (He who is the friend of the fallen), which are indicative of His causeless mercy.

TEXT 218

tabe yata nata, bhāta, bhiksuka-ganere
tuṣilena vastra-dhana-vacane sabāre

Thereafter the Lord satisfied everyone—the dancers, the professional blessers, and the beggars—with cloth, money, and sweet words.

One should take note of how the Lord, as an ideal householder and teacher of people, duly respected and awarded gifts to the proper candidates.

TEXT 219

vipra-gane, âpta-gane, sabāre pratyeki
dāpane īśvara vastra dīlena kautuke

The Lord also happily gave cloth to each of the brāhmaṇas, relatives, and friends.

TEXT 220

buddhimanta-khāne prabhù dilà âlingana
tāhāna ānanda ati akathya-kathana

Then the Lord mercifully embraced Buddhimanta Khān, who felt such ecstasy that it is beyond all description.

TEXT 221

ee saba līlāra kabhu nāhi pariccheda
`āvīrbhāva` `tirobhāva` ei kahe veda
Although the Vedas describe the Lord's “appearance” and “disappearance,” there is actually no end to His pastimes.

Since the propensity for fruitive activities in the living entities is interrupted in due course of time, no one should illegitimately and offensively consider that the transcendental pastimes of the Supreme Lord, who is the controller of māyā, are equal to the fruitive endeavors of the ordinary living entities. That is why the Vedic literatures have emphatically pointed out the eternal difference between the activities of the Lord, who is the controller of māyā, and the living entities, who are controlled by māyā, and thus forewarned everyone about the dangerous Māyāvāda philosophy. When the Lord with His eternal abode and associates appears (before the eyes of people) in this material world from Goloka-dhāma, it is called the Lord's avatāra or āvirbhāva, and when the Lord with His eternal abode and associates returns (disappears from the eyes of people) to His eternally unmanifest kingdom of Goloka-dhāma from this material world, it is called the Lord's antardhāna or tirobhāva. By these activities, the Lord demonstrates the difference between His transcendental pastimes and the birth and death of ordinary living entities. The pastimes of the Supreme Lord are actually unbroken and uninterrupted.

TEXT 222

dandeke e saba lilā yata haiyāche
šata-varṣe tāhā ke varnībe,—hena āche?

Who has the ability to describe in one hundred years the pastimes that the Lord performs in a half hour?

TEXT 223

nityānanda-svarūpera ājñā dhari' śire
sūtra-mātra likhi āmi kṛpa-anusāre

I have accepted the order of Nityānanda Svarūpa on my head, and by His mercy I am briefly writing about these pastimes.

TEXT 224

e saba īśvara-lilā ye pade, ye śune
se avasya viharaye gauracandra-sane

Whoever reads or hears these pastimes of the Supreme Lord certainly associates with Lord Gauracandra.

TEXT 225

śrī kṛṣṇa-caitanya nityānanda-cānda jāna
vrndāvana dāsa tachu pada-yuge gāna
Accepting Śrī Caitanya and Nityānanda Prabhu as my life and soul, I, Vṛndāvana dāsa, sing the glories of Their lotus feet.

Thus ends this English translation of the Gaudīya-bhāṣya commentary on Śrī Caitanya-bhāgavata, Ādi-khanda, Chapter Fifteen, entitled, “The Marriage of Śrī Viṣnupriyā.”

Chapter Sixteen

The glories of Śrī Haridāsa Ṭhākura

This chapter describes the glories of Ṭhākura Śrī Haridāsa, the godless condition of Navadvīpa at that time, the meeting of Haridāsa with Advaita Ācārya, the Kazi's complaint against Haridāsa, the various tortures such as beating with sticks in twenty-two marketplaces, the astonishment of the Mohammedan king on seeing the opulence of Haridāsa, the king's instruction to freely perform krṣṇa-sankṛtana, the execution of Haridāsa's chanting 300,000 names of Krṣṇa within a cave at Phuliya, the description of a great snake who lived in that cave, the imitation of a pseudo brāhmaṇa, and the miserable fate of the so-called brāhmaṇa resident of Harinadi, who was an offender at the feet of the Vaiṣṇavas and who was opposed to the loud chanting of the holy names.

When Śrīman Mahāprabhu enacted His pastimes as a householder and a teacher, the entire country was devoid of spiritual practices. Everyone was simply inclined for insignificant ordinary enjoyment. Even those who studied or taught literatures like Bhagavad-gitā and Śrīmad Bhāgavatam had no respect for krṣṇa-sankṛtana, which is the purport of all scriptures and the life and soul of all education. Since only a few pure devotees chanted the holy names of Krṣṇa together in a solitary place, they became the target of everyone's harassment, teasing, and mischief. The devotees could not find a single sympathetic person to whom they could reveal their mental distress. At such a time Ṭhākura Haridāsa arrived at Navadvīpa. Haridāsa appeared in the village of Budhana. By his mercy, the holy names of Krṣṇa were preached in that area. On the pretext of living on the bank of the Ganges, Haridāsa first came to Phuliya and then went to the house of Advaita Ācārya in Śantipur, where he became intoxicated by chanting the holy names of Krṣṇa in the association of Advaita Ācārya. Being maddened with love of Krṣṇa in the form of chanting His holy names, Haridāsa was, more than anyone, free from the least inclination for things other than Krṣṇa. Seeing His pure transformations of ecstasy, the brāhmaṇa community of Phuliya began to show him special respect.

At that time the most sinful Kazi complained against Haridāsa to the Mohammedan king that although Haridāsa was born in a Mohammedan family he followed and preached the names of the Hindu's God.

When men came to take Haridāsa to the king, he fearlessly accompanied them to his court. Considering, “If we get darśana of Haridāsa in the prison house then our pains of miserable prison life will be vanquished,” the prisoners humbly and submissively informed the prison guards about their desire to see Haridāsa Ṭhākura. Śrī Haridāsa also informed the prisoners that their present condition of freedom from material enjoyment was favorable for worshiping Lord Śrī Hari and instructed them to always engage in all conditions in Krṣṇa's service, which is the soul's real independence.

When the Mohammedan king asked Haridāsa why he took to Hindu religion, he replied that the Supreme Lord is one nondual substance and He belongs to
everyone. He is situated in everyone's heart as the director, and the living entity acts in whatever way the Lord inspires him. By the request of the most sinful Kazi, the Mohammedan king advised Haridāsa to accept his own religion, failing which he would be severely punished. But Haridāsa replied that even if his body was cut into pieces and his life air left the body he would never give up his svadharma, in the form of chanting the holy names of Hari. In other words, he would never in any condition give up the living entity's constitutional duties. Although by the order of the Kazi, the miscreants mercilessly beat Haridāsa in twenty-two marketplaces, no sign of death or any misery was found in the body of Haridāsa. Seeing this, the sinful followers of the king became very astonished. Haridāsa was constantly engaged in the ecstasy of chanting the holy names of the Lord; therefore, like Prahlāda, he did not feel any misery in spite of such beating. On the contrary, he felt sorry for the unfortunate miscreants who were committing grave offences by torturing a Vaishnava. Haridāsa thus prayed to the Lord to forgive their offences.

Hearing that the sinful followers of the king would be severely punished due to being unable to kill him, Haridāsa entered into ecstatic meditation and appeared to be dead. The Kazi considered that if Haridāsa was buried he would attain a higher destination, therefore he ordered his followers to throw Haridāsa into the Ganges for his degradation. Since Viśvambhara was present in the body of Haridāsa at that time, in spite of everyone's endeavor they could not move him even an inch. After being thrown in the Ganges, Haridāsa floated to the bank. He regained his consciousness and came to the village of Phuliya while loudly chanting the holy names of Kṛṣṇa. Seeing this opulence of Haridāsa, the Mohammedans considered him a great prophet and began to offer him obeisances. Even the Mohammedan king glorified Haridāsa and begged him for forgiveness with folded hands and then gave Haridāsa permission to chant the holy names of Kṛṣṇa and freely wander anywhere within his kingdom.

When the brāhmaṇas of Phuliya again saw Haridāsa, they became extremely joyful. Out of humility, Haridāsa said that only by good fortune had he received a token punishment for his great offence of hearing blasphemy of Lord Viṣṇu. Haridāsa then began to chant the holy names 300,000 times a day within a cave on the bank of the Ganges. A fierce poisonous snake lived within that cave, therefore no one could remain there for a long time due to feeling a burning sensation from the intense poison. When the snakebite doctors came to know of the snake's presence within the cave, they requested Haridāsa to leave the place. When on everyone's request Haridāsa consented to leave the cave the following day, the snake came out of his hole and left the cave that very evening.

One day in a rich man's house a snake charmer was glorifying Kṛṣṇa's pastimes at Kāliyā-daha. As soon as Haridāsa heard the glories of Kṛṣṇa, he fell unconscious on the ground. Pure ecstatic transformations manifested in his transcendental body. Everyone began to take dust from Haridāsa's feet and smear it all over their bodies. Seeing this, a cheating, low-class brāhmaṇa began to display artificial emotions by imitating Haridāsa in order to attain more prestige. When the snake charmer understood the duplicity of the pseudo brāhmaṇa, he severely beat him with a stick. Then the brāhmaṇa helplessly left that place. The snake charmer then explained to everyone the authenticity of Haridāsa and the duplicity of the pseudo brāhmaṇa.
The atheists at that time were opposed to the loud chanting of the holy names. They even considered that as a result of the loud chanting of the holy names they would face famine and their peaceful lives would be disturbed. When a so-called brahma from the village of Harinādi related his concocted views opposed to loud chanting, Haridāsa established the supremacy and anartha destroying potency of loud chanting through scriptural reasoning. This atheistic so-called brahma did not believe the statements of Haridāsa that were based on scriptures and accepted Haridāsa as belonging to a particular caste. A few days after swearing that he would cut off the nose and ears of Haridāsa if his words were proven false, the very nose and ears of that fallen brahma fell off due to smallpox. Haridāsa then left for Navadvipa with a desire to associate with the devotees headed by Śrī Advaita Ācārya.

TEXT 1

jaya jaya dina-bandhu śrī-gaurasundara
jaya jaya lakṣmi-kānta sabāra īsvara

All glories to Śrī Gaurasundara, the friend of the poor. All glories to the Supreme Lord, the beloved of Lakṣmi.

TEXT 2

jaya jaya bhakta-rakṣa hetu avatāra
jaya sarva-kāla-satya kirtana-vihāra

All glories to the Lord who has incarnated to protect the devotees. All glories to He who enjoys the chanting of the holy names and who is the eternal Absolute Truth.

TEXT 3

bhakta-gosthi-sahita gaurāṅga jaya jaya
śunil caitanya-kathā bhakti labhya haya

All glories to Śrī Gaurāṅga along with His associates. By hearing the topics of Lord Caitanya, one attains devotional service to the Lord.

TEXT 4

ādi-khanda-kathā ati amrtera dhāra
yahin gaurāṅgera sarva-mohana vihāra

The topics of Ādi-khanda are like a stream of nectar, full of the enchanting descriptions of Lord Gaurāṅga's pastimes.

The phrase sarva-mohana vihāra is explained as follows: Both those who see and those who hear about Gaurasundara's pastimes as a child and youth are enchanted. The concocted consideration of parākhyā attributed to Gaurasundara by the gaura-nāgaris is not the purport of the phrase sarva-mohana.
In this way the Lord of Vaikuntha continued teaching as a householder.

The Lord incarnated to distribute love and devotion, but by His supreme will He had not yet begun.

Although Gaurasundara appeared to distribute loving devotional service to Kṛṣṇa, in His childhood pastimes He did not manifest such devotional service. This is proof of His independent will. His supreme will is absolute and independent. If a living entity, by awakening his subordinate nature, can understand His desire, then the eternally controlled living entity will no longer try to illegitimately dominate Him.

The entire world was devoid of spiritual practice, for everyone was attached to insignificant sense gratification.

During the time of Gaurasundara, the living entities of this material world were extremely maddened by the insignificant taste of sense objects. Instead of realizing that the only purpose of life was to make spiritual advancement, people were eager for their own sense enjoyment and averse to the service of Kṛṣṇa. In fact, the community of sense enjoyers, who glorify religiosity, economic development, and sense gratification, and the community of renunciates, who aspire for liberation from material existence, became completely devoid of devotional service to Kṛṣṇa. Not even the slightest propensity for serving Kṛṣṇa could be found in their hearts at any time. One may refer to the purport on the following verse 308.

Even those who recited or heard Bhagavad-gitā or Śrīmad Bhāgavatam never engaged in sankirtana.

Even if some persons exhibited an attempt to teach Bhagavad-gitā or Śrīmad Bhāgavatam, in spite of studying these devotional scriptures, they never engaged in congregational chanting of the holy names, nor did they realize that such chanting
was the only purport of the devotional scriptures, nor did they induce others to engage in congregational chanting.

**TEXT 9**

ḥāte tālī diyā se sakala bhakta-gana
āpanā-āpani meli' karena kirtana

The devotees performed kirtana among themselves while simply clapping their hands.

**TEXT 10**

tāhāte o upahāsa karaye sabāre
“ihārā ki kārye dāk chāde uccasvare

Yet people still criticized them by saying, “Why are they chanting so loudly?
The word dāk is found in local language and means “a loud sound made in the mouth,” “a scream,” “a call,” “an utterance,” or “an address.”
The word chāde (coming from a local corruption of the word sāra, which is derived from the Sanskrit verb sr+nic, and the verb chāḍā, which comes from the Hindi word chodnā) means “to release or let out,” in other words, “to release from one's mouth.”
The phrase dāk chāde thus means “shouting” or “making noise.” Those devotees who chanted the names of Kṛṣṇa while clapping their hands were ridiculed by foolish persons who were bewildered by the illusory energy and devoid of chanting the holy names of Kṛṣṇa. Such persons did not at all understand the purpose of loudly chanting the names of Kṛṣṇa.

**TEXT 11**

āmi-bhraṁa, āmātei vaise niraṁjana
dāsa-prabhuh-bheda vā karaye ki-kāraṇa?”

“I am the Supreme Brahman. Within me sits the Absolute Truth. So, where is the difference between master and servant?”
The word niraṁjana refers to one who is without aṁjana (material designations born of the illusory energy or nescience), one who is devoid of false identification, one who is faultless, one who is spotless, or one who is pure. In Mundaka Upaniṣad it is stated: tataḥ vidvān punya-pāpe vidhūya niraṁjanah paramam sāmyam upaśyati—
“Then that intelligent person transcends both pious and impious activities, becomes free from worldly bondage, and enters the divine abode of the Lord.”
The phrase dāsa-prabhuh-bheda is explained as follows: The transcendental relationship, in the form of prabhuh-dāsa, between the Supreme Brahman (the almighty fully conscious Viṣṇu, the controller of māyā) and the minutely conscious living entities who are controlled by māyā is the purport of Śrīmad Bhāgavatam, which is the ripened fruit of the Vedic desire tree, the natural commentary on the Brahma-sūtras, and the essence of Vedic knowledge or the Upaniṣads, which are the head of the Vedas.
The following are a few Vedic references regarding the phrase dāsa-prabhu-bhedā:

In the Mundaka Upaniṣad (3.2.3) and Katha Upaniṣad (1.2.23) it is stated: yam evaśa vṛmuṇte tena labhyas tasayāsa atmā viyram vṛmuṇte tanum svām—“The Lord is obtained only by one whom He Himself chooses. To such a person He manifests His own form.” Also in the Katha Upaniṣad (2.1.1 and 4) it is stated: kaścid dhirah pratyag atmānām aikṣad āvratta-caksur amṛtatvam icchān—“With a desire to attain immortality, a sober practitioner sees the Supreme Lord while closing his eyes,” and mahāntam vibhūm atmānām matvā dhīro na sācati—“A sober worshiper, after realizing the great, all-pervading Supersoul no longer laments.” In Katha Upaniṣad (2.2.3) it is stated: madhye vāmanam āśinam viśve deva upāsate—“Śrī Vāmanadeva is sitting amongst all the demigods, who are worshiping Him.” In Katha Upaniṣad (2.2.12-13) it is stated: tam ātmastham ye' nupāsyanti dhīras-teṣām sukham śāsvatām (sānti śāsvatī) netaretvām—“Only the wise person who can see that Supreme Soul within his heart becomes peaceful and enjoys transcendental bliss.” In Katha Upaniṣad (2.3.8) it is stated: yaj jñātavā muciya jantur amṛtatvam ca gacchati—“By knowing Him, even the animals attain liberation and become immortal.” In Katha Upaniṣad (2.3.17) it is stated: tam vidyāc chukram amṛtam—“Know for certain that He is pure and immortal.”

In the Mundaka Upaniṣad (1.1.4) it is stated: dve vidye veditavya iti, ha sma yad brahma-vido vādanti—parā caiva vāparā ca—“There are two kinds of educational systems. One deals with transcendental knowledge [parā vidyā] and the other with material knowledge [aparā vidyā].” In the Mundaka Upaniṣad (1.2.12 and 13) it says: tad-vijnānārtham sa guruṁ evābhigacchet—“In order to understand the transcendental science, one must approach a bona fide spiritual master,” and tasmai sa vidvān upasannayayenākṣaram puruṣam veda satyam provāca tām tattvato brahma-vidyām—“The spiritual master properly instructs a surrendered disciple about the Absolute Truth by which a disciple will understand the inexhaustible Lord.” Mundaka (2.1.10) states: etad yo veda nihitam guhāyām so 'vidyā-granthim vikiratiha saumya—“O beautiful one, he who knows this most confidential knowledge of the Supreme Brahman is freed from material bondage born of nescience.” Mundaka (2.2.7 and 9) state: tad vijnānena paripaśyanti dhīra ananda-rūpam amṛtam yad vibhāti—“By knowledge of the Absolute Truth, the sober practitioners realize that blissful, immortal, all-pervading Supreme Lord,” and

| hiranyaṁye pare kośe |
| virajaṁ brahma niśkalam |
| tac chubbhram jyotisāṁ jyotis |
| tad yad ātma-vido viduḥ |

“The Supreme Lord is the Supreme Brahman, devoid of any connection with māyā and without any transformation, and He resides in the effulgent supreme abode beyond the material covering. The self-realized souls know Him to be the bright illumination of the sun.” Also Mundaka Upaniṣad (3.1.1-3), Śvetāśvatara Upaniṣad, Chapter 4, and Rk-samhitā (2.3.17) state:

dvā suparnā savyaṁ sakhayā samānam vrksaṁ pariṣavajāte
tayor anyah pippalam svādy atty anaśnann anyo bhicākaśīti
“Two companion birds sit together in the shelter of the same pippala tree. One of them is relishing the taste of the tree's berries, while the other refrains from eating and instead watches over His friend.

\[
\text{samāne vrkse puruso nimagno} \\
\text{'niśayā śocati muhyamānah}
\]

\[
\text{juśṭam yadā paśyatī anyam iśam} \\
\text{asya mahimānām eti viṭa-sokah}
\]

“Although the two birds are in the same tree, the enjoying bird is full of anxiety and morose; but if somehow he turns to his friend, the Lord, and knows His glories, at once he is freed from all anxiety.

\[
\text{yadā paśyah paśyate rukma-varnaṁ} \\
\text{kartāram iśam puruśam brahma-yonim}
\]

\[
\text{tadā vidyān punya-pāpe vidhūya} \\
\text{niraṅjanah paramāṁ sāmyam upaitī}
\]

“When one realizes the golden form of Lord Gaurāṅga, who is the ultimate actor and the source of the Supreme Brahman, he attains the highest knowledge. He transcends both pious and impious activities, becomes free from worldly bondage, and enters the divine abode of the Lord.” Mundaka Upanisad (3.1.4) states: \text{ātmakridā ātma-ratih kriyāvāneṣa brahma-vidāṁ varīṣṭah}—“A practitioner who plays with the self-sporting Supreme Lord and whose love and attachment is directed towards the Lord is the topmost knower of Brahman.” Mundaka (3.1.5) says: \text{yam paśyanti yatayah ksīna-dosāḥ}—“He whom the faultless renounced practitioners see.” Mundaka (3.1.8) states: \text{jñāna-prasādena viśuddha-sattvas tu tam paśyate nīśkalanā dhyāyamānāḥ}—“If by the mercy of spiritual knowledge one meditates on the unchangeable, pure Supreme Lord, he can get \text{dārsana} of Him.” Mundaka (3.1.9) says: \text{eso 'nur ātma cetasa veditavyāḥ}—“The soul is atomic in size and can be perceived by perfect intelligence.” Mundaka (3.2.1) says: \text{upāsate puruṣam ye hy akāmās te īkāram etad ativartanti dhīraḥ}—“Those sober persons who worship the most pure personality, Śrī Kṛṣṇa, become free from all material desires and are liberated from the bondage of māya.” Mundaka (3.2.4) states: \text{nāyām ātmā balāhīnena labhyo etair upāyaīr yatate yas tu vidvāṁs tasyaiṣa ātmā viṣate brahma-dhāma}—“A person devoid of strength in devotional service cannot achieve the Supreme Soul, the Lord. Only one who is eager to practice devotional service through the process of chanting His holy names can enter the supreme abode of the Lord.” Mundaka (3.2.8) states: \text{tathā vidvāṁ nāma-rūpād vimuktaḥ parā-param puruṣam upaiti divyam}—“At that time a Vaiṣṇava, conversant with the knowledge of the Absolute Truth, becomes free from material names and forms and attains the transcendental Supreme Lord, Śrī Kṛṣṇa.”

In the \text{Taittiriya Upaniṣad} (2.4) it is stated: \text{ānandaṁ brahmaṁ vidvāṁ na bibheti kadācana}—“After achieving the loving service of the Supreme Lord, a practitioner becomes fearless.” Taittiriya (2.5) states: \text{ātmānandamayaḥ. ānanda ātmā brahma puccham pratiṣṭhā}—“The Supreme Lord is full of ecstasy. The impersonal Brahman is His bodily effulgence. He is the source of Brahman.” Taittiriya (2.7.1) states: \text{yad vai tat sukṛtaṁ ravo vai saḥ, rasaṁ hy evāyaṁ labdhvānandī bhavati. esa hy evānandayati. atha so 'bhayām gato bhavati}—“When one understands the
Personality of Godhead, the reservoir of pleasure, Krṣṇa, he actually becomes transcendentally blissful. He alone is the source of all pleasure. Therefore by knowing Him one becomes fearless.” Taittiriya (3.6) states: anando brahmeti vyajānāt. anandoddhy eva khilvānī bhūtāṁ jāyante. anandena jātāṁ jīvanti. anandam prayanty abhisamviśaṁtiti. tad brahmety upāśita—“By undergoing austerity, he realized the blissful Supreme Brahman, from whom all living entities are born, by whom the living entities are maintained, and into whom the living entities enter at the time of annihilation. One should worship Him alone.”

The Chāndogya Upaniṣad (1.1) states: om ity etad aksaram udgītha-mupāśita—“One should worship with the hymns of the Śāma Veda that inexhaustible Lord, who is nondifferent from omkāra.” Chāndogya Upaniṣad (3.14) states: sarvam khalv idam brahma taj jalāniti sānta upāśita—“Whatever we see is a manifestation of Brahman. Everything is created, maintained, and annihilated by Brahman. Therefore one should peacefully worship Him.” In Chāndogya Upaniṣad (4.9) it is stated: ačāryādṛdy eva vidyā viditā sādhistham prāpayatitī—“One should learn devotional service from an ačārya and worship the Lord, then he will certainly attain his goal of life.” Chāndogya (6.8.16) states: sa ātmā tat tvam asi śvetaketō iti—“You are that soul, O Śvetaketu.” Chāndogya (6.14) states: ačāryavān puruṣo veda—“One who approaches a bona fide spiritual master can understand everything about spiritual realization.” Chāndogya (7.25) states: ātmavedam sarvam iti sa và eṣa evam pāśyannevaṁ manvān evam vijānann ātmā-ratiṁ ātmā-krīdā ātmā-mithuna ātmānandah sa svarād bhavati—“A practitioner who knows that this entire world is a form of the supreme soul, the Lord, who is self-satisfied, self-sporting, and engaged in enjoying pastimes with His associates, thus lives with the Lord as a distinct entity. Such a person then attains loving service to the Lord and becomes freed from material bondage.” Chāndogya (8.3) states: atha ya eṣa samprasādo ‘smāc charitrāt samutthāya param jyoti-rūpa-sampadya svena rūpenābhīnispadyata esa ātmata hovācaitād amṛtam bhayam etad brahmeti, tasya ha và etasya brahmavo nāma satyam iti—“Then the liberated soul who has achieved the causeless mercy of the Lord leaves his body and attains the supreme effulgent Lord. He is then reinstated in his constitutional position as a servant of the Lord. He then reaches the conclusion that the Lord is the immortal, fearless, and almighty Supreme Soul.” Chāndogya (8.12) states: sa uttāmah puruṣah sa tatra paryeti jāhṣat krīdān ramamānāh. tam và etam devā ātmānām upāsaté—“The topmost person is he who achieves the Supreme Lord through devotional service. He enjoys food and sports in the abode of the Lord. The demigods worship that Supreme Lord.” The Chāndogya Upaniṣad (8.13) also states: śyāmāc chavalam prapadye śavālāc chyāmam prapadye. viḍhāya pāpamdhūtvā sariram kram kramāt brahma-lokam-abhisambhavāmiti—“For receiving the mercy of Krṣṇa, I surrender unto His energy [Rādhā], and for receiving the mercy of His energy, I surrender unto Krṣṇa. By worshipping Them a practitioner becomes freed from all sinful reactions and, being fully satisfied, he goes to the eternal abode of the Lord.”

The Brhad-āraṇyaka Upaniṣad (1.4) states: ātmānam eva priyam upāśita—“One should worship the Supreme Lord, who is most dear to everyone.” Brhad-āraṇyaka (2.1) states: maitasmin samvadīstā indro vaikuṇṭho ‘parājītā senetī và aham etam upāsa iti—“Do not argue on this topic. I worship that Lord Hari who is full of six opulences, who resides in Vaikuṇṭha, and whose associates are unenconquerable.”

Brhad-āraṇyaka (2.1) further states: yathāṅgeḥ kṣudrā visphulingā vyuuccaranty evam
evāsmād ātmanah sarve prānāh sarve lokāh sarve devāh sarvāṇi bhūtāni vyuccaranti. tasyopanisat satyasya satyam iti.—“Just as small sparks emanate from a big fire, similarly all living entities, all planets, all the demigods, and all material elements such as the earth emanate from the supreme soul, Śrī Govinda. His instructions are the supreme truth.” Brhad-āranyaka (3.8) states: ya etad āksaram gārgi viditvāsmāl- lokāt pratti sa brāhmaṇah—“O Gārgi, one who is acquainted with that infallible truth by which one transcends death is a brāhmaṇa.” Brhad-āranyaka (4.4) states: brahmaiva san brahāpyeti. tam etam vedānuvacanena brāhmaṇā vividānti—“He becomes as good as Brahman and attains Brahman. The brāhmaṇas can understand this Supreme Brahman, the Lord, through the Vedas.” Brhad-āranyaka (4.5) states: ātmā vā are draṣṭavyah śrotavyo mantavyo nididhyāṣītavyah—“O Maitreyi, one should constantly follow, see, hear, and remember this supreme soul, Lord Govinda.” Brhad-āranyaka (5.5) states: te devā satyam evopāsate tat etat try- āksaram satyam iti—“The demigods worship this Absolute Truth. Therefore these three syllables—sa, ti, am—are the eternal truth [satyam].”

In the Śvetāśvatara Upanisad (1.7) it is stated: brahma-vido viditvā līnā brahmanī tat parā yoni muktāh—“Knowing that this Supreme Brahman is beyond material creation, the knowers of Brahman become inclined towards Him and as a result of serving Him they become free from the five types of miseries—living within the womb, taking birth, becoming diseased, growing old, and dying. In other words, they become free from the five miseries born of nescience and merge in the ocean of transcendental bliss.” Śvetāśvatara Upanisad (1.8) states: bhoktā bhāvāj jñātvā devah muicyate sarva pāsaiḥ—“If one understands the Supreme Lord, in other words, if one worships Him with full knowledge, then he becomes freed from all bondage.” Śvetāśvatara (1.9) says: jñājñau dvāv ajāv īśāṇau—“Both the Supreme Lord and the living entities are spiritual. Among them, the Supreme Lord is great, omnipotent, and omniscient, and the living entities are minute, subordinate spiritual sparks and therefore eligible to possess limited knowledge and be controlled by māyā. But both are eternal.” Śvetāśvatara (1.10) says: haraḥ kṣarātmānāv īsate deva ekah—“Although the living entities are inexhaustible, they nevertheless are prone to be conditioned by māyā, being proud by considering themselves the enjoyers of material objects. Both material nature and the living entities are energies of and controlled by the Supreme Lord. The Supreme Lord is one without a second.” Śvetāśvatara (1.11) states: jñātvā devam sarva- pāśapahāniḥ—“When one realizes the Supreme Lord in truth, he becomes freed from all material bondage.” Śvetāśvatara (1.12) states: nāthah param veditavyam hi kiṃcit—“The Supreme Lord alone is the living entities' object of meditation.” Śvetāśvatara (1.15) also states: evam ātmāmanī grhyate 'sau satyenainam tapasā yo 'nupaṣyati—“The Supersoul is situated within the core of everyone's heart. One who searches after that Supreme Lord through meditation and austerity can see Him within his heart.” Śvetāśvatara (2.15) states:

yadātma-tattvena tu brahma-tattvām
dipopamaneha yuktāh prapaśyet
ajām dhruvam sarva-tattvair viśuddham
jñātvā devam muicyate sarva-pāsaiḥ

“Without the mercy of the Supreme Lord, there is no other alternative for the living entities to get freedom from material bondage. Moreover, in order to receive His mercy, a living entity requires self-realization just as when a pot is covered by
darkness only a lamp can reveal it. Similarly, due to our ignorance the Supreme Lord, who is the controller of the entire universe, appears unreal to us. When a living entity realizes himself, he will automatically realize the Supreme Lord. Through knowledge of self-realization a living entity then understand that though the Supreme Lord is situated within his heart, He does not take birth like an ordinary living entity. He is aloof from material activities, untouched by nescience, infallible, and the most pure. Knowing this, the living entity becomes freed from all bondage.” Śvetāsvatara (3.1) states: ya eko jāla-vān iṣata iṣanibhiḥ sarvāl lokān iṣata iṣanibhiḥ—“Through His own internal potency, the Supreme Absolute Truth controls the living entities, the material nature, the time factor, the characteristics, and the activities, which are all subordinate to Him.” Śvetāsvatara (3.4) states: sa no buddhyā Subhaya samyunaktu—“May the Supreme Lord give us pure intelligence so that we can fix our mind in worshiping Him.” Śvetāsvatara (3.7) states: viśvasyaikam pariveśitāram iṣam tam ānātmā bhavant—“This entire universe is within His grip. He is all-pervading and one without a second. Everything has emanated from Him. He is the supreme controller. If one meditates on Him in this way, he achieves immortality.” Śvetāsvatara (3.8) says: tam eva vidvitvāti mṛtyum eti nānyah panthā vidyate ’yanāya—“One can attain the perfect stage of liberation from birth and death simply by knowing the Lord, the Supreme Personality of Godhead, and there is no other way to achieve this perfection.” Śvetāsvatara (3.10) states: ya etad vidur amṛtās te bhavanty athetare duḥkhām evāpiyanti—“Those who know this Supreme Brahman become immortal, and those who do not know Him suffer the miseries of the material world.” Śvetāsvatara (3.17) says: sarvasya prabhun iṣānam sarvasya saranam brhat—“That Supreme Personality of Godhead, Supersoul, is the prabhū, or master, of all living entities; therefore He is the ultimate shelter of all living entities.” Śvetāsvatara (3.20) states: tam akrataṃ pasyati vāt-so ko dhatuḥ prasādān mahimānamiśam—“When one's contamination due to sense gratification is destroyed by His mercy and one develops attachment for the service of the Supreme Lord, such a person becomes fully satisfied and sees the glorious Lord. In this way he becomes freed from all lamentation.” Śvetāsvatara (4.13) says: kasmai devāya havisā vidhema—“To Him, the Personality of Godhead, we offer our worship with obligations of ghee.” Śvetāsvatara (4.15) states: tam eva ānātmā mṛtyu pāśās chinati—“When a human being realizes and worships Him, his material bondage is cut to pieces.” Śvetāsvatara (6.7) states: vidāma devam bhuvanesam īdham—“We meditate on the Supreme Lord, who is worshipable to material leaders and controllers.” Śvetāsvatara (6.13) states: jñātvā devam mucyate sarva-pāśaiḥ—“Therefore one should know Him in truth and engage in His devotional service. In this way one will be relieved from all bondage born of nescience.” Śvetāsvatara (6.18) says: tam ha devam ātma-buddhi-prakāśan mamukṣur vai śaranam aham prapadye—“One must surrender unto the Supreme Personality of Godhead if he at all wants liberation.” Then Śvetāsvatara Upaniṣad (6.23) states:

yasya deve parā bhaktir
yathā deve tathā gurau
tasyaite kathitā hy arthāḥ
prakāṣante mahātmanah

“Only unto those great souls who have implicit faith in both the Lord and the spiritual master are all the imports of Vedic knowledge automatically revealed.” In the Brahma-sūtra (1.1.17) it is stated: bheda-sapadeśāc ca—“Since the blissful
Lord is different from the living entities, He cannot be accepted as belonging to the category of the living entities.” *Brahma-sūtra* (1.1.21) also states: *bhedavaya padeśāc cāṇyāḥ*—“The Supersoul has been ascertained as different from exalted living entities like the sun-god, therefore the Supersoul is certainly different from the living entities.” *Brahma-sūtra* (1.1.29) states: *na vakturātmopadeśād iti ced adhyātma sambandha bhūmā hy asmin*—“The Lord has established Himself as the only worshipable object. The characteristics of the Supersoul are found in the individual soul to a great extent, yet the Supersoul is the ecstatic and almighty life and soul of the living entity.” *Brahma-sūtra* (1.2.8) states: *sambhoga prāpti iti cēna vaiśeṣvāt*—“The distinction between the living entity and the Supreme Lord is that the living entity possesses a material body and is therefore under the control of karma. But even though the Supreme Lord dwells within the bodies of the living entities, He is not under the control of karma. That is why He is not subjected to the feelings of material happiness and distress.” *Brahma-sūtra* (1.2.11) states: *guhām praviṣṭavātmānau hi tād darsanāt*—“Both the living entity and the Supreme Lord are situated within the core of the living entity’s heart. This is well-known through the Purāṇas.” *Brahma-sūtra* (1.2.17) states: *anavasthīter asambhavā ca netarāh*—“The personality within your eyes is none other than the Supreme Brahman, the Supreme Personality of Godhead. The characteristics of Brahman such as immorality cannot remain in a reflection, in the sun-god, or in the ordinary living entities.” *Brahma-sūtra* (1.2.20) states: *sāṁrāsa cobyāte ‘pi hi bhedenaikamadhyate*—“Both the living entity and the Supersoul are present within the body. But the followers of the Kāṇya and Mādhyandina branches of the Veda accept the Supersoul as different than the individual soul.” *Brahma-sūtra* (1.2.28) states: *ataeva na devatā bhūtam ca*—“Neither the living entities nor the demigods are fit to be called Vaiśvānara, or the Supersoul. Only Lord Viṣṇu is the Supersoul.” *Brahma-sūtra* (1.3.5) states: *bheda vyapadesāt*—“The Supreme Lord is one and the object of knowledge, whereas the living entities are many and the knowers. Thus they are different.” *Brahma-sūtra* (1.3.7) states: *sthityanābhikhyām ca*—“One remains in the tree of material existence simply as the witness while the other enjoys the fruits of that tree in the form of the results of karma, therefore they are different.” *Brahma-sūtra* (1.3.12) states: *annya bhāvavyavṛte ca*—“He is unseen yet He sees everything. He is unheard yet He is the object of hearing. Therefore none other than the Supreme Brahman is inexhaustible.” *Brahma-sūtra* (1.3.18) states: *itaraparāmasṛṣat sa iti cēna nāsambhavāt*—“While describing the word *dahara*, or the Supersoul, the living entities are also sometimes referred to as *dahara*. Therefore one should not consider the Supersoul as an ordinary living entity, because the eight extraordinary qualities attributed to the Supersoul can never manifest in the living entities.” *Brahma-sūtra* (1.3.20) states: *anyārthaḥ ca parāmasṛṣah*—“The mention of the living entities in relation to the word *dahara*, or Supersoul, indicates that the living entities are meant to acquire knowledge about the Supersoul. When a living entity achieves the Supreme Brahman through His service, he can also access these eight extraordinary qualities.” *Brahma-sūtra* (1.3.42) states: *usuṣṭayutkṛtyor bhedena*—“Both during deep sleep and after giving up the body, the living entity and the Supreme Brahman remain different. It is improper to say that a liberated soul becomes the Supreme Brahman. Moreover, the living entity does not possess the quality of omniscience, hence the difference is certain.” *Brahma-sūtra* (2.1.23) states: *adhikān tu bheda nirdeśāt*—“Since the
Supreme Lord possesses unlimited potencies, He is superior to the living entities. The scriptures conclude that the Supreme Lord and the living entities are different because the living entities are subjected to lamentation and bewilderment whereas the Supreme Lord is full of opulences.” Brahma-sūtra (2.3.20) states: utkṛṣṭigatyatāgatānām—“The living entity is infinitesimal, so he gives up his body, wanders to other planets, and again returns to this world to enjoy the fruits of his karma. The Lord is infinite and all-pervading, so these things are not applicable to Him.” Brahma-sūtra (2.3.28) states: prīthag upadesāt—“The constitutional knowledge of the soul is eternal. When the material designations of a conditioned living entity are vanquished, his original consciousness is revived.” Brahma-sūtra (2.3.29) states: tad guna-sāratvāt tad vyapadeśah prājñavat—“Although the living entity is called the knower, he is full of knowledge because this quality is constitutionally present in him exactly the same way as Lord Viṣṇu is declared by the Vedas to be omniscient, yet He is full of eternal knowledge.” Brahma-sūtra (2.3.43) states: aṁśa nānāvyapadesāt—“The living entities are parts and parcels of the Supreme Lord, they are not the Supreme Brahman Himself. Their relationship with the Lord is that of dependence on the Lord.” Brahma-sūtra (2.3.50) states: ābhāsa eva ca—“Both the living entities and the incarnations such as Matsya have been described as aṁśas, or parts. Yet the opponents' attempt to establish equality between the incarnations of the Lord and the living entities with the argument that both are parts of the Supreme Lord is simply a reflection of the truth and is contaminated by the fault of sat-pratipakṣa, or ‘honest opposition.’ The incarnations such as Matsya are parts because they have been invested with partial potencies whereas the living entities are parts because they are localized and minute in quantity.” There are innumerable such Vedic statements and sūtras that describe the relationship between dāsa and prabhū, or between the living entities and Viṣṇu. The proud scholars who were envious of the Vaiṣṇavas and who ridiculed the process of chanting the holy names of Kṛṣṇa used to say, “The living entity is the Supreme Brahman. In other words, there is no difference between the living entity and the Supreme Brahman, therefore we find no reason for the Vaiṣṇavas to consider that Viṣṇu is the master and the living entities are His eternal servants.” Due to such person's material considerations or conceptions, they thought that the relationship of master and servant between Viṣṇu and the living entities is certainly abominable, contaminated by the material modes, and temporary.

TEXT 12

samsārī-sakala bale,—“māgiyā khāite
dākiyā balaye 'hari' loka jānāite”

The materialists said, “They loudly chant the name of Hari to attract attention for collecting alms.”

The phrase samsārī-sakala refers to those persons who illicitly enjoy the tongue, belly, and genitals, who are greedy for insignificant mundane prestige, who are lusty for lavishly enjoying material happiness, who are averse to the worship of Kṛṣṇa, who consider the body as all-in-all, and who are attached to material objects. While seeing the chanters of Kṛṣṇa's names through their glasses colored
with the desire for their own material sense gratification, such persons used to
deride the devotees by saying that they live in this world simply for the purpose of
filling their bellies and obtaining mundane prestige, like themselves, while they
externally loudly chant the names of Hari.

TEXT 13

“e-gulāra ghara-dvāra phelāi bhângiyā”
ei yuktî kare saba-nadîyâ mîliyâ

The people of Nadia met together and decided, “Let us break their doors and
houses.”

The word phelāi (according to the opinion of some, phelāi comes from the Bengali
verb phelā, which is derived from the Hindi verb phekanā, which is again derived
from the Sanskrit verb kṣep; in another opinion phelāi comes from the Sanskrit
root phel, which means “to leave something” or “to move something,” while in yet
another opinion the Bengali word phelāna comes from the word perâna, pelâna, or
pelhan, which are corruptions of the Sanskrit word prerana) in this place is used to
indicate the completion of an activity. It may also mean “to give,” “to end,” “to
complete,” or “to finish.”

“The houses of those who loudly engage in congregational chanting the names of
Krśna should be broken to pieces, picked up, and thrown away.” Atheistic Hindus
who were envious of Hari, Guru, and Vaisnava and who were sick with jealousy
used to maintain such envious mentality against the peaceful, humble, innocent
Vaisnavas.

TEXT 14

śuniyā pâyena duhkha sarva-bhakta-gane
sambhâsa kareṇa, hena nā pâyena jâne

Hearing this, all the devotees felt great distress. They could not even find
anyone qualified to speak with.

Seeing the sinful and atheistic mentality of the envious nondevotees, the devotees
of the Lord could not find any suitable person to converse with or to reciprocate
with in affectionate exchanges.

TEXT 15

śunya dekhī bhakta-gana sakala-samsâra
`hā krśna` baliyâ duhkha bhâvena apâra

The devotees saw the entire world as devoid of devotional service, so they
prayed to Krśna in great distress.

The word śunya means “devoid of devotion to Lord Krśna.” Seeing the absence of
pure devotional service throughout Navadâpâ at that time, the pure devotees of
the Lord always prayed to Krśna and deeply considered how to remove the
unlimited miseries of the distressed, conditioned living entities.
At that time Haridāsa Thākura arrived in Navadvīpa. He was the personification of pure devotion to Lord Viṣṇu.

When the pure devotees were lamenting the absence of pure devotional service throughout the entire country, at that time, by the will of Kṛṣṇa, Śrī Haridāsa Thākura arrived in Śrī Navadvīpa-Māyāpur. Śrī Haridāsa Thākura was not a preacher of pseudo devotional service. He was always engaged in the unalloyed execution of pure devotional service, which is without any ulterior motives, which is free from speculation on the impersonal Brahman, and which is devoid of the desire for enjoying material happiness.

Now please hear the topics of Śrīla Haridāsa Thākura, for by hearing this narration one certainly attains Kṛṣṇa.

Haridāsa Thākura appeared in the village of Budhana, and as a result that province is filled with kirtana even today.

Haridāsa Thākura is an eternally perfect associate of the Lord. He appeared in a Mohammedan family, in the village of Budhana, within the district of Jessore. Due to his mercy, many persons in the district of Jessore obtained piety and became faithful to the chanting of Kṛṣṇa's holy names.

After residing there for some time, he came to the bank of the Ganges at Phuliya, near Sāntipura.

Phuliya is a remote village near Sāntipura. Thākura Haridāsa lived for some time in both Phuliya and Sāntipura, both of which are situated on the banks of the Ganges.
pāiyā tāhāna sāṅga ācārya-gosāñī  
hunkāra kareṇa, āṇandera anta nāī

Upon obtaining Haridāsa’s association, Advaita Ācārya roared in unlimited ecstasy.

Having received the association of Thākura Haridāsa, Śrī Advaita Prabhu felt great happiness and often expressed an outburst of this joy.

TEXT 21

haridāsa-ṭhākur o advaita-deva-sānge  
bhāsēṇa govinda-rasa-samudra-tarāṅge

Similarly, in the association of Advaita Prabhu, Haridāsa Thākura floated in the waves of the ocean of Kṛṣṇa consciousness.

By the influence of Śrī Advaita Prabhu’s association, Haridāsa Thākura also floated in the ocean of the transcendental mellow of Kṛṣṇa consciousness. Many people think that since Haridāsa Thākura was busy in only chanting the holy names, he did not enter into relishing the transcendental mellow in relationship with Govinda. Such belief of the prākṛta-sahajiyās is most erroneous, because the holy names of Kṛṣṇa are the bestowers of all spiritual benedictions and nondifferent from Kṛṣṇa, the embodiment of all transcendental mellow. Simply by chanting the holy names of Kṛṣṇa, one relishes the transcendental mellow related with Kṛṣṇa. There is no possibility of relishing the transcendental mellow related with Kṛṣṇa by any other process. Thākura Haridāsa was the actual knower of the transcendental mellow related with Kṛṣṇa, and he is the principle teacher for understanding rasa-śāstras, or literatures filled with the transcendental mellow related with Kṛṣṇa. Due to committing offenses against the holy names of the Lord, the sentimental prākṛta-sahajiyā sampradāyas become bewildered with material enjoyment and thus have no information regarding the transcendental mellow related with the holy names.

TEXT 22

niravadhi haridāsa gāṅgā-tīrṇa-tīrṇa  
bhrāmenā hauktuṇa ‘kṛṣṇa-bāli’ uccaśvare

Haridāsa would continually wander on the banks of the Ganges while loudly chanting the names of Kṛṣṇa.

Regarding the situation of Haridāsa Thākura, it is stated in the Bhakti-rasāmṛta-sindhu (Pūrva 3.11):

ksāntir avyarthā-kālayam
viraktir māna-śūnyatā
āsa-bandhah samuṭkeṣṭhā
nāma-gāne sadā ruciḥ

āsaktis tad-guṇākhyāne
pritis tad-vasati-sthale
ity ādayo 'nubhāvāh syur
jātā-bhāvānke jane

“When the seed of ecstatic emotion for Kṛṣṇa fructifies, the following nine symptoms manifest in one’s behavior: forgiveness, concern that time should not be wasted, detachment, absence of false prestige, hope, eagerness, a taste for chanting the holy name of the Lord, attachment to descriptions of the transcendental qualities of the Lord, and affection for those places where the Lord resides—that is, a temple or a holy place like Vrndāvana. These are all called anubhāvas, subordinate signs of ecstatic emotion. They are visible in a person in whose heart the seed of love of God has begun to fructify.” Also, in the Śrīmad Bhāgavatam (11.2.40), Kavi, one of the nine Yogendras, says to Nimi, the King of Videha, as follows:

evam-vṛatah sva-priya-nāma-kirttyā
jātānurāgo druta-cītta uccaiḥ

hasatī ato roditī rautī gāyaty
unmāda-van nṛttyati loka-bāhyah

“By chanting the holy name of the Supreme Lord, one comes to the stage of love of Godhead. Then the devotee is fixed in his vow as an eternal servant of the Lord, and he gradually becomes very much attached to a particular name and form of the Supreme Personality of Godhead. As his heart melts with ecstatic love, he laughs very loudly or cries or shouts. Sometimes he sings and dances like a madman, for he is indifferent to public opinion.” [This purport applies to verses 22-32.]

TEXT 23

visaya-sukhete viraktera agraganyā
kṛṣṇa-nāme paripūrṇa śrī-vadana dhanya

Haridāsa was most renounced in the matter of material enjoyment, and his mouth was always beautified with the chanting of Lord Kṛṣṇa's names.

The tongue of Śrī Haridāsa Thākura was always engaged in chanting the holy names of Kṛṣṇa. His tongue, which constantly chanted the names of Kṛṣṇa, was extraordinarily attractive. Since he was completely indifferent to material enjoyment, detachment for all such enjoyment awakened in him. The holy names of Kṛṣṇa never dance on the tongues of those who are material enjoyers. Those who are busy enjoying the six mundane rasas and whose hearts are always disturbed with desires and greed for material happiness never develop any taste for chanting the holy names of the Lord. The pseudo renunciates who are aloof from the chanting of the names of Kṛṣṇa are also indifferent to chanting like the material enjoyers. Thākura Haridāsa was completely detached from enjoying material happiness and thus remained on the topmost platform.

TEXT 24

kṣaneka govinda-nāme nāhika viraktī
bhakti-rase anuṣana haya nānā mūrti

He did not give up chanting the names of Govinda for even a moment, and as a result he was constantly manifesting various ecstatic symptoms.

Thākura Haridāsa was never in any way indifferent to chanting the names of Govinda; he was constantly merged in the transcendental mellow related with Kṛṣṇa.

TEXT 25

kakhano karena nṛtya āpanā-āpani
kakhano karena matta-simha-prāya dhvani

Sometimes he danced alone, and sometimes he roared like a mad lion.

TEXT 26

kakhano vā uccaishvare karena rodana
atṭa-atṭa mahā-hāṣya hāsena kakhana

Sometimes he cried loudly, and sometimes he laughed loudly.

TEXT 27

kakhano garjena ati hunkāra kariyā
kakhano mūrcchita hai’ thākena padiyā

Sometimes he roared loudly, and sometimes he fell to the ground unconscious.

TEXT 28

ksane alaukika sabda balena dākiyā
ksane tāi vākhānena uttama kariyā

Sometimes he would utter some unnatural sounds, for which he would later give some profound meaning.

TEXT 29

asrupāta, romahara, hāṣya, mūrcchā, gharma
kṛṣṇa-bhakti-vikārera yata ache marma

He manifested all the different ecstatic symptoms like crying, hairs standing on end, laughing, losing consciousness, and perspiring.

The phrase kṛṣṇa-bhakti-vikāra indicates the following eight transformations of ecstatic love: stambha (being stunned), sveda (perspiring), romāṇca (hairs standing on end), svara-bheda (choking), veppatu, or kampa (trembling), vaivarnya (fading of color), aśru (weeping), and pralaya, or mūrchā (devastation).
TEXT 30

prabhu haridāsa mātra nṛtye praveśile
sakala aśiyā tā'na śrī-vigrahe mile

As soon as Haridāsa began to dance, these symptoms would all manifest in his body.

The word śrī-vigraha is explained as follows: The body of Śrī Haridāsa Thākura is not a lump of blood, flesh, and skin like that of an ordinary fruitive worker. As a result of serving the holy names, various pure ecstatic transformations would manifest in his transcendental body. The Vaiṣṇava associates of the Lord who are inclined towards His service manifest many pure ecstatic transformations in their transcendental bodies unlike the ordinary fruitive workers, who become averse to the cultivation of Krṣna consciousness while gratifying their material bodies.

TEXT 31

hena se ànanda-dhārā, tite sarva-anga
ati-pāsandī o dekhi' pāya mahā-ranga

Haridāsa's entire body became wet, as tears of love flowed from his eyes. Even staunch atheists would offer him respect.

When Haridāsa Thākura chanted the names of Krṣṇa out of love, tears flowed from his eyes and his entire body would become wet. Even the most atheistic offenders, who were devoid of devotional service, became astonished on seeing such transcendently ecstatic transformations.

TEXT 32

kībā se adbhuta ange śrī-pulakāvalī
brahmā-sīva o dekhiyā hayena kutūhalī

Even Brahmā and Śiva were satisfied to see the wonderful manifestation of Haridāsa's hair standing on end.

TEXT 33

phuliyā-grāmera yata brāhmaṇa-sakala
sabei tāhāne dekhi' hailā vihvala

All the brāhmaṇas of Phuliyā were overwhelmed upon seeing Haridāsa.

Upon seeing the bodily transformations of Thākura Haridāsa, the Phuliyā brāhmaṇas who were engaged in fruitive activities realized the uselessness of such temporary activities and became overwhelmed by seeing those waves of love. All of them developed special respect for him.

TEXT 34
sabāra tāhāne bada janmila viśvāsa
phuliyāya rahilena prabhu-haridāsa

While Haridāsa Prabhu resided in Phuliyā, everyone there developed great faith in him.

TEXT 35

gangā-snāna kari' niravadhi hari-nāma
ucca kari' laiyā bulena sarva-sthāna

Haridāsa would regularly take bath in the Ganges and then loudly chant the names of Lord Hari while wandering about.

TEXT 36

kājī giyā mulukera adhipati-sthāne
kahileha tāhāna sakala vivarāne

The Kazi went to the king of Bengal and complained about Haridāsa.

Kazi, the Moslem justice of Phuliyā, informed his respected superior, the king of Bengal, about the activities of Haridāsa.

TEXT 37

“yavana haiyā kare hindura acāra
bhāla-mate tāre āni' karaha vicāra”

“Haridāsa is a Moslem, but he follows the religion of the Hindus. Please call him and consider his case.”

Since Thākura Haridāsa appeared in a Moslem family and acted contrary to the behavior of the Moslems, according to their consideration he had committed a grave offense and must be punished. Considering in this way, the Kazi complained to the king.

TEXT 38

pāpira vacana suni' seha pāpa-mati
dhari' ānāila tā'ne ati sīhragati

Hearing the words of the sinful Kazi, the sinful king immediately called for Haridāsa.

The sinful king, who was hostile to devotional service, ordered that Haridāsa be arrested without delay.

TEXT 39

krṣnera prasāde haridāsa mahāsaya
yavanera ki dāya, kāler o nāhi bhaya

By the mercy of Krṣṇa, Śri Haridāsa was not even afraid of death personified, so what speak of the Moslem rulers.

Thākura Mahāśaya, who was glorious by the mercy of the Lord, was not afraid of the Moslem king as he came before him. What to speak of an ordinary human being, he was not even afraid of Yamarāja, the destroyer of all.

TEXT 40

krṣṇa krṣṇa' baliyā calilā sei-ksane
muluka-patira āge dilā daraśane

Chanting the name of Krṣṇa, he immediately went to see the king.

TEXT 41

haridāsa-thākurera sunīnā gamana
harise-visāda hailā yata susajjana

Hearing about Haridāsa's departure to see the king, pious persons felt morose in the midst of their happiness.

Upon hearing that the Moslem king had arrested Thākura Haridāsa in order to torture him, the local residents became extremely distressed. They were already happy from hearing about Haridāsa Thākura's loud chanting of the holy names and his pure ecstatic transformations. But by now hearing and fearing about the inevitable oppression of Haridāsa, they became depressed in the midst of their happiness resulting from seeing him.

TEXT 42

bāda bāda loka yata āche bandi-ghare
tā'rā saba hṛṣṭa haila sunīnā antare

When the respectable persons in prison heard that Haridāsa had come to see the king, they became pleased at heart.

Being arrested, Thākura Haridāsa was put in prison like an ordinary criminal. Already many prestigious persons had been imprisoned there. These persons became extremely joyful on receiving the association of this transcendental sadhu.

TEXT 43

“parama-vaiśnava haridāsa mahāśaya
tā'ne dekhi' bandi-duḥkha haiheka kṣaya”

“Haridāsa is a great Vaiśnava. By seeing him, our distress due to imprisonment will be vanquished.”

Those prisoners began to consider that by seeing such a mahā-bhāgavata mahātmā
as Haridāsa, their miseries would be diminished.

TEXT 44

raksaka-lokere sabe sādhana kariyā
rahilena bandi-gaṇa eka-drṣṭi haiyā

The prisoners tactfully persuaded the guards to let them see Haridāsa without disturbance.

The word sādhana means “the method for achieving one's goal,” “flattery,” “earnest entreaty,” “submissive request,” or “adulation.”

TEXT 45

haridāsa-thākura āilā sei-sthāne
bandi-sabe dekhi’ kṛpā-drṣṭi haila mane

When Haridāsa Thākura came there and saw the prisoners, he glanced mercifully upon them.

TEXT 46

haridāsa-thākurera carana dekhiyā
rahilena bandi-gaṇa praṇati kariyā

Seeing the lotus feet of Haridāsa Thākura, all the prisoners offered obeisances to him.

TEXT 47

ājānu-lambita-bhujā kamala-nayana
sarva-manohara mukha-candra anupama

Haridāsa's hands reached to his knees, his eyes were like lotus petals, and his enchanting moonlike face was beyond compare.

TEXT 48

bhakti kari' sabe karilena namaskāra
sabāra haila kṛṣṇa-bhaktira vikāra

As everyone devotedly offered obeisances to him, ecstatic devotional symptoms manifest in their bodies.

TEXT 49

tā'sabāra bhakti dekhe prabhu-haridāsa
bandi-saba dekhi' tāna haila kṛpā-hāsa
When Haridāsa saw the prisoners' devotion, he mercifully smiled at them.

Seeing the prisoners, Haridāsa compassionately displayed his smiling face to them.

TEXT 50
“thāka thāka, ekhānā āchahā yena-rūpe”
gupta-āśīrvāda kari'hāsenā kautukē

With a curious smile, Haridāsa gave them an ambiguous blessing. “Stay there. Stay as you are now.”

TEXT 51
nā bujhiyā tāhāna se durjñeyya vacana
bandi-saba haila kichu viśādita-mana

Unable to understand his equivocal words, the prisoners felt morose.

TEXT 52
tabe pāche kṛpā-yukta hai'hāridāsa
gupta āśīrvāda kahe kariyā prakāsa

Shortly after, however, Haridāsa mercifully explained the meaning of his mysterious blessing.

TEXT 53
“āmi tomā'-sabāre ye kailun āśīrvāda
tāra artha nā bujhiyā bhāvaha viśāda

“You have not understood the meaning of the blessings I gave, and therefore you are lamenting.

Upon seeing the all-auspicious smile of Thākura Haridāsa, the imprisoned criminals became morose, not understanding that the smile was a confidential blessing in disguise. Seeing their moroseness, Thākura Mahāśaya said to them, “I have blessed you with an auspicious smile. Do consider it otherwise and feel sad.”

TEXT 54
manda āśīrvāda āmi kakhano nā kari
mana diyā sabe ihā bujhaha vicāri'

“I never award inauspicious benedictions. Carefully try to understand as I explain.

TEXT 55
"As your minds are presently fixed on Krṣṇa, let them stay that way forever.

Thākura Haridāsa said to the prisoners, “Your present state of mind is auspicious for you, because you have received the opportunity to cultivate Krṣṇa consciousness by giving up endeavors for material enjoyment. Therefore always remain engaged in chanting Krṣṇa's names and in remembering Krṣṇa. If you get freedom from prison life and again indulge in sense gratification, then as a result of associating with wicked persons who are averse to the Lord you will forget the Supreme Lord. As long as the endeavor for material enjoyment is prominent in the living entity, there is no possibility for him to worship Krṣṇa. The goal of the material enjoyers is diametrically opposite to Krṣṇa. The conditioned souls who are devoid of devotional service to Krṣṇa are always merged in topics related to their wives and children, which are the center of their enjoyment. If by the mercy of the Lord a person in this dangerous situation meets a saintly person, his taste for material enjoyment will be turned into taste for the service of the Supreme Lord. When one gives up the cultivation of Krṣṇa consciousness, then his natural material propensities will submerge him in a mire of offenses. I do not mean that you should remain suffering within this prison, but in your present condition you have the opportunity to constantly chant the holy names of the Lord. Therefore do not be distressed. The Vaiṣṇavas always bless all living entities with the words: ‘May your devotion to the Supreme Lord be fixed.' I consider this the greatest mercy towards the living entities. Your prison life will soon be finished. Never give up your determination for serving the Supreme Lord in any condition.” [This purport also applies to the next twelve verses.]

TEXT 56

ebe nitya krṣṇa-nāma krṣṇera cintana
sabe meli' kari te īkāha anuksāna

“Now you can all together constantly chant the names of Krṣṇa and think of Krṣṇa.

TEXT 57

ebe himsā nāhi, nāhi prajāra pidana
‘krṣṇa' bali' kākuvāde karaha cintana

“Here you have no envy or trouble from others, so you can humbly chant and think of Krṣṇa.

TEXT 58

āra-bāra giyā visayete pravartile
sabe ihā pāsaribe, gele duṣṭa-mele
“Otherwise if you again return to material enjoyment, by bad association you'll forget everything about Kṛṣṇa.

TEXT 59

\[ \text{visaya thākite kṛṣṇa-prema nāhi haya} \]
\[ \text{visayira dūre kṛṣṇa jāniha niścaya} \]

“One cannot achieve love for Kṛṣṇa as long as he is engaged in sense gratification. You should know for certain that Kṛṣṇa is far away from such persons.

TEXT 60

\[ \text{visaye āviṣṭa mana baḍai jaṅjāla} \]
\[ \text{stri-putra-māyā-jāla, ei saba 'kāla'} \]

“The mind that is absorbed in material enjoyment is a great disturbance. Attachment for wife and children are the binding ropes of illusion that lead one to death.

TEXT 61

\[ \text{daive kona bhāgyavān sādhu-saṅga pāya} \]
\[ \text{visaye āveśa chāḍī' kṛṣnere bhajaya} \]

“If by providence a fortunate person achieves the association of a devotee, he gives up his attachment for material enjoyment and worships Kṛṣṇa.

TEXT 62

\[ \text{sei saba aparādha habe punar-bāra} \]
\[ \text{viṣayera dharma ei,—śuna kāthā-sāra} \]

“In conclusion, the nature of material enjoyment is that one makes the same mistake again and again.

TEXT 63

\[ '\text{bandi thāka'},—hena āśīrvāda nāhi kari \]
\[ “\text{viṣaya pāsara'}, ahar-niśa balā hari’” \]

“Therefore I did not mean 'Stay there in prison,' but rather stay free from thoughts of material enjoyment and always chant the name of Hari.

TEXT 64

\[ \text{chale karilāṇa āmi ei āśīrvāda} \]
tilārddheka nā bhāviha tomarā viśāda

“Do not even slightly lament that I gave you this blessing in an ambiguous way.

TEXT 65
sarva-jīva-prati dayā-darśana āmāra
krṣne drdha-bhakti hauka tomarśa-bhākara

“I glance mercifully on all living entities. May you all have firm devotion for Lord Kṛṣṇa.

TEXT 66
“cintā nāhi,—dina dui-tinera bhitare
bandhana ghucibe,—e kahilun tomarē

“Don't worry, I guarantee that within two or three days you will be freed.

TEXT 67
visayete thāka, kibā, thāka yathā-tathā
ei buddhi kabhu nā pāsariha sarvathā”

“Whether you are a householder or a renunciate—whatever you are—don't forget these instructions at any cost.”

TEXT 68
bandi-sakalera kari' śubhānusandhāna
āilena mulukera adhipati-sthāna

After offering the prisoners his best wishes, Haridāsa went before the king.

TEXT 69
ati-manohara teja dekhiyā tāhāna
parama-gaurave vasibāre dīlā sthāna

When the king saw Haridāsa's brilliant effulgence, he respectfully offered him a seat.

TEXT 70
āpane jijnāse tān're mulukera pati
“kene, bhāi, tomarā ki-rūpa dekhi mati?

Then the king personally inquired, “My dear brother, why do you have such a
mentality?

TEXT 71

kata bhāgye, dekha, tumi haiyācha yavana
tabe kene hindura acāre deha' mana?

“By good fortune you've been born a Moslem, so why do you follow the religious practices of the Hindus?

TEXT 72

āmarā hindure dekhi' nāhi khāi bhāta
tāhā chāda' hai' tumi mahā-vamsa-jāta

“We don't even eat rice that's been touched by Hindus, so why are you degrading yourself? You've been born in a high family.

TEXT 73

jāti-dharma langhi' kara anya-vyavahāra
paraloke kemane vā pāibā nistāra?

“You're transgressing your caste and religion to follow the religion of others. How will you attain salvation?

TEXT 74

nā jāniyā ye kichu karilā anācāra
se pāpa ghucāha kari' kalmā uccāra”

“Whatever sinful activities you've unknowingly performed can be cleared by uttering kalmā.

Considering that Haridāsa Thākura was related to him as his brother, the Mohammedan king told him, “I want to know why you have been degraded like this. There is no family superior to the Moslem family. By great fortune you have taken birth in a Moslem family, so why have you accepted the behavior of the inferior Hindus. We do not eat rice touched by the Hindus because they are low-class. You have taken birth in a great family, so it is not proper to degrade yourself into a lower family. How will you be delivered after death if you transgress the Mohammedan religious principles and following other religious principles? Give up such sinful behavior and recite the Cāhāra Kalmā, then you will be freed from the sin incurred by following the Hindu religion. 

Kalmā (an Arabic word) means “word” or “statement.” Kalmā refers to a passage from the Koran indicating the acceptance of Mohammed's Islam religion.

TEXT 75

śuni' māyā-mohitera vākya haridāsa
“ano viṣṇu-māyā” bali' haila mahā-hāsa

After hearing the king, who was illusioned by māyā, Haridāsa simply laughed and said, “How wonderfully the illusory energy acts.”

Hearing the words of the materially conditioned Mohammedan king, Thākura Haridāsa thought, “Such a statement befits a person who is bewildered by the illusory energy of Lord Viṣṇu.” Since the conditioned souls accept all material ingredients as objects for their sense gratification, they are cheated from realizing the Supreme Lord. The Lord is fully transcendental, and material ingredients are objects of sense gratification for the conditioned souls. Therefore Haridāsa Thākura realized the uselessness of the Mohammedan king’s words.

TEXT 76-77

balite lāgilā tā're madhura uttara
“sūna, bāpa, sabārāi ekāi īśvara

nāma-mātra bheda kare hinduye yavane
paramārte 'eka' kahe korāne purāne

He then sweetly said to the king, “Listen, dear sir. The Supreme Lord of all is one without a second. The Hindus and Moslems differentiate the Lord only by name, but in spiritual vision the Lord is one. This is confirmed in the Purāṇas and the Koran.

Still, displaying causeless mercy on the Moslem king, Thākura Haridāsa began to sweetly speak as follows: “The Supreme Personality of Godhead is one, eternal, nondual, and the Lord of all living entities. That one Lord is the controller of the Hindus, Moslems, young and old, and male and female. Hindus and non-Hindu Moslems who are ignorant of the science of the Supreme Lord foolishly oppose each other by concocting two different Gods with separate names, but when they give up such discrimination and difference of opinion and indifferently consider their respective religious scriptures, the Purāṇas and the Koran, then they will never find such differences in the Absolute Truth.

TEXT 78

eka śudha nitya-vastu akhaṇḍa avyaya
paripūrṇa haityā vaise sabāra hṛdaya

The pure, eternal, nondual, inexhaustible Lord sits in the heart of everyone.

The Supreme Lord is pure, free from contamination, and untouched by sinful reactions. He is imperishable and ever-existing. The Supreme Lord cannot be divided by secular consideration. The Supreme Lord does not expand or diminish under the control of the time factor. Therefore He resides in the hearts of all living entities, including the Hindus and Moslems, as the undivided Supersoul. The same Lord who is situated in the hearts of the Moslems is situated in the hearts of the Hindus. Being impure as a result of aversion to the Supreme Lord from time immemorial and thus under the control of temporary misconceptions based on
mundane time, place, and person, the living entities consider themselves the enjoyers and become averse to the service of the Lord due to not understanding the undivided Supersoul as the complete whole. Rather, they wrongly consider Him a fragmented living entity like themselves. If only they give up their concocted material enjoyment and mental speculation based on the desire for liberation and engage in devotional service, then they will know Him as the only worshipable Lord.

TEXT 79

sei prabhu yâre yena laoâyâyena mana
sei-mata karma kare sakala bhuvana

“That Lord induces everyone to work in a particular way, and everyone in the entire world acts accordingly.

Following the whims of their minds, the conditioned souls act according to the inspiration they receive from that undivided, inexhaustible, eternally pure Supreme Lord, who directs them to act. In the Bhagavad-gîtâ (18.61) it is stated:

iśvarah sarva-bhūtânām
hṛd-deśe 'rjuna tiṣṭhâti
bhrâmayan sarva-bhūtâni
yantrârûdhânî māyayā

“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 material energy.”

TEXT 80

se prabhura nāma guna sakala jagate
balena sakale mātra nija-sāstra-mate

“The names and qualities of that Lord are chanted by everyone according to their respective scriptural injunctions.

The names, forms, qualities, associates, and pastimes of the Supreme Lord are interpreted differently in different parts of the world by different preachers according to their respective scriptures.

TEXT 81

ye iśvara, se punah sabāra bhāva laya
himśā karilei se tāhâna himśā haya

“The Supreme Lord accepts the devotion of everyone, but if anyone is envious of His children, then He retaliates.

Lord Janârdana, who is bhāva-grāhī, or appreciative of one’s sentiments, is served by everyone according to their respective moods. If a person rejects or envies the mood of another, then such feelings are actually targeted towards the Supreme Lord. Therefore a living entity should never envy other living entities. If one tries
to uproot and convert the internal mood of another person into that of his own narrow-mindedness, then the result will be not only criticism of another's religion but enviousness of the Supreme Lord, who is the goal of all religion. Service and envy directed to the Supreme Lord are two separate matters. If one misidentifies envy as service to the Supreme Lord, then he will be opposed to the service of the Supreme Lord and ultimately become envious of the devotees. When a living entity becomes devoid of loving service to the Lord, he becomes sometimes a sense enjoyer, sometimes a fruitive worker, sometimes an impersonalist, sometimes a haṭha-yogi, and sometimes a rāja-yogi. To engage such persons in the service of Lord Mukunda for their eternal benefit is not an act or form of envy. Rather, inducing such persons to engage in activities of sense gratification instead of the service of the Lord is to give indulgence to envious activities and therefore must be given up.

TEXT 82

eteke āmāre se īṣvara yehena
lāyāiyācchena citte, kari āmi tena

“Therefore I am only acting under the inspiration of the Supreme Lord.

“For this reason I am engaged in the service of the Lord according to the inspiration that He has given me. A person makes progress in the service of the Lord by acting in whatever way the Lord inspires him.” In the Bhagavad-gītā (10.10) it is stated:

tesāṁ satata-yuktānāṁ
bhajatāṁ pritti-pūrvakam
dadāmi buddhi-yogam tāṁ
yena māṁ upayānti te

“To those who are constantly devoted to serving Me with love, I give the understanding by which they can come to Me.”

TEXT 83

hindu-kule keha yena haiyā brāhmaṇa
āpane āsiyā haya icchāya yavana

“By his own desire, a Hindu brāhmaṇa may also become a Moslem.

“Just as I have taken birth in a Moslem family yet by the will of the Lord I have engaged in devotional service to Visnu, as befitting a brāhmaṇa, a person born in a brāhmaṇa family can also give up his brahminical duties by the will of the Lord and follow social codes that are opposed to the Vedas under the influence of his mental whims.”

TEXT 84

hindu và ki kare tāre, yāra yei karma
āpane ye maila, tāre māriyā ki dharma
“What can the Hindus do? That is his karma. If one is already dead, then what is the use of killing him?

The living entities achieve appropriate punishment or reward for the activities they perform under the influence of their respective tastes, therefore there is no need for their separate punishment. It is stated: svakarma-phala-bhuk pumān—“Every human being enjoys the fruits of his karma.”

TEXT 85
mahāśaya, tumi ebe karaha vicāra
yadi dosa thāke, sāsti karaha âmāra”

“Dear sir, now you can judge. If I'm at fault, then you may punish me.”

TEXT 86
haridāsa-thākurerā susatya-vacana
śuniyā santoṣa haila sakala yavana

Hearing Haridāsa's conclusive statements, the Moslems were all satisfied.

TEXT 87
sabe eka pāpi kāji muluka-patire
balile lāgilā,—“sāsti karaha ihāre

Only the sinful Kazi instigated the king, saying, “Punish him.

TEXT 88
ei duṣṭa, āro duṣṭa karibe aneka
yavana-kulete amahimā ānibeka

“This miscreant will simply create other miscreants, and he'll bring a bad name to the Moslem community.

TEXT 89
eteke ihāra sāsti kara’ bhāla-mate
nahe vā āpāna-sāstra baluka mukhete”

“Therefore punish him in an exemplary way, or at least make him recite the confession from the Koran.”

The atheist Kazi instigated the king by complaining against Haridāsa Ṭhākura as follows: “The example of following Hindu principles that Haridāsa is setting will certainly bring infamy to the Moslem community, and in the future many Moslems will bring further defamation and disrepute to the Moslem religion by following him. Therefore you should severely punish him as a warning to others so that this
may not happen. Otherwise Haridāsa should personally repent and beg forgiveness for his actions, then only can he be excused from punishment.”

TEXT 90-91

punah bale mulukera pati,—“āre bhā! āpanāra sāstra bala, tabe cintā nāi

anyathā karibe śāsti saba kājī-gane
balibā o pāche, āra laghu haibā kene”

The king again requested Haridāsa, “O brother, just recite the confession from the Koran and you'll have nothing to worry. Otherwise the sinful Kazis will punish you, and you'll be forced to recite the Koran anyway. In this way you'll be humiliated.”

The king said to Haridāsa, “If you give up the behavior of persons who are opposed to our religious principles and follow the Moslem literatures and behavior, then there is no need for you to fear or worry. Otherwise the Kazi and his men will severely punish you. Even now I am giving you a warning. Why should you diminish your prestige by unnecessarily being punished later on?”

TEXT 92

haridāsa balena,—“ye karāṇa īśvare
tāhā bai āra keha karite nā pāre

Haridāsa said, “One cannot do anything other than what the Supreme Lord desires.

Hearing the king's words, Haridāsa fearlessly replied, “Whatever the Supreme Lord wills, that alone will happen. Apart from that no one can do anything.”

TEXT 93

aparādha-anurūpa yā'ra yei phala
īśvare se kare,—ihā jāniha kevala

“Know for certain that the Lord awards the results of one's offenses.

The Supreme Lord alone is the bestower of the living entities' fruits of action. The sense of being the doer that living entities who are bewildered by false ego attribute to themselves in the course of their activities is only due to false pride. Only the supreme will of the Lord yields fruits. Although the living entities are instruments, the supreme will of the Lord is most powerful.

TEXT 94

khanda khanda hai deha yāya yadi prāna
tabu āmi vadane nā chāḍi hari-nāma

“Even if my body is cut into pieces and I give up my life, I will never give up
chanting the Lord's holy name.”

“This material body, which is received from the mother and father, is not permanent. The life that is averse to the service of Kṛṣṇa and which is presently absorbed in material happiness is also perishable or changeable. But the holy names of the Supreme Lord and the Supreme Lord Himself are not two separate objects. Spiritual names are not like the names of material objects that are invented by human beings within the time factor. The spiritual name and the possessor of the name are one. Therefore I can never give up chanting the holy names and repose my faith in my gross and subtle bodies. The constitutional position of a living entity is that he is the eternal servant of Kṛṣṇa. In other words, every living entity is a Vaiṣṇava. The Vaiṣṇavas have no other activities than chanting the holy names of Śrī Hari. The only duty of both the practitioner and the perfected being is to chant the holy names of the Lord. I cannot give this up to follow man-made social behavior. Even if the result is that society and its administrators torture me as much as they want, I am prepared to tolerate it all with a smiling face. I will never give up the eternal service of Hari to run after temporary material happiness. I have no other activity than congregationally chanting the spiritual names of Kṛṣṇa that I have received through disciplic succession. Both the body and the mind are distinct from ‘I’, the owner of the body, because ‘I’ am eternal, while the body and mind are temporary.”

TEXT 95

śuniṇā tāhāna vākyā mulukera pati
jijñāsila,—“ebe ki karibā ihā-prati?”

After hearing Haridāsa's statement, the king asked the Kazi, “Now what will you do with him?”

TEXT 96

kāji bale,—“bāśa bājāre bedi’ māri’
prāna laha, āra kichu vicāra nā kari’

The Kazi replied, “He should be beaten in the twenty-two marketplaces. Take his life in this way. That is my opinion.

In the end, the atheist Kazi proposed to the king as follows: “Let Haridāsa be beaten in each of the twenty-two marketplaces within Ambhayā-muluka, then he will die. This is the proper punishment for the sin he has incurred by accepting the behavior of the Hindus and chanting the names of the Hindus' God.”

TEXT 97

bāīsa-bājāre māriḥe yadi jiye
tabe jāni,—jnāni-saba sāccā kathā kahe”

“If he survives being beaten in twenty-two marketplaces, then we'll understand that he's actually knowledgeable and his words are true.”
“If in spite of being beaten in twenty-two marketplaces, Haridāsa remains alive, then we will know that he is truthful and nonduplicious. And if he dies, then his punishment was proper.”

TEXT 98
pāika-sakale dāki’ tarja kari’ kahe
e-mata mārībi,—yena prāna nāhi rahe

The Kazi then called the guards and sternly ordered them, “Beat him in such a way that he will die.

The word pāika (derived from the word padātika) means “guards” or “servants.” The servant guards were ordered to severely beat Haridāsa more than needed to make his life air leave the body.

TEXT 99
yavana haiyā yei hinduyāni kare
prāṇānta haile seše e pāpa haite tare”

“If a Moslem who follows the Hindu religion is killed, then he’ll be delivered from that sin.”

“The death sentence is proper punishment for Moslems who give up their religion and follow the religion and behavior of the infidel Hindus. There is no sin more grave than for a non-Hindu to accept the Hindu religion; death is the only atonement for such a sin.”

TEXT 100
pāpira vacane sei pāpi ājnā dīla
duṣṭa-gaṇe āsi’ haridāsere dharila

Instigated by the words of the sinful Kazi, the sinful king gave his order and the miscreant guards arrested Haridāsa.

The sins of those who envy the Vaiṣṇavas are understood to have fully matured. Since the atheist Kazi caused mischief to Haridāsa Thākura, both he and the king were extremely sinful. The guards who arrested Haridāsa Thākura on the order of their sinful masters were also affected by sinful reactions.

TEXT 101
bājāre-bājāre saba bedi’ dusta-gane
māre se nirjiva kari’ mahā-krodha-mane

The miscreant guards thereafter took Haridāsa from market to market and mercilessly beat him.

TEXT 102
‘kṛṣṇa kṛṣṇa’ smarana kareṇa haridāsa
nāmānande deha-duḥkha nā haya prakāśa

Haridāsa simply remembered the name of Kṛṣṇa, and on account of that ecstatic remembrance he felt no pain.

TEXT 103
dekhi haridāsa-dehe atyanta prahāra
sujana-sakala duḥkha bhāvena apāra

The pious people were greatly distressed to see the excessive beating of Haridāsa.

Hearing and seeing the severe beating and unjustified oppression of Thākura Haridāsa, the saintly persons became extremely distressed. Some of them openly declared, “By oppressing the Vaiṣṇavas in this way, great inauspiciousness will soon fall on this kingdom. Simply as a result of torturing the Vaiṣṇavas, the world faces various miseries like famine, drought, plague, and war.

TEXT 104
keha bale,—“ucchana haibe sarva-rājya
se-nimitte sujanere kare hena kārya”

Someone said, “The entire kingdom will be destroyed because they're torturing such a saintly person.”

TEXT 105
rājā-ujirere keha sāpe krodha-mane
mārāmāri karite o uthe kona jane

Someone angrily cursed the king and the Kazi, and someone else was prepared to fight them.

As a result of the Moslems' misbehavior towards Haridāsa Thākura, the sadhus became most angry and displeased at heart. Some of them mentally cursed the king and his minister, and some sowed the seed of discontent in order to bring about a revolution in the state.

TEXT 106
keha giyā yavana-ganera pā'ye dhare
“kichu diba, alpa kari' māraha uhāre”

Another person fell at the feet of the Moslems and said, “I'll give you some money if you don't beat him so hard.”

Some of them fell at the feet of the Moslems who were mercilessly beating Haridāsa and begged their mercy to spare his life, and some of them tried to stop
the beating with bribes.

TEXT 107

tathāpiha dayā nāhi janme pāpi-gane
bājāre-bājāre māre mahā-krodha-mane

Nevertheless the sinful guards showed no mercy, and they continued angrily beating Haridāsa from market to market.

TEXT 108

krṣnera prasāde haridāsera śarīre
alpa duḥkho nāhi janme eteka prahāre

By the mercy of Kṛṣṇa, Haridāsa felt no pain whatsoever in spite of such heavy beating.

TEXT 109

asura-prahāre yena prahlāda-vigrahe
kona duḥkha nā jānila,—sarva-sāstre kahe

The scriptures explain that Prahlāda felt no pain when he was mercilessly beaten by the demons.

Just as Hiranyakāśipu tortured his mahā-bhāgavata son, Prahlāda, in various ways (see Śrīmad Bhāgavatam 7.5.33-53 and 7.8.1-13), the sinful Moslems also began to torture Haridāsa Thākura in various ways. But like Bhakta-rāja Prahlāda, he did not feel a tinge of misery. The quality of tolerance like this is natural for the mahā-bhāgavatas. They are so busy in constantly serving the Supreme Lord that incidents of the external world like torture cannot give them any anxiety. That is why Śrī Gaurasundara has stated in His Śrī Śikṣāstaka that only one who is more tolerant than a tree is able to glorify the topics of Kṛṣṇa, not others. If a practitioner is intolerant, then he will not be able to glorify Hari because we have seen in innumerable cases in this world that persons who are averse to the Supreme Lord have unfairly and unnecessarily attacked the all-auspicious honest preacher engaged in chanting the names of Hari and have tried to close his mouth, which is engaged in glorifying Hari. The sinful society that is intoxicated by pride related with family, caste, wealth, and material education always tries to completely stop glorification of Hari, which is the only Absolute Truth. Even on the dishonest pretext of duplicitously joining the sankirtana party in name, they silently oppose chanting the holy names, which are satya-vastu, the Absolute Truth.

TEXT 110

ei-mata yavanera aśeṣa prahāre
duḥkha nā janmaye haridāsa-ṭhākurere
In the same way, Haridāsa felt no pain as he was mercilessly beaten by the Moslems.

TEXT 111

haridāsa-smarane o e duḥkha sarvathā
chide sei-ksane, haridāsara ki kathā

What to speak of Haridāsa himself, even one who remembers his activities is immediately relieved of all material miseries.

What to speak of Haridāsa feeling distress due to the severe torture, all the distress of even a person who remembers this incomparable tolerance of Haridāsa will also be completely destroyed.

TEXT 112

sabe ye-sakala pāpi-gana tān're ṁare
tā'ra lāgi’ duḥkha-mātra bhāvena antare

Rather Haridāsa felt sorry for the sinful guards who were engaged in beating him and he prayed.

For the benefit and deliverance of those sinful offenders who defy the bhāgavata Vaiṣṇavas, the saintly persons consider them candidates for their mercy and feel concerned within their hearts. Such characteristics are also seen in the lives of Jesus Christ and Prophet Mohammed.

TEXT 113

“e-saba jīvere, kṛṣna! karaha prasāda
mora drohe nahu e-sabāra aparādha”

“O Kṛṣṇa! Be merciful on these living entities! Forgive their offense of torturing me.”

If one defies the devotees of the Lord, the Supreme Lord becomes greatly displeased. Realizing that the Supreme Lord would be greatly displeased by the torture inflicted on him by the sinful Moslems, Thākura Haridāsa prayed at the lotus feet of the Lord for their benefit. The devotees of the Lord never pray, “Let the minds of the living entities always remain distracted from the service of the lotus feet of Kṛṣṇa,” as this brings about their ruination. The Vaiṣṇava Thākuras, who are compassionate to all living entities, never become the cause of other's inauspiciousness.

TEXT 114

ei-mata pāpi-gana nagare-nagare
prahāra karaye haridāsa-ṭhākurere

In this way the sinful guards beat Haridāsa Ṭhākura in the various
marketplaces.

TEXT 115

dṛḍha kari' māre tâ'râ prâna laibâre
manah-smrī nāhi haridâsera prahâre

They beat him severely in order to kill him, but Haridâsa was not even disturbed by their beating.

Being bewildered by waves of thoughts about the external world, the ordinary conditioned souls accept their own flickering mind as the director of all their activities. But since the devotees of the Lord are constantly engaged in the service of Hari, they do not engage their mind in enjoying external material objects. Rather, they do not retain any memory of any material incident or object. In other words, they have completely forgotten all false bodily identification. It is stated: krśna-nâme prîta, jadâ udâsîna, nirdośa ânanda-maya—“They are attached to the holy names of Krśna, indifferent to material objects, faultless, and always joyful.”

TEXT 116

visîta haiyâ bhâve sakala yavane
“manusyera prâna ki rahaye e mîrane?

The Moslems were astonished to see this, and thought, “Can a human being survive after such a beating?

TEXT 117

dui tina bâjâre märîle loka mare
bâśa-bâjâre märîlāna ye ihäre

“If we beat someone in two or three marketplaces, they die. But we've beaten him in twenty-two marketplaces.”

TEXT 118

mare o nā, āro dekhi,—hâse kśane kśane”
“e puruṣa pîra vâ?”—sabei bhâve mane

They all thought, “He has not died, and moreover we see that he is smiling! Is he a powerful saint?”

The word pîra (a Farsi word) refers to a Mohammedan saintly person who knows God or a widely respected great personality with extraordinary powers.

TEXT 119

yavana-sakala bale,—”ohe haridâša!
tomâ' haite âmâ'-sâbâra haibeka nāša
The Moslems then said, “O Haridāsa, we'll be killed because of you!
The Moslem servants who had severely beaten Haridāsa said to him, “If we cannot
somehow or other beat you to death, our masters will be very angry with us. Then
they will kill us out of anger.”

TEXT 120
eta prahāre o prāna nā yāya tomārā
kājī prāna laibekā āmā' sabākārā”

“Although we've beaten you so much, you're still alive. Therefore the Kazi will
kill us.”

TEXT 121-122
hāsiyā balena haridāsa mahāsaya
“āmi jile tomā' sabāra manda yadi haya

tabe āmi mari,—ei dekha vidyamāna”
ete bale' āviṣṭa hailā kari' dhyāna

Haridāsa smiled and said, “If my remaining alive creates a problem for you,
then I will give up my body right now.” After saying this, Haridāsa entered into
deep meditation on Kṛṣṇa.

Haridāsa replied, “Though I have been severely beaten by you, if my remaining
alive causes any harm for you, I can immediately give up my body to check this
inauspiciousness.” After speaking in this way, Haridāsa entered into samādhi by
meditating on the Supreme Lord within his heart, saturated with pure goodness,
and thus enacted the pastime of dying. Due to being in deep samādhi on the
Supreme Lord, his inhaling and exhaling could not be openly perceived.

TEXT 123
sarva-sakti-samanvita prabhu-haridāsa
hailena aceṣṭa, kothā o nāhi śvāsa

Haridāsa, who was endowed with all mystic powers, then became motionless
and his breathing stopped.

TEXT 124
dekhiyā yavana-gana vismita haila
muluka-patira dvāre laiyā phelāila

Seeing this, the Moslems were struck with wonder, and they took the lifeless
body of Haridāsa before the king.

TEXT 125
“māti deha' niṅā” bale mulukera pati
kāji kahe,—“tābe ta pāibe bhāla-gati

The king ordered them, “Bury him,” but the Kazi countered, “Then he will
achieve an higher destination.

The phrase māti deha' means “to lay underground or set in samādhi” or “to bury.”
The atheist Kazi said, “Haridāsa has taken birth in a high-class Moslem family, so
we should not bury him, because then he would attain a higher destination. It is
the religious belief of the Moslems that if one buries a dead body, then the owner
of the body attains a superior destination. Therefore, if the deadlike body of
Haridāsa Thākura is thrown into the Ganges rather than buried, it will be a proper
punishment for his sinful activities of accepting Hindu religion and chanting the
names of the Hindu's God, and he will suffer miseries forever.”

TEXT 126

bada hai' yena karileka nīca-karma
ataeva ihāre yuyāya hena dharma

“He was already born in a good Moslem family, but he engaged in degraded
Hindu practices. Therefore he does not deserve a higher destination.

TEXT 127

māti dīle paraloke haibeka bhāla
gānge phelā,—yena duṅkha pāya cirakhāla

“If we bury him, he will certainly attain a better destination in his next life.
Better throw him in the Ganges, so that he'll suffer forever.”

TEXT 128

kājīra vacane saba dhariyā yavane
gānge phelāite sabe tole giyā tā'ne

Following the Kazi's instructions, the guards took Haridāsa's body to throw in
the Ganges.

TEXT 129

gānge nite tole yadi yavana-sakala
vasilena haridāsa haiyā niścala

As the Moslems were about to throw his body in the Ganges, Haridāsa sat
there immovable.

TEXT 130
As Haridāsa sat there in ecstatic meditation, Lord Viśvambhara entered his body.

**TEXT 131**

viśvambhara-adhisthāna haila śarīre
ekāra sakti āche haridāsa naḍībāre?

Who had the power to move Haridāsa’s body, when it had become the abode of Lord Viśvambhara?

**TEXT 132**

mahā-balavanta saba catur-diike thele
mahā-stambha-prāya prabhu āchena niścale

As the strongest Moslems tried to push Haridāsa, they found he was as immovable as a stone pillar.

**TEXT 133**

kṛṣnānanda-sudhā-sindhu-madhye haridāsa
magna hai’ āchena, bāhya nāhi parakāsa

Haridāsa remained absorbed in the nectarean ocean of love for Kṛṣṇa and had no external feelings.

The phrase kṛṣnānanda-sudhā-sindhu refers to the samādhi of ecstatic love for Kṛṣṇa.

The word bāhya means “external consciousness.”

**TEXT 134**

kibā antarikṣe, kibā prthvite, gangāya
nā jānena haridāsa āchena kothāya

He did not even know whether he was in the sky, on the land, or in the waters of the Ganges.

**TEXT 135**

prahlādera yehena smarana kṛṣṇa-bhakti
sei-māta haridāsa thākurera sakti

Haridāsa had the same ability as Prahlāda Mahārāja to remain fixed in remembrance of the Supreme Lord Kṛṣṇa.
Regarding the devotional service of Prahlāda Mahārāja, Nārada Muni narrates his characteristics to Yudhiṣṭhira Mahārāja in the following verses of Śrīmad Bhāgavatam (7.4.36, 38, and 41): “Who could list the innumerable transcendental qualities of Prahlāda Mahārāja? He had unflinching faith in Vāsudeva, Lord Kṛṣṇa [the son of Vasudeva], and unalloyed devotion to Him. His attachment to Lord Kṛṣṇa was natural because of his previous devotional service. Although his good qualities cannot be enumerated, they prove that he was a great soul [mahātma]. Prahlāda Mahārāja was always absorbed in thought of Kṛṣṇa. Thus, being always embraced by the Lord, he did not know how his bodily necessities, such as sitting, walking, eating, lying down, drinking and talking, were being automatically performed. Sometimes, feeling the touch of the Lord’s lotus hands, he became spiritually jubilant and remained silent, his hairs standing on end and tears gliding down from his half-closed eyes because of his love for the Lord.” The Śrīmad Bhāgavatam (7.9.6-7) further states: “By the touch of Lord Nṛsimhadeva’s hand on Prahlāda Mahārāja’s head, Prahlāda was completely freed of all material contaminations and desires, as if he had been thoroughly cleansed. Therefore he at once became transcendently situated, and all the symptoms of ecstasy became manifest in his body. His heart filled with love, and his eyes with tears, and thus he was able to completely capture the lotus feet of the Lord within the core of his heart. Prahlāda Mahārāja fixed his mind and sight upon Lord Nṛsimhadeva with full attention in complete trance.”

TEXT 136

haridāse ei saba kichu citra nahe
niravadhi gauracandra yānhāna ḫṛdaye

This is not at all astonishing for Haridāsa, for Lord Gauracandra constantly resides in his heart.

TEXT 137-138

rāksasera bandhane yehena hanūmān
āpane laitā kari’ brahmāra samāna

ei-mata haridāsa yavana-prahāra
jagatera śikṣā lági’ karilā svikāra

While fighting with the demons, Hanumān respectfully welcomed the brahmāstra weapon released by Indrajit. Similarly, Haridāsa Ṭhākura accepted the beating of the Moslems in order to teach the world.

Just as Hanumān protected the prestige of the brahmāstra weapon released by Indrajit, the son of Rāvana, the king of the demons, by falling under its influence during the conquest of Lāṅkā (see Rāmāyana, Sundara-kānda, Chapter 48, verses 36-45), Haridāsa also accepted the cruel severe beating of the Moslems in order to set example and teach the highest ideal of tolerance to the world.

TEXT 139
“aśesa durgati haya, yadi yāya prāna
tathāpi vadane nā chādība hari-nāma

“Even if I experience unlimited misery and die, I will never give up chanting the Lord's holy name.”

This is the teaching referred to in the previous verse. Let the sense enjoyers, fruitive workers, and Māyāvādis, who are all opposed to devotional service, behave inimically towards the devotees, yet the devotees never give up chanting the holy names of the Lord.

TEXT 140

anyathā govinda-hena raksaka thākite
kā'ra sakti āche haridāśere langhite?

Otherwise, since Haridāsa was personally protected by Govinda, how could anyone harm him?

The word anyathā, or “otherwise,” refers to a situation other than if Thākura Haridāsa had not exhibited the highest ideal of incomparable tolerance or had not endeavored to teach the people of the world by saying, “Even if I experience unlimited misery and die, I will never give up chanting the Lord's holy name.” Lord Govinda alone is the maintainer of the entire universe. No one can oppose, harm, torture, oppress, or display their might on His unalloyed topmost devotee Haridāsa. No atheist has the authority to transgress Haridāsa.

TEXT 141

haridāśa-smarane o e duḥkha sarvathā
khande sei-kśane, haridāśera ki kathā

What to speak of Haridāsa himself, even one who remembers his activities is immediately relieved of all material miseries.

TEXT 142

satya satya haridāśa—jagat-īśvara
caitanya-candrera mahā-mukhya anucara

Haridāsa, who had the power to control the universe, was certainly one of the topmost devotees of Śrī Caitanya.

Another reading for jagat-īśvara, or “the Lord of the universe,” is pūrva-vipra-vara, or “the already qualified best brāhmaṇa.” Actually Thākura Haridāsa was already the crest-jewel amongst the best of the brāhmaṇas. Although the materialists see that he was born in a Moslem family, he was the greatest Vaiṣṇava, servant of the Lord, most sober, and endowed with all brahminical qualifications from time immemorial. Only those who constantly serve the Supreme Lord are decorated with the eternal brahminical qualifications from time immemorial. Some people compose imitation literatures in which they claim that Haridāsa Thākura was born
in a seminal brähmana family, and thereby they attribute on him insignificant mundane social considerations born from their own ignorance. Such imaginary truth is always contrary to historical facts.
The phrase jagat-iśvara may also be an adjective for Caitanyacandra, or it may have been used to indicate the former position of Haridāsa as Lord Brahmā. Any mahā-bhāgavata who controls the six urges mentioned by Śrī Rūpa Gosvāmī is qualified to be called Gosvāmī, Jagat-iśvara, or Vaiṣṇava.

**TEXT 143**

hena-mate haridāsa bhāsena gangāya
kṣaneke haila bāhya iśvara-icchāya

After Haridāsa floated in the Ganges for some time, he regained his external consciousness by the will of the Lord.

**TEXT 144**

caitanya pāiyā haridāsa-mahāsaya
tire āsi' uthilena parānanda-maya

He then came to the shore and got out of the water in great ecstasy.

**TEXT 145**

sei-mate āilena phuliyā-nagare
kṛṣṇa-nāma balite balite uccaih-svare

In this way he started for Phuliyā while loudly chanting the names of Kṛṣṇa.

**TEXT 146**

dekhiyā adbhuta-śakti sakala yavana
sabāra khandila hiṁsā, bhāla haila mana

Seeing the extraordinary potency of Haridāsa, the Moslems' minds changed and they forgot their envy.

**TEXT 147**

pira' jñāna kari' sabe haila namaskāra
sakala yavana-gana pāila nistāra

The Moslems considered Haridāsa a powerful saint, so they offered him obeisances. Thus they were all delivered from material bondage.

Those Moslems who considered mahā-bhāgavata Ṭhākura Haridāsa as worshipable and offered him their humble obeisances were freed from material bondage.

**TEXT 148**
kata-ksane bāhya pāilenā haridāsa
mulukā-patire cāhi' haila kṛpā-hāsa

Some time after regaining his consciousness, Haridāsa met the King of Bengal and laughed mercifully.

TEXT 149
sambhrame muluka-pati yuddhi' dui kara
balite lāgilā kichu vinaya-uttara

With great awe and reverence, the king folded his hands and humbly said to Haridāsa.

TEXT 150
“satya satya jānilāna,—tumi mahā-pīra
'eka'-jñāna tomāra se haiyāche sthira

“Now I know for certain that you are a powerful saint, for you are firmly convinced that the Supreme Lord is one.

The phrase eka-jñāna means “to perceive the presence of the Supreme Lord in every living entity” or “to see the Lord's variegatedness;” in other words, “to realize the nondual Absolute Truth.”

TEXT 151
yogi jñānī yata saba mukhe-mātra bale
tumi se pāilā siddhi mahā-kutūhale

“All the so-called yogis and jñānis simply speak big words, but you have actually attained perfection.

“Ordinary pseudo yogis and pseudo jñānis speak of advaya-jñāna, or transcendental knowledge beyond duality, simply to make a show of being liberal, but you, Haridāsa, are actually a real, perfected mahā-puruṣa, or great personality.”

TEXT 152
tomāre dekhite mui āilun ethāre
saba doṣa, mahāsaya! kṣamibā āmāre

“O sir, I have personally come to meet you, therefore please forgive all my offenses.

TEXT 153
sakala tomāra sama,—śatru-mitra nāi
tomā' cine,—hena jana tribhuvane nāi
“You are equal to everyone—both friend and enemy—but there is no one in the three worlds who can understand you.

On the strength of their mundane knowledge, the materialists cannot understand the position of a mahā-bhāgavata, paramahamsa Vaiṣṇava. Actually no one is the friend or enemy of a Vaiṣṇava. Because he considers everyone in the world as a Vaiṣṇava, he is the friend of everyone, and being devoid of conception of mundane enjoyment, he sees everyone, friends and enemies, equally.

TEXT 154

cala tumi, śubha kara' āpana-icchāya
gangā-tire thāka giyā nirjana-gopāya

“You are free to go wherever you wish. You may go stay in a cave on the bank of the Ganges or wherever you desire.

The word gopāya (derived from the Sanskrit word guhā and Hindi word guphā) means “a vacant cave.”
The king said, “O Haridāsa, now you are freed from arrest, therefore by your own sweet will you may go to a secluded cave on the bank of the Ganges near Phuliyā and begin to worship your beloved Lord without disturbance. Though we are most abominable and sinful, please forgive all our unforgivable offenses and glance mercifully on us.”

TEXT 155

āpana-icchāya tumi thāka yathā-tathā
ye tomāra icchā, tāi karaha sarvathā”

“Now you may stay wherever you like and do whatever you please.”

TEXT 156

haridāsa-thākurera carana dekhile
uttamera ki dāya, yavana dekhī' bhule'

What to speak of the upper classes, on seeing the lotus feet of Haridāsa Thākura, even the Moslems forgot themselves.

The Moslems are generally devoid of devotional service to the Supreme Lord. If sense enjoyers, fruitive workers, and mental speculators, who are all relatively superior to the Moslems, realize the magnanimous, glorious lotus feet of mahā-bhāgavata Thākura Haridāsa, then they will permanently retire from engagement in their respective sense gratification. On seeing Haridāsa, even Moslems who were sinful and extremely averse to the Lord forgot their endeavors to oppose devotional service, which were induced by the urges of their senses.

TEXT 157

eta krodhe ärileka māribāra tare


`pira'-jñāna kari' āro pā'ye pāche dhare

They had angrily taken him to be killed, but they ultimately accepted him as a powerful saint.

Oh, how wonderful are the uncommon glories of the mahā-bhāgavata, paramahamsa, Vaishnava Thākurās! By seeing the extraordinary shining example of Thākura Haridāsa's forgiveness and tolerance, that same king who was previously envious of the Thākura, who had angrily arrested him in order to severely punish him, who hated Lord Viśnū and the Vaisnavas, and who was most sinful now accepts Thākura Haridāsa as a worshipable, uncommon, great personality sent by God. Not only that, being purified by the fire of repentance, that most sinful, atheistic, offensive king begged forgiveness for all his offenses and was obliged to offer obeisances at the Thākūra's lotus feet.

TEXT 158

yavanere kṛpā-dṛṣṭi kariyā prakāśa
phuliyaẏā āīlā thākura-haridāsa

After glancing mercifully on the Moslems, Thākura Haridāsa entered Phuliẏā.

TEXT 159-161

ucca kari' hari-nāma laite laite
āilena haridāsa brāhmaṇa-sabhāte

haridāse dekhi' phuliyaẏa vipra-gana
sabei hailā ati parānanda-mana

hari-dhvani vipra-gana lāgilā karite
haridāsa lāgilena ānande nācīte

As He loudly chanted the names of Hari, he arrived before an assembly of brāhmaṇas. Seeing Haridāsa, the brāhmaṇas were filled with happiness. The brāhmaṇas then began to chant the names of Hari, and Haridāsa began to dance in ecstatic.

Being relieved from the torture and repression of the king and the Kazi and in order to benefit the brāhma community of Phuliẏā, Thākura Haridāsa arrived there while loudly chanting the names of Hari. Due to narrow-minded sectarianism and social aversion towards devotional service, some so-called brāhmaṇas did not previously consider it proper to accept Haridāsa as the spiritual master for awarding the holy names. But now after hearing about his extraordinary unlimited prowess, all the prestigious brāhmaṇas accepted him as the giver of the holy names, which are nondifferent from the Lord Himself. All of them happily began to respect Haridāsa.

TEXT 162

adbhuta ananta haridāsera vikāra
äśru, kampa, hāsyā, mūrcchā, pulaka, hūṅkāra

Haridāsa displayed endless ecstatic transformations like crying, shivering, laughing, falling unconscious, hairs standing on end, and roaring.

TEXT 163

ācāḍā khāyena haridāsa prema-rase
dekhiyā brāhmaṇa-gāṇa mahānande bhāse

Then, in ecstatic love, Haridāsa crashed to the ground. Seeing this, the brāhmaṇas began to float in ecstasy.

TEXT 164

sthira hai’ ksaneke vasīḷa haridāsa
vipra-gāṇa vasilena bedi' cāripāsa

After a while, when Haridāsa became pacified, the brāhmaṇas sat around him.

TEXT 165

haridāsa balena,—“sunaha vipra-gana!
duṅkha nā bhāviha kichu âmāra kāraṇa

Haridāsa then said, “O brāhmaṇas, please listen. Don't feel sorry for me.

TEXT 166

prabhu-nīndā āmi ye śunilun apāra
tā'ra sāstī karilena īśvara âmāra

“I've heard so much blasphemy of the Lord. That is why He has punished me. While considering himself an ordinary conditioned soul, forced to enjoy the fruits of karma, Haridāsa humbly said, “I had to hear topics that were averse to the Lord as punishment for my previous misdeeds and aversion to the Lord. Due to my tolerance I did not adequately protest the harsh statements of persons who were averse to the Lord. That is why the Lord has awarded this punishment to me.” The Lord awards severe punishment to those who even after hearing blasphemy against the Lord and His devotees do not protest in order to make a show of tolerance. Even after hearing blasphemous words against Hari, Guru, and Vaiṣṇava, the prākṛta-sahajiyās' attempt to justify their abominable, mean, duplicitous nature as 'Vaiṣṇava etiquette,' guarantees their frightful degradation. Thākura Haridāsa was truly the highest ideal of tolerance, and because the deceitful prākṛta-sahajiyā sampradāya tries to artificially imitate the quality of his tolerance, they ultimately achieve various miseries in life. Since the maha-bhagavata paramahamsa Vaiṣṇava is personally free from the blasphemy of others, he does not possess the external mundane urges to blaspheme or praise, talk unnecessarily or gossip. But since the
prākṛta-sahajiyās are not situated on such an exalted platform, their endeavors to imitate result in abominable duplicity. Therefore they inevitably suffer miseries. In order to preach this topic to the deceitful prākṛta-sahajiyā sampradāyas, Haridāsa Thākura, like an ordinary human being, invoked the philosophy of enjoying fruitful results. The prākṛta-sahajiyās are forced to enjoy the fruits of their activities, but Haridāsa Thākura, the crest-jewel among liberated souls and a chanter of the holy names of Hari, is certainly not forced to enjoy the fruits of his activities. Śrīla Rūpa Gosvāmipāda has described this topic in his Śrī Nāmāṣṭaka (4) as follows:

\[ \text{yad-brahma-sākṣat-kṛti-niṣṭhayāpi} \\
\text{vināśam āyāti vinā na bhogaiḥ} \\
\]

\[ \text{apaiti nāma sphuranena tat te} \\
\text{prārabdha-karmeti virauti vedaḥ} \]

“The seeds of sinful activities that cause rebirth for their fruition are not totally destroyed despite realization of oneness with Brahman through constant meditation. But, O Lord, as soon as Your holy names manifest on the tongue (even in the form of nāmabhāsa) all seeds of sinful activities are totally uprooted. This is elaborately glorified in the Vedas.”

TEXT 167

\[ \text{bhāla haila, ithe bada pāilun santosa} \\
\text{alpa sāsti kari' kṣamilena bada-doṣa} \]

“I'm satisfied, for whatever happened to me was for my benefit. The Lord has relieved me of my great offense by awarding me a token punishment.

Those who even after hearing the blasphemy of Viṣṇu and the Vaiṣṇavas display their ‘cleverness’ by posing as advanced and liberal (?) on the pretext of artificial gentleness or tolerance without understanding the real purport of taror api sahiṣṇu—‘more tolerant than a tree’ are understood to be enjoying the results of their grave offenses. One should not consider such grave offenses as trivial and advertise sense gratification aimed at accumulating mundane fame as worship of Hari. For this reason, in order to instruct the people of the world, jagad-guru Thākura Haridāsa pointed out the great faults of the foolish prākṛta-sahajiyās, who display artificial humility, by humbly saying; “I have heard blasphemy of Hari, Guru, and Vaiṣṇava without hesitation; therefore I am a great offender. Since I did not protest, it would have been proper if Hari, Guru, and Vaiṣṇava had awarded me more severe punishment; but the Lord is most merciful. He awarded me only the token punishment of being inhumanly tortured by the servants of the king and thus freed me from the offenses born from blasphemy of Viṣṇu and the Vaiṣṇavas. In this way He has proved Himself as causelessly merciful, by which my happiness and satisfaction is increased. In the Śrīmad Bhāgavatam (10.14.8) Lord Brahmā prays to the Lord as follows:

\[ \text{tat te 'nukampāṁ su-samikṣamāno} \\
\text{bhūṇjāṇa evātma-kṛtam vipākam} \\
\]

\[ \text{hrd-vāg-vapurbhir vidadhan nāmas te} \]
“My dear Lord, one who earnestly waits for You to bestow Your causeless mercy upon him, all the while patiently suffering the reactions of his past misdeeds and offering You respectful obeisances with his heart, words and body, is surely eligible for liberation, for it has become his rightful claim. In order to distort and change the meaning and purport of this Bhāgavatam verse, I failed to protest; that was my greatest mistake.”

TEXT 168

{kumbhīpākā haya visnu-nindana-śravane
tāhā āmi vistara śunilūṅ pāpa-kānē}

“One who hears blasphemy of Lord Viśnu is sent to the hell known as Kumbhīpākā, and with my sinful ears I heard so much blasphemy of the Lord.

It is stated in the scriptures that an atheist who hears blasphemy of the Supreme Lord but does not protest attains the most painful hell known as Kumbhīpākā after death.

In the Śrīmad Bhāgavatam (4.4.17) Satī spoke to Prajāpati Dakṣa as follows: “If one hears an irresponsible person blaspheme the master and controller of religion, one should block his ears and go away if unable to punish him. But if one is able to kill, then one should by force cut out the blasphemer's tongue and kill the offender, and after that one should give up his own life.” This is the devotees' only remedy.

In the Bhakti-sandarbha (265) it is stated: “If one hears blasphemy of Viṣṇu and the Vaiṣṇavas, he incurs great sin:

{nindāṁ bhagavataḥ śrνvams
tat-parasya janasya vā
tato nāpaiti yah so 'pi
yāty adhah sukṛtāc cyutah}

“Anyone who fails to immediately leave a place where criticism of the Supreme Lord or His faithful devotee is heard will certainly fall down, bereft of his pious credit.' Only an incapable person should leave that place, otherwise a capable person must cut out the tongue of one who blasphemes Viṣṇu and the Vaiṣṇavas. If one is incapable of doing either, then he should give up his body.”

TEXT 169

{yogya sastī karilena īśvara tāhāra
hena pāpa āra yena nahe punar-bāra}”

“Therefore the Lord has given me an appropriate punishment so that I may not commit such sins in the future.”

With the imitative prākṛta-sahajiyā sampradāyas in mind, Haridāsa spoke the following words of instruction: “As a Vaiṣṇava, I will never again hear blasphemy against Viṣṇu and the Vaiṣṇavas under the shelter of trṇād api suṇicatā or on the pretext of taror api sahisnutā. I have had a sufficient lesson this time. The Lord is
most merciful; He taught me by awarding a token punishment for a grave offense.”
Due to misfortune, the prākrta-sahajiyā sampradāyas, who are offenders of the holy names, cannot understand the actual purport and substance of these statements of Thākura Haridāsa.

TEXT 170

heten-mate haridāsa vipra-gana-saṅge
nirbhaye kareṇa sankirtana mahārange

Thereafter Haridāsa and the brāhmaṇas fearlessly enjoyed congregationally chanting the holy names of the Lord.

TEXT 171

tāhāne o duhkha dila ye-saba yavane
savamāṅ ucchanna tārā haila kata-dine

The Yavanas who had beaten Haridāsa, as well as their families, were all destroyed within a few days.

The sinful atheist Yavanas soon achieved the miserable results obtained by persons who torture and envy Vaiśṇavas. In the Skanda Purāṇa it is stated:

hanti nindati vai ṅveṣti
vaiśṇavān nabhinandati
krudhyate yāti no harṣam
darsane patanāni ṣat

“Whoever kills or blasphemes a Vaiśṇava, whoever is envious of or angry with a Vaiśṇava, and whoever does not offer obeisances or feel joy upon seeing a Vaiśṇava certainly falls into a hellish condition.” According to this infallible scriptural decree, the Yavanas along with their families were soon destroyed by severe diseases like cholera or smallpox.

TEXT 172

tabe haridāsa gangā-tire gophā kari'
thākena virale ahar-nilā krṣṇa smari'

Then Haridāsa went and found a cave on the bank of the Ganges. He remembered Krṣṇa day and night as he resided alone in the cave.

While remaining in a solitary cave on the bank of the Ganges at Phuliyā, Śrīla Thākura Mahāśaya loudly chanted the names of Krṣṇa and passed his days and nights remembering the pastimes of the Lord. Sometimes he would chant the sixteen name, thirty-two syllable, mahā-mantra loudly, and sometimes he would chant softly. Every day he would complete the chanting of three hundred thousand holy names, or in a year he would chant one hundred million names of Hari. Many people consider chanting the names of Krṣṇa in a solitary place in the category of upāṃśu-japa, or “chanting very softly.” They say that this mahā-mantra, or chanting the holy names of the Lord, should not be heard by others; only the
person who is chanting should hear. If the lips move, or if the holy names are recited, then the names of Kṛṣṇa will automatically be heard by others. But if one lacks faith in the Vaisnavas who chant the holy names of the Lord, then by the influence of Kali he may dare to quarrel with those Vaisnava chanters. Whenever the pure names of the Lord are glorified and chanted by sadhus who have taken full shelter of the names, and those names do not enter the ears of others, it is called nirjana-bhajana. Such chanting of the names of Hari in a solitary place is intended only for one’s own benefit, therefore such chanting yields no benefit for others. Even if the fixed number of holy names regularly chanted by a person who is inclined to the service of the Lord are chanted in a solitary place, faithful persons may still take advantage by secretly hearing from a distance. On the platform of madhyama-adhikāra, one may have to associate with worldly people while preaching the holy names in the course of jīve-dayā, showing compassion to the living entities, but since he preaches the holy names with utmost attention, he does not become affected by the sinful reactions of the audience, rather he distributes mercy by removing the contamination of their sinful reactions. If while chanting the holy names of the Lord with his many disciples a madhyama-adhikāri becomes more or less affected by the reactions of their karma, then his falldown is assured. According to the statement, jīvan-muktā api punar yānti saṁsāra-vāsanām—“A person considered liberated in this life can again fall down and desire the material atmosphere for material enjoyment,” even a madhyama-adhikāri chanter of the holy names can again fall down into material existence. That is why mundane pride in the form of worldly association and accepting many disciples simply produces ku-phala, or evil results. While describing the topics of Haridāsa Thākura’s devotional service, the injunction for loudly chanting and attentively hearing the holy names has been prescribed for practitioners who desire their own welfare in order to deliver from great inauspiciousness those who mistakenly consider satisfying their own senses as satisfying Hari while remaining busy in activities of sense gratification such as accepting many disciples like the immature yogis.

śrṇvataḥ śraddhayā nityān
gnatas ca sva-cēśtitam
kālena nātīdirghena
bhagavān viśate hṛdi

“Persons who hear Śrīmad Bhāgavatam regularly and are always taking the matter very seriously will have the Personality of Godhead Śrī Kṛṣṇa manifested in their hearts within a short time.” According to the purport of this verse from Śrīmad Bhāgavatam (2.8.4), Thākura Mahāśaya, who is jagad-guru, Vaisnava acārya, and best of the liberated souls, has taught people in general the process of remembering the pastimes of Kṛṣṇa while personally chanting and hearing the holy names of Kṛṣṇa in the course of realizing that Kṛṣṇa is nondifferent from His names, forms, qualities, associates, paraphernalia, and pastimes. Those who give up hearing and loud chanting of the holy names received from the mouths of devotees free from nāma-aparādha and in order to gratify their senses display artificial imitation of remembering the pastimes of the Lord in their impure, enjoyment prone hearts—their attempts to imitate remembrance of the Lord’s pastimes in this way is simply thirst for material enjoyment born from aversion to the Lord.
TEXT 173

tina-lakṣa nāma dine kareṇa grāhana
gopā hāila tān'ra yena vaikuṇṭha-bhavana

He would chant the holy name of the Lord three hundred thousand times a day, and his cave was thus transformed into Vaikuṇṭha.

The cave in which the pure-hearted, great preacher, Hari-Nāmācārya Thākura Mahāśaya loudly chanted the transcendental sound of the holy names of Lord Hari transformed into a place of Lord Kṛṣṇa's pastimes, or Vaikuṇṭha, according to the purport of the following statement of a mahājana: ye dina grhe bhajana dekhi, grhete goloka bhāya—“One day while performing devotional practices, I saw my house transformed into Goloka Vṛndāvana.”

TEXT 174

mahā nāga vaisa sei gopārā bhitare
tā'ra jvalā prāṇi-mātre sahite nā pāre

A huge snake lived within that cave, and no living entity could tolerate the burning atmosphere produced from its poison.

TEXT 175

haridāsa-thākurere sambhāsa karite
yateka āise, keha nā pāre rahite

As a result, anyone who visited Haridāsa in his cave could not stay more than a few moments.

TEXT 176

parama-viserā jvalā sabei āyena
haridāsa punāḥ ihā kichu nā jānena

They all felt intense burning from the poison, but Haridāsa was again completely oblivious.

TEXT 177

vasiyā kareṇa yukti sarva-vipra-gane
“haridāsa-aśrame eteka jvalā kene”

The brāhmaṇas sat down together and considered, “What is that burning sensation in Haridāsa's cave?”

TEXT 178
sei phuliäya vaise mahä-vaidya-gana
tä'rä äsi' jänileka sarpera kårana

There were some expert physicians living in Phuliäya. When they came there, they could understand that the burning sensation was due to the presence of a snake.

TEXT 179
vaidya balileka,—“ei gophära taläya
eka mahä näga äche, tähära jväläya

A physician said, “There is big snake somewhere inside the cave.

TEXT 180
rahite nā päre keha,—kahilun niscaya
haridäsa satvare caluna anyäsraya

“No one can remain here due to the effects of its poison. This is our assurance. Therefore Haridäsa should immediately go somewhere else.

Those who came to see Thäkura Haridäsa in his bhajana-kuṭira felt great distress due to the burning poison of the snake. They could not understand where the burning heat was coming from. Later on, they brought snakebite doctors and found out that a snake lived within a hole in Haridäsa Thäkura's kuṭira. Due to excessive heat from the burning poison, no one could stay there for any length of time. But Haridäsa Thäkura, who was solely attached to chanting the holy names and who never wasted a moment, did not feel any inconvenience at all. Considering that it is never proper to live with a cruel, deceitful, fierce, poisonous snake, the visitors requested Haridäsa to shift to another place.

TEXT 181
sarpera sahita väsa kabhu yukta naya
cala sabe kahi' giyä tähäna äsraya”

“It is not wise to live with a snake. Let us go to his cave and inform him.”

TEXT 182
tabe sabe äsi' haridäsa-thäkurere
kahila vṛtānta sei gophä chaḍibäre

Then they all went to see Haridäsa to explain the situation and request him to move.
“mahā-nāga vaise ei gobhāra bhitar
tāhāra jvālāya keha rahite nā pāre

“There is a big snake living in this cave, and no one can remain here due to the effect of its poison.

TEXT 184

ataeva e sthāne rahite yogya naya
anya sthāne āsi' tumi karaha āśraya”

“Therefore it is not wise to live here. Please find another place to stay.”

TEXT 185

haridāsa balena,—“aneka dina āchi
kona jvālā-visa e gobhāya nāhi vāsi

Haridāsa replied, “I have been staying in this cave for many days, but I haven't felt any burning sensation.

TEXT 186-188

sabe duhkha,—tomarā ye nā pāra' sahite
eteke cali'mu kālī āmi ye-se-bhite
satya yadi ihāte thākena mahāṣaya
teního yadi kālī nā chādena e ālaya
tabe-āmi kālī chādi' yāimur sarvathā
cintā nāhi, tomarā balaha krṣṇa-gāthā”

“But since you are all suffering and unable to tolerate the burning of the poison, I will leave tomorrow for another place. If there is a snake in this cave and it doesn't leave by tomorrow, then I’ll leave and go some other place. Don't worry. Let us all chant Krṣṇa's names.”

In reply Haridāsa said, “I have no inconvenience due to the burning poison of the snake, but since all of you are concerned about me I will leave this place for your benefit and satisfaction. Either I or the snake will leave this cave tomorrow. All of you should give up unnecessary talking that is not related to Krṣṇa and constantly sing the glories of Krṣṇa.”

Regarding the second half of verse 188, one should discuss Mahārāja Pārīkṣīt's statement to the innumerable rājarṣis, maharṣis, devaṛṣis, and brahmaṛṣis in Śrīmad Bhāgavatam (1.19.15), wherein he says: “O brāhmaṇas, just accept me as a completely surrendered soul, and let mother Ganges, the representative of the Lord, also accept me in that way, for I have already taken the lotus feet of the Lord into my heart. Let the snake-bird—or whatever magical thing the brāhmaṇa created—bite me at once. I only desire that you all continue singing the deeds of
Lord Viṣṇu.”

TEXT 189

\textit{ei-mata kṛṣṇa-kathā-maṅgala-kīrtane thākite, adbhuta ati haila sei-kṣaṇe}

As soon as they began to perform kīrtana, a wonderful incident took place.

TEXT 190

\textit{`haridāsa chādibena' śuniṇā vacana mahā-nāga chādilena sthāna sei-kṣaṇa}

Hearing that Haridāsa was prepared to leave the cave, the large snake immediately left.

TEXT 191

\textit{garta haite uṭhi' sarpa sandhyāra praveśe sabei dekhena,—calilena anya-deše}

It was early evening as everyone saw the snake leave the cave.
The phrase \textit{sandhyāra praveśe} means “in the evening” or “as night approached.”

TEXT 192

\textit{parama-adbhuta sarpa—mahā-bhayaṇkara pita-nilā-śukla varna—parama-sundara}

The large wonderful snake looked most fearful, yet it was also very beautiful, being colored yellow, blue, and white.

TEXT 193

\textit{mahāmani jvaliteche mastaka-upare dekhi' bhaye vipra-gaṇa 'kṛṣṇa kṛṣṇa' smare}

As the \textit{brāhmaṇas} saw the brilliant jewel adorning its head, they fearfully remembered Kṛṣṇa.

TEXT 194

\textit{sarpa se caliyā gela, jvālā nāhi āra vipra-gaṇa hailena santosa apāra}

After the snake left that place, the \textit{brāhmaṇas} were overjoyed to find that the burning sensation was gone.
TEXT 195

dekhi haridāsa thākurera mahā-sakti
vipra-ganera janmila viśeṣa tān're bhakti

They all appreciated Haridāsa's marvelous potency and developed great devotion for him.

Seeing the departure of the great snake by the influence of Haridāsa Thākura's opulence and magnanimity, even many atheistic nondevotee brāhmaṇas, who were attached to yogic perfections, developed special respect for him. The seminal brāhmaṇas who were obliged to enjoy the fruits of their karma and eligible for Yamarāja's punishment thought, "Due to one's previous misdeeds a living entity takes birth in a family lower than that of brāhmaṇas. Similarly, due to his previous misdeeds (?) Haridāsa Thākura has taken birth in a Moslem family. Therefore he is certainly inferior to the pious mundane brāhmaṇas." But now, seeing his easily achieved mystic opulence, who stands before Haridāsa with folded hands awaiting his instructions, they accepted him as the best of the brāhmaṇas.

TEXT 196

haridāsa-thākurera e kon prabhāva
yān'ra vākya-mātre sthāna chādileka nāga

It is not very glorious that a snake left its cave simply on the request of Haridāsa Thākura.

Only persons who are envious of others, who are attached to sense gratification, who are averse to Hari, and who cause anxiety to other living entities are bitten by snakes. But what to speak of causing anxiety, envy, or fear, a mahā-bhāgavata Vaiṣṇava like Thākura Haridāsa has such great influence that even the most envious, fierce, poisonous snake humbly carries out his order.

TEXT 197

yānra dṛṣṭi-mātre chāde avidyā-bandhana
krṣṇa nā laṅghana haridāsera vacana

Simply by his glance one's bondage born of nescience is destroyed. Even Lord Kṛṣṇa does not transgress the words of Haridāsa.

Only one who is blessed by Haridāsa Thākura is able to constantly chant the names of Hari and take shelter of the pure holy names without committing offenses, and thus his contamination of ignorance, which is the root of material enjoyment, is totally uprooted. As a result of serving Haridāsa Thākura and receiving his mercy, the Supreme Lord becomes obliged.

TEXT 198

āra eka, śuna, tā'na adbhuta ākhyaṇa
nāgarāja ye kāhilā mahimā tāhāna
Now please hear another wonderful incident that was narrated by the king of the snakes.

TEXT 199

eka-dina bada eka lokera mandire
sarpa-ksata danka nāce vividha prakāre

One day a snake charmer was dancing in the courtyard of one wealthy man.

The phrase sarpa-ksata refers to being bitten by a snake or to a snake charmer who is possessed by the predominating deity of the snakes, Vāsuki, who is invoked by mantras when one is bitten by nonpoisonous snake. The word danka (derived from the Hindi word dank, meaning “hood” or “stinger”) refers to the person who makes a snake dance or to a snake charmer.

TEXT 200

mṛdanga-mandirā gītā—tā'ra mantra ghore
danka bedi' sabei gāyena uccaih-svare

His associates played the mṛdanga and a flute used for snake charming as they loudly sang on all sides of the snake charmer. The snake charmer was absorbed under the influence of some mantras that he was chanting.

The first line of this verse refers to singing to the accompaniment of musical instruments like the mṛdanga and cymbals or to be maddened, overwhelmed, or absorbed in the snake charmer's chanting of mantras.

TEXT 201

daiva-gati tathāya āilā haridāsa
danka-nṛtya dekhena haiyā eka-pāsa

By providence Haridāsa came there and began to watch the snake charmer from the side.

The phrase daiva-gati means “without any purpose” or “by one's own sweet will.”

TEXT 202

manusya-śarīre nāga-rāja mantra-bale
adhiṣṭhāna haiyā nācaye kutūhale

By the power of the mantras chanted by the snake charmer, the king of snakes had appeared in the body of the snake charmer and was happily dancing.

The word nāga-rāja refers to Śeṣa, the devotee of Lord Viṣṇu; Ananta; or Vāsuki. The word adhiṣṭhāna means “situated” or “possessed.”

TEXT 203
kāliya-dahe karilena ye nātya iśvare
sei gīta gāyena kārunya-ucca-svare

The snake charmer was loudly and sweetly singing about Krṣṇa's dance in the Kāliya lake.

The phrase kāliya-dahe refers to the particular lake within the Kālindī River named Kāliya-daha. Being afraid of Garuda, the fierce poisonous snake named Kāliya, the son of Kadru and Kasyapa, lived there with his family. For a description of this great snake Kāliya and the pastimes of Krṣṇa subduing this Kāliya by dancing on his heads in the Kāliya-daha, one should see Śrīmad Bhāgavatam (10.15.47-52, Chapter 16, and Chapter 17, verses 1-12).

As Krṣṇa, the master of all arts, danced on the heads of Kāliya at Kāliya-daha, the snake charmer imitated that dance while loudly singing songs about the great mercy Krṣṇa gave Kāliya on the pretext of awarding punishment.

TEXT 204-208

suni' nija-prabhura mahimā haridāsa
padilā mūrcchita hai' kothā nāhi svāsa

ksaneke caitanya pāi, kariyā hunkāra
ānande lågilā nṛtya karite apāra

haridāsa-thākurera āveśa dekhiyā
eka-bhita hai' danka rahilena giyā
gadāgadi yāyena thākurā-haridāsa
adbhuta pulaka-aśru-kampera prakāsa

rodana kareṇa haridāsa-mahāśaya
śunīhā prabhura guṇa hailā tanmaya

As Haridāsa heard the glorious pastimes of the Lord, he fell unconscious to the ground and his breath stopped. When he regained consciousness some moments later, he roared loudly and began to dance in ecstasy. Seeing Haridāsa’s ecstatic mood, the snake charmer stopped his dancing and stood off to the side. Thākura Haridāsa rolled on the ground and wonderful ecstatic symptoms like hairs standing on end, crying, and shivering manifest in his body. Haridāsa was fully absorbed in ecstatic love after hearing the transcendental qualities of the Lord, and tears of love flowed from his eyes.

Overwhelmed by the snake charmer's songs describing Krṣṇa's mercy, Haridāsa Thākura fell unconscious due to an awakening of love of God. Even symptoms of external consciousness like breathing could not be found in his body. After a while he regained his external consciousness, roared loudly, and began to dance in ecstatic love of God. Seeing mahā-bhāgavata Vaiṣṇava Thākura Haridāsa dance in the mood of love for Krṣṇa, the snake charmer, who was possessed by Anantadeva, respectfully stood aside. Being absorbed in hearing and remembering Krṣṇa’s incomparably great quality of mercy on the fierce, cruel serpent Kāliya, Thākura
Haridāsa became absorbed in love of Krṣṇa and began to roll on the ground and cry as his transcendental body manifested tears, shivering, and hairs standing on end.

TEXT 209

*haridāse bedi' sabe gāyenā hariṣe*
*yoda-haste rahi' danka dekhe eka-pāše*

Then everyone surrounding Haridāsa joyfully began chanting Krṣṇa's glories, while the snake charmer respectfully stood to the side with folded hands.

TEXT 210

*ksaneke rahila haridāsera āvesa*
*punah āsi' danka nrtye karilā praveśa*

After Haridāsa returned to external consciousness, the snake charmer again began to dance.

TEXT 211

*haridāsa-thākurera dekhiyā āvesa*
*sabei hailā ati ānanda-viśeśa*

Everyone was overwhelmed with joy after seeing Haridāsa's ecstatic absorption.

TEXT 212

*yekhāne padaye tān'ra caranera dhuli*
*sabei lepena ange hai' kutūhāli*

They all eagerly took the dust from his footprints and smeared it on their bodies.

TEXT 213-218

*āra eka dhāṅga-vipra thāki' seikhāne*
*“muṇi o nācimu āji” gane mane-mane*

“*bujhilāṇa,—nācilei abodha barbare alpa manasyere o parama-bhakti kare”*

*eta bhāvi' sei-kṣane āchāda khāiyā padila yehena mahā-acesṭa haiyā*

*yei-mātra padila dankera nrtya-sthāne mārite lāgilā ḍanka mahā-krodha-mane*
äše-päše ghäde-mude verteřa prahära
nirghäta märaye dänka, rakšâ nähî ärâ
verteřa prahära dvija jarjara hâiyâ
‘bâpa bâpa’ bâli’ sese gela palâiyâ

One pseudo brâhmaña who was in the audience thought, “I will also dance today. Even an illiterate fool who dances like he's in ecstasy is greatly respected by common people.” Thinking in this way, he immediately crashed to the ground and became motionless. As soon as the pseudo brâhmaṇa fell near the dancing snake charmer, the snake charmer became angry and began severely beating the brâhmaṇa with a stick. After being beaten with a stick all over the body, the anguished brâhmaṇa ran away screaming, “Father! Father!”

The word dhanga-vipra refers to that pseudo brâhmaṇa, who was a hypocritical, deceitful, cheating, artificial, imitative prâkṛta-sahajiyâ and lowest of the brâhmaṇas. Being puffed-up with the pride of being a brâhmaṇa and being induced by his polluted intelligence, that pseudo brâhmaṇa tried to artificially imitate the transcendental characteristics of mahâ-bhâgavata Vaisnava Thâkura Haridâsa. He considered, “Due to their blind faith, whenever ordinary foolish people see or hear any dancing or singing in a petty religious function, they offer abundant respect. Therefore, since people offered such respect to Haridâsa Thâkura, who is an ordinary human being (?) born in a non-Hindu family, while I am born in the topmost varña in Hindu society; if I can imitate the characteristics and eight ecstatic transformations of a Vaisnava Thâkura's love, like an actor on stage, then no one can estimate how much profit, adoration, and distinction I will achieve. When people respect an ordinary human being (?) and nonsemental brâhmaṇa like Haridâsa Thâkura so much just by seeing his display of petty ordinary emotions, then if I, the son of a seminal brâhmaṇa, can simply mimic his transcendental emotions, I can't imagine how much profit, adoration, and distinction I will receive. If I exhibit artificial emotions, then my insignificant material fame will certainly surpass the fame of the transcendental Vaisnava.” Thinking in this way, in order to exhibit artificial sentiments, that atheistic, hypocritical prâkṛta-sahajiyâ suddenly fell on the ground and artificially pretended to be unconscious. As soon as that pseudo brâhmaṇa deceitfully exhibited artificial sentiments by which one is naturally bound to slip and fall, the snake charmer understood his deceitfulness and saw him as a disturbance and obstruction to his own dancing and therefore began to beat him severely. He incessantly, severely, and mercilessly beat that atheist on his shoulders, head, and other bodily limbs. Due to the excessive beating, that fallen pseudo brâhmaṇa ultimately left that place, shouting, “O father, save me! O mother, save me! I'm dying!”

TEXT 219

tabe dänka nîja-sukhe nâcîlâ vistara
sabâra jâmmila bada vismaya antara

Thereafter the snake charmer happily continued on with his dance, as everyone there watched in astonishment.
TEXT 220

yoda-haste sabe jijnāsena đānka-sthāne
“kaha dekhi,—e-viprere mārilā và kene?

Later they all folded their hands and asked the snake charmer, “Please explain for us. Why did you beat the brāhmaṇa?

TEXT 221

haridāsa nācite và yoda-haste kene
rahilā,—e saba kathā kaha ta’ āpane?”

“And why did you stand aside with folded hands when Haridāsa was dancing?”

TEXT 222

tabe sei đānka-mukhe viṣṇu-bhakta nāga
kahite lāgilā haridāsera prabhāva

Then the serpent devotee of Viṣṇu spoke through the mouth of the snake charmer about the glories of Haridāsa.

TEXT 223

“tomarā ye jijnāsīlā,—e bada rahasya
yadyapi akathyā, tabu kahimu avāṣya

“You have asked about Me about a mysterious subject. Although it is confidential, I must disclose it.

The audience asked the snake charmer, “O snake charmer, why did you stand to the side with folded hands when Haridāsa Thākura fell unconscious in ecstatic love of God after his uncommon dancing? And why did you mercilessly beat this prākrta-sahajiya when he fell unconscious while exhibiting his artificial sentiments?” In reply, Anantadeva, who was situated within the body of the snake charmer, spoke to everyone through the mouth of the snake charmer, “The subject matter that you have inquired about is very mysterious and indescribable. Though it is most confidential, I will certainly explain everything to you in detail.”

TEXT 224

haridāsa-thākurera dekhiya āvesa
tomarā ye bhakti bada karilā viṣesa

“You all felt great reverence for Haridāsa when you saw his ecstatic dance.

TEXT 225
tāhā dekhī' o-brāhmaṇa dhāṅgāti kariyā
 paḍilā mātsarya-buddhye āchāḍa khāiyā

“Seeing this, that pseudo brāhmaṇa fell to the ground in an envious imitation of Haridāsa.

TEXT 226

āmāra nṛtya-sukha bhaṅga karibāre
mātsarya-buddhye kon jāne śakti dhare?

“Who has the power to enviously disturb the pleasure of My dancing?

TEXT 227

haridāsa-saṁge spardhā mithyā kari' kare
ataeva sāstī bahu karilun uḥāre

“Out of audacity, he tried to imitate Haridāsa, and therefore I punished him accordingly.

“Haridāsa Thākura is a nonduplicitous, transcendental, spontaneous, pure devotee of the Lord, whereas this pseudo brāhmaṇa is an abominable prākṛta-sahajiyā. Artificial imitation born of false rivalry with nonduplicitous pure devotees is the fraudulent drama of the hypocritical sahajiyās. Since this prākṛta-sahajiyā tried to artificially imitate the activities of a maha-bhāgavata Vaisnava Thākura out of envy and hate and with a desire to cheaply acquire mundane fame from the foolish persons ignorant of the truth, I have sufficiently punished him.”

TEXT 228

“bada loka kari' loka jānuka āmāre”
āpanāre prakātāi dharma-karma kare

“He presented himself as an important person by imitating some religious sentiments.

Like this so-called brāhmaṇa, many atheistic hypocrites with the ill-motive, “People will respect me as ‘great’ or ‘a devotee,’” exhibit various reflections of artificial emotions in order to cheat people. In this regard, one should discuss the definitions of baka-vrata and vaidāla-vrata as found in the following verses:

    adho-dṛṣṭir naikṛtikah
svārtha-sādhanā-tatparah
satho mithyā-vinītāṣ ca
baka-vrata-paro dvijah

“An imposter brāhmaṇa, the follower of baka-vrata, `the vow of the duck,' is he who always looks down in order to make a show of humility, who is cruel, and who pretends to be submissive.
dharma-dhvaji sadā lubdhaś
cādmiko loka-dambhakaḥ
vaidāla-vratiko jñeyo
himsra-sarvābhisandhikah

“One should know that the dharma-dhvaji (who makes a false show of being religious), the person who always desires other's wealth, the duplicitous person, the person who cheats, the envious person, and the person who blasphemes are hypocritical brāhmaṇas who follow vaidāla-vratī, `the vow of a cat.'”

TEXT 229

e-sakala dambhikera krṣṇe prīti nāī
akaitava haile se krṣṇa-bhakti pāī

“Actually that arrogant and deceitful brāhmaṇa has no love for Kṛṣṇa. To achieve the devotional service of Lord Kṛṣṇa one has to be free from duplicity.

It is to be understood that those who artificially imitate the transcendental activities of the mahā-bhāgavata Vaiṣṇava with the desire to accumulate mundane fame as a devotee have no attitude of service to the lotus feet of the Lord. Although in order to gratify their own material senses they proudly accept the dress of devotees, their artificial external exhibition of devotional symptoms is simply meant to cheat people. Pure devotion to Kṛṣṇa is present wherever the symptoms of dharma-dhvajīs, vaidāla-vratīs, and baka-vratīs are absent, and pride, duplicity, and extraneous motives are present wherever such faults are found.

TEXT 230-231

ei ye dekhiḷā,—nācīlena haridāṣa
o-nṛtya dekhile sarva-bandha haya nāṣa

haridāṣa-nṛtye krṣṇa nācena āpane
brahmāṇda pavitra haya o-nṛtya-darsane

“One who sees Haridāsa dancing is freed from all bondage. When Haridāsa dances, Lord Kṛṣṇa personally dances. Thus the whole universe can be purified by seeing his dance.

The material bondage of those who see dancing performed for the pleasure of Kṛṣṇa by Vaiṣṇavas who are inclined to the service of the Lord is destroyed, whereas the exhibition of artificial characteristics by prākṛta-sahajīyās simply increases their miseries of material bondage. By seeing dancing performed for the pleasure of Kṛṣṇa by Vaiṣṇavas, nonduplicitous emotions befitting a Vaiṣṇava are certainly awakened, and the fraudulent endeavors of the hypocritical imitators simply yields evil results in this world. When Thākura Haridāsa exhibits the transcendental pastime of dancing, then, being controlled by his nonduplicitous love, Kṛṣṇacandra along with His associates also dance. By seeing such transcendental dancing, many fortunate persons of this world become free from heaps of sinful reactions accumulated over many lifetimes and thus achieve piety that leads to devotional service.
TEXT 232

_uhāna se yogya pada ṛhariḍāśa'-nāma
niravadhi krṣṇa-candra hrdaye uhāna

“His name, Ṛhariḍāśa,’ is appropriate, for Lord Krṣṇa constantly dwells in his heart.

For an explanation of the second line of this verse, one should see Srīmad Bhāgavatam (9.4.63-68).

TEXT 233

_sarva-bhūta-vatsala, sabāra upakārī
iśvarera sāne prati-janme avatārī

“He is affectionate to all living entities, and he is always engaged in their welfare. He accompanies the Lord whenever He incarnates.

Haridāsa Thākura is affectionate to all living entities and the benefactor for both animate and inanimate beings. He incarnates whenever the Supreme Lord incarnates. In other words, he is a constant associate in the Lord's pastimes.

TEXT 234

_unhi se niraparādha viṣṇu-vaiśṇavete
svapne o uuhāna drṣṭi nā yāya vipathe

“He is never offensive to Viṣṇu or the Vaiṣṇavas, and even in a dream he does not deviate from the proper path.

Since Haridāsa Thākura is a direct associate of the Lord, he cannot commit any offenses against Viṣṇu or the Vaiṣṇavas. He can never deviate from his endeavor to serve Krṣṇa like an ordinary human being, even in a dream.

TEXT 235

_tilārddha uuhāna sāṅga ye-jīvera haya
se avāṣya pāya krṣṇa-pāda-padmāśraya

“One who associates with Haridāsa for even a fraction of a moment will certainly attain shelter at the lotus feet of Krṣṇa.

If by the good fortune resulting from accumulated pious activities over many lifetimes, a living entity associates with Haridāsa Thākura for even a short time, he will certainly achieve the lotus feet of the Lord.

TEXT 236

_brahmā-sīva haridāsa-hena bhakta-sāṅga
niravadhi karite cittera bada ranga
“Lord Brahmā and Lord Śiva always desire to associate with a devotee like Haridāsa.

The demigods headed by Brahmā always hanker to become glorious by obtaining the association of a mahā-bhāgavata devotee like Haridāsa.

TEXT 237

`jāṭī, kula, saba-nirarthaka' bujhāite
janmilena nica-kule prabhura ājnāte

“On the order of the Lord, Haridāsa was born in a low-class family to show that birth in a high caste or good family are useless.

Due to pious and sinful activities, the conditioned souls take birth in higher or lower species of life. This is simply an example of the fruits of their karma. From the spiritual point of view there is no value at all in the prestige resulting from mundane caste and ancestry. By the supreme will of the all-auspicious Lord, Haridāsa Thākura appeared in a Moslem family in order to preach this supreme truth to the entire world.

TEXT 238

`adhamā-kule yadi viṣṇu-bhakta haya
tathāpi se-i se pājya’—sarva-sāstre kaya

“If a devotee of the Lord is born in a low-class family, he is still worthy of worship. This is the verdict of the scriptures.

Taking birth in superior or inferior families indicates the superiority or inferiority of the fruits of one's karma. The living entity is constitutionally a devotee of Lord Viṣṇu, and although by temporary familial identification he may be inferior or superior, he is actually superior or inferior in proportion to his devotion to the Lord. This is loudly proclaimed in all Vaiṣṇava literatures. It is not a fact that one who is born in a lower family is not qualified for devotional service to Viṣṇu. A Vaiṣṇava born in a lower family is a qualified brāhmaṇa, spiritual master, and worshipable by all nondevotees born in higher class families.

TEXT 239

“uttama-kule janmi' śrī-krṣne nā bhaje
kule tā'ra ki karibe, narakete maje”

“And if someone is born in a high-class family but does not worship the lotus feet of Śrī Kṛṣṇa, then his high birth is useless and he falls to hell.

Even after taking birth in a higher family as the result of pious activities, if one is averse to the service of the Lord, he will certainly go to hell. This is confirmed in the following statement of Camasa, one of the nine Yogendras, to Mahārāja Nimi in the Śrīmad Bhāgavatam (11.5.3):

ya esāṁ puruṣāṁ sākṣād
"If any of the members of the four varnas and four āśramas fail to worship or intentionally disrespect the Personality of Godhead, who is the source of their own creation, they will fall down from their position into a hellish state of life."

TEXT 240

ei saba veda-vākyera sākṣi dekhāite
janmilenā haridāsa adhama-kulete

"Haridāsa thus took birth in a low-class family to prove the words of the scriptures.

TEXT 241-242

prahlāda yehena daitya, kapī hanumān
ei-mata haridāsa nica-jāti nāma
haridāsa-sparśa vānchā kare deva-gaṇa
gaṅgā o vānchena haridāsera majjana

Haridāsa was born in a low-class family just as Prahlāda was born in a demoniac family and Hanumān was born in a monkey family. The demigods desire the touch of Haridāsa, and even mother Gaṅgā desires that Haridāsa immerse in her waters.

Just as Śrī Prahlāda appeared in a demon family that was naturally averse to Viṣṇu and Śrī Hanumānīji appeared in a family of animals, by the supreme will of the Lord, Ṭhākura Haridāsa appeared in a low-class Moslem family. Generally human beings desire to become purified by either touching the demigods or taking bath in the Gaṅgā. But what to speak of the demigods headed by Lord Brahmā, even the most sanctified Gaṅgā, who emanates from the lotus feet of Viṣṇu, desires to become glorious by the touch of mahā-bhāgavata, paramahamsa, Vaisnava ācārya Haridāsa Ṭhākura, who is the representative of all the demigods.

TEXT 243

sparśera ki dāya, dekhilei haridāsa
chinde' sarva-jīvera anādi karma-pāsa

"What to speak of his touch, just by seeing Haridāsa one is released from the bondage of fruitive activities.

What to speak of touching Haridāsa, if one simply sees him, then all material bondage born of nescience from time immemorial is at once cut to pieces.

TEXT 244

haridāsa āśraya karibe yei jana
"tā'ne dekhile o khande' saṁsāra-bandhana

“Indeed, even if one sees a person who has taken shelter of Haridāsa, he is freed from material bondage.

Even if a conditioned soul sees those who consider Nāmācārya Haridāsa as their spiritual master, he is released from all material bondage.

TEXT 245-246
śata-varṣa śata mukhe uhāna mahimā
kahile o nāhi pāri karibāre simā
bhāgyavanta tomarā se, tomā' sabā haite
uhāna mahimā kichu āila mukhete

“If I glorify Haridāsa for a hundred years with a hundred mouths I would still not reach the end of his glories. You are all fortunate, for because of you I received an opportunity to glorify Haridāsa.

The snake charmer, who was expert in controlling snakes through mantra, said, “All of you are very fortunate, for because of your inquires I was able to speak and reveal some of the glories of the Lord's devotee. If I sing the glories of the transcendental qualities of Thākura Haridāsa for one hundred years with one hundred mouths, I would not finish.”

TEXT 247
sakṛt ye balibeka haridāsa-nāma
satya satya seha yāibeka krṣna-dhāma"

“I assure you that one who simply chants the name of Haridāsa without offense will certainly attain the abode of Krṣna.”

If a person even once utter the transcendental name of the Vaiṣṇava Thākura, “Haridāsa,” he will certainly go back to Godhead.

TEXT 248
eta bali' mauna hailena nāga-rāja
tuṣṭa hailena śuni' sajjana-samāja

After speaking in this way, the king of the snakes became silent, and all the pious people there felt fully satisfied.

TEXT 249
hena haridāsa thākurerā anubhāva
kahiyā āchenā pūrve sṛi-vaiṣṇava-nāga

Thus the Vaiṣṇava snake related the glories of Haridāsa Thākura.
TEXT 250

sabāra parama-priti haridāsa-prati
nāga-mukhe suni' harasita haila ati

By hearing the snake's narration through the mouth of the snake charmer, all
the people felt great affection for Haridāsa.

TEXT 251

hena-mate vaisena thākura-haridāsa
gauracandra nā karena bhaktira prakāsa

Haridāsa Thākura passed his days in this way, before Gauracandra manifested
His devotional feelings.

TEXT 252

sarva-dike viṣṇu-bhakti-śānya sarva-jana
uddeso nā jāne keha kemana kirtana

People throughout the world were devoid of devotional service to Lord Viṣṇu.
They had no understanding of the meaning or goal of kirtana.

The material enjoyers are always accustomed to forget Hari. Somehow or other
they remain aloof from devotional service, which aims at remembrance of Hari,
and become intoxicated by their own sense gratification. At that time people who
were bewildered by mâyā were fully engaged in gratifying their senses, and
therefore they became devoid of devotion to Viṣṇu. No one could understand why
Haridāsa Thākura was performing hari-nāma-sankirtana and what his motive was,
because at that time Śrī Gaurasundara had not yet begun propagating love and
devotion to Lord Kṛṣṇa.

TEXT 253

kothāo nāhika viṣṇu-bhaktira prakāsa
vaisnavere sabei karaye parihāsa

There was no trace of devotional service to Viṣṇu anywhere. Everyone simply
taunted the Vaishnavas.

Due to the absence of discussing topics of Hari, people were devoid of devotion to
Viṣṇu. So without understanding the exalted position of the Vaishnavas, people
simply ridiculed them.

TEXT 254

āpanā-āpani saba sādhu-gana meli'
gāyena śrī-kṛṣṇa-nāma diyā karatāli
The devotees would meet together and chant the names of Kṛṣṇa while clapping their hands.

TEXT 255

tāhāte o duṣṭa-gana mahā-krodha kare
pāṇḍi pāṇḍi meli' balgiyāi mare

The miscreants became most indignant even at this. Those atheists would meet together to blaspheme the devotees.

TEXT 256

“e vāmuna gula rājya karibeka nāsa
ihā sabā' haite ha'be durbhiṣa prakāśa

“These brähmanas will destroy this country and bring about famine.

TEXT 257

e vāmanagulā saba māgiyā khāite
bhāvuka-kirtana kari' nānā chala pāte

“These brähmanas perform sentimental kirtana and play various tricks in order to beg alms.

Although the devotees gave up bad association and gathered together to congregationally chant the names of Hari, the godless atheistic persons who were devoid of devotion to the Lord angrily ridiculed them as follows: “In order to fill their bellies and earn their livelihood, these loudly chanting brähmanas spread various deceptions and accept the dress of sentimentalists while chanting the names of Hari. They have no other business than filling their bellies on the pretext of religious performances. Because of their behavior, there will be famine in this country, and in this way they will cause great harm to the world by introducing begging.”

Actually, attributing such false accusations on the devotees of the Lord will never bring any auspiciousness to the world, rather, it will lead people to hell. The devotees engage in the exalted service of the Lord by chanting His holy names. They do not partake of or enjoy the hard-earned wealth of ordinary people under the inducement of greed or by giving indulgence to laziness born of ignorance; rather, the wealth and ingredients that ordinary people accumulate for sense gratification are utilized by the devotees in the service of Hari for the eternal benefit of those persons.

TEXT 258

gosāñira sayana variṣā cāri-māsa
ihāte ki yuyāya dākite bada dāka?
“The Lord takes rest for four months during the rainy season, but these brahmaṇas loudly call Him even at that time. Is this proper?

The atheistic smārtas who were attached to fruitive activities used to say, “Lord Viṣṇu takes rest during the four months of Cāturmāṣya, therefore no one should chant the names of Kṛṣṇa during these four months—Śrāvana, Bhadra, Āśvina, and Kārtika. If one chants the names of Kṛṣṇa during this period, it will disturb the Lord by interrupting His yoga-nidrā. Therefore if the Vaiṣṇavas transgress the scriptural injunctions by loudly chanting the names of Hari during His sleep, the Lord will certainly become very angry and send various tribulations such as famine.”

TEXT 259

nidrā bhanga haile kruddha haibe gosānī
durbhikṣa karibe deše,—ithe dvidhā nāi”

“If the Lord's sleep is disturbed, He'll become angry and create a famine in this country. There's no doubt about it.”

TEXT 260

keha bale,—“yadi dhānya kichu mūlya cade
tabe e-gulāre dhari’ kilāimu ghāde”

Someone said, “If the price of rice increases, then I'll catch them and give them a punch.”

TEXT 261

keha bale,—“ekāḍāsi-niśi-jāgārane
karibe govinda-nāma kari’ uccārane

Someone else said, “On Ekāḍāṣi, these devotees stay up all night and chant the name of Govinda.

TEXT 262

prati-dina uccārana kariyā ki kāya?”
ei-rūpe bale yata madhyastha-samāja

“What is the need for chanting the Lord's name every day?” In this way, the atheists condemned the devotees in various ways.

On the pretext of being indifferent, some fruitive workers used to say, “There is no benefit in loudly and repeatedly chanting the names of the Lord every day. Since the living entities are bound by the fruits of their karma, and since the Supreme Lord is also under the subordination of karma, the living entities who are forced to enjoy the fruits of their karma simply increase their bile secretion by chanting the names of the Lord.” In this way, middle class people, who were neither devotees
nor nondevotees, put forth such arguments and useless talk.

TEXT 263
duhkha pāya śuniyā sakala bhakta-gana
tathāpi nā chāde keha hari-sankirtana

The devotees all felt aggrieved on hearing these things, yet none of them gave up chanting the names of Lord Hari.

TEXT 264
bhakti-yoge lokera dekhiyā anādara
haridāsa o duḥkha bada pāyena antara

Haridāsa was particularly aggrieved to see the people's lack of interest in the process of devotional service.

Attempts to serve the Supreme Lord on the pretext of ulterior desires, karma, yoga, or jñāna or to act contrary to the service of the Supreme Lord can never be called devotional service. But people of the world at that time were all overwhelmed by such nondevotional considerations. Physical and mental propensities kept the conditioned souls away from the path of devotional service and concealed the shining glories of pure devotional service. Seeing such detrimental propensities in the materialists, Ṭhākura Haridāsa felt great distress at heart.

TEXT 265
tathāpiha haridāsa uccaḥsvara hari'
balena prabhura sankirtana mukha bhari'

In spite of this, Haridāsa continued to loudly chant the holy names of the Lord.

TEXT 266
ihāte o atyanta duṣkṛti pāpi-gana
nā pāre śunite ucca-hari-sankirtana

The most sinful miscreants were even unable to hear this loud chanting.

Due to their sinful propensities, people did not wish to hear the uninterrupted and unmotivated chanting of the names of Hari from the mouth of Haridāsa Ṭhākura. Actually, only unfortunate people develop such sinful and inauspicious propensities. But Haridāsa Ṭhākura is a nonduplicious servant of the Absolute Truth, Lord Kṛṣṇa, and devoid of all fear born of material absorption. Even after facing various impediments and obstacles from the sinful people, he did not desist from hari-sankirtana.

TEXT 267
In this regard, there was one impious brāhmaṇa that lived in the village of Harinadi. He once angrily said to Haridāsa.

There are two methods for ascertaining one's varna: (1) One is by seminal consideration. According to normal procedure, the varna of a child is the same as the varna of his legitimate father, because he is born from his semen. (2) The second is to ascertain one's varna according to his occupation, which is determined by his qualities and activities. The nature of people is of two types—pious and sinful. Vaiṣṇavas who are engaged in the service of the Lord are pious, and proud persons who are averse to the Lord and devoid of good qualities are sinful, though they may belong to any one of the varnas. Although one may be identified as a brāhmaṇa according to seminal consideration, as a result of being envious of pious persons, he is considered sinful. Whenever envy is directed towards Viṣṇu, the devotional service of Viṣṇu, or the devotees of Viṣṇu, then due to such demoniac propensities even respected so-called brāhmaṇas are designated as sinful by the pious.

At that time there was a famous village named Harinadi in the district of Yaśohara. On seeing Śrī Haridāsa loudly and constantly chant the holy names, a local seminal brāhmaṇa who was envious of devotional service angrily put forward some false arguments.

TEXT 268

“aye haridāsa! e ki vyabhāra tomāra
dākiyā ye nāma laha, ki hetu ihāra?”

“O Haridāsa, what is this behavior? Why are you are loudly chanting the names of the Lord?

That foolish, ignorant, atheistic, fallen brāhmaṇa said, “There is no injunction for loudly chanting the names of Hari in any scripture; rather, it is recommended that one chant within his mind. Therefore the loud chanting of Hari's names by Haridāsa is prohibited by the scriptures. Therefore his engagement in such activities is most improper.” Being controlled by such blind faith, that brāhmaṇa arrogantly asked Haridāsa the reason for his loud chanting. His conception was that since Haridāsa Thākura was not born in a seminal brāhmaṇa family, he was completely unqualified to act as a spiritual master, the giver of the holy names. He feared that if Haridāsa loudly chanted the names of Hari he would have to automatically hear the holy names from the mouth of a pure devotee and thus naturally become his disciple, so he wanted Haridāsa to refrain from loudly chanting hari-nāma, which is the function of a jagad-guru. This proves the brāhmaṇa's foolishness, ignorance, and mistaken ideas regarding the scriptural conclusions.

TEXT 269

mane mane japibā,—ei se dharma haya


“The injunction is that one should chant in his mind. Which scripture says that one should chant loudly?

**TEXT 270**

*kā'ra śikṣā,—hari-nāma dākiyā laite?
eti ta' paññita-sabhā, balāha ihāte”

“Who has taught you to chant the name of Hari loudly? Please give your explanation before this assembly of learned scholars.”

The word śikṣā refers to one of the six corollaries of the Vedas by which word pronunciation is regulated.

**TEXT 271**

*haridāsa balena,—“ihāra yata tattva
tomarā se jāna' hari-nāmera mahattva*

Haridāsa said, “You all know the glories of Lord Hari's holy names.

**TEXT 272**

tomarā-sabāra mukhe suniñā se āmi
balitechi, balibāna yebā kichu jāni

“Therefore I have simply repeated and will repeat whatever I have heard from you.

Thākura Haridāsa, who never expected any honor but always honored others, humbly replied, “I have not learned the incomparable glories of Hari's names from the sāstras through the path of argument. Now and in the future I simply repeat whatever I have heard from those who are conversant with the glories of the holy names and who constantly chant the holy names of the Lord.

**TEXT 273**

*ucca kari' laile śata-guṇa punya haya
dōsa ta' nā kahe sāstre, guṇa se varnana”

“If one chants loudly, he gets one hundred times more benefit. The scriptures never condemn loud chanting, rather they glorify it.

The result one achieves by mentally chanting the names of Hari is multiplied one hundred times by chanting loudly. This is the injunction of all scriptures. It is a fact that by chanting loudly one obtains one hundred times greater results. And there is no fault in such chanting. It is to be understood that those who consider the HareKrṣṇa mahā-mantra should only be chanted softly in japa are averse to realizing the purport of the scriptures. The three names of address—Hare, Krṣṇa,
and Rāma—are meant both for japa and kīrtana. One can call the Lord in his mind or out loud. If one calls the Lord loudly, then many persons can hear the name of the Lord and obtain auspiciousness by such hearing. Hearing the names of the Lord is one of the nine principle limbs of devotional service. Unless the sadhus loudly chant the names of Hari, no one becomes qualified for the devotional process of hearing. Therefore the false arguments of those who are averse to loud chanting are certainly incited by Kali. The chanting of the holy names is more or less imperceptible in the activities of meditation, sacrifice, and Deity worship; that is why in Kali-yuga various controversies arise in the performance of meditation, sacrifice, and Deity worship. When those who are victims of Kali come forward to place obstacles in the path of the devotees’ worship of Hari, then those devotees who are engaged in the Satya, Tretā, and Dvāpara processes of meditation, sacrifice, and Deity worship do not enter into argument; but those devotees who chant the names of Hari remove the wicked habits of the victims of Kali and chant the unlimited glories of the holy names for the eternal benefit of such people. This is the actual medicine for their argument-infected hearts.

TEXT 274

uccaiḥ śata-gunaṁ bhavet

“If one loudly chants the holy names of the Lord, he obtains one hundred times more benefit than by chanting softly or remembering the holy names.”

TEXT 275

vipra bale,—“ucca-nāma karile uccāra
śata-guna punya-phala haya, ki hetu ihāra?”

The brāhmaṇa said, “How does one get one hundred times more benefit by loud chanting?”

TEXT 276

haridāsa balena,—“sunahā, mahāsaya!
ye tattva ihāra, vede bhāgavate kaya”

Haridāsa replied, “My dear sir, listen to the verdict of the Vedas and Śrīmad Bhāgavatam in this regard.”

TEXT 277

sarva-sāstra sphure haridāsera śri-mukhe
lāgilā karite vyākhyā kṛṣṇānanda sukhe

Haridāsa then revealed the purport of all the scriptures as he began his explanation in the ecstasy of Kṛṣṇa consciousness.
“ṣuna, vipra! sākṛt śunile kṛṣṇa-nāma
paśu, paksī, kiṣṭa yāya śrī-vaikuṇṭha-dhāma

“Listen, dear brāhmaṇa. If even animals, birds, or insects hear the holy names from the mouth of a pure devotee, they will go to Vaikuṇṭha.

“O brāhmaṇa, when the transcendental sound of Kṛṣṇa's holy names emanates from the mouths of sadhus, bhaktas, or Vaisnavas and enters the ear holes of any living entity interested in serving the Lord, then that sound vibration certainly frees him from the bondage of māyā. The transcendental sound vibration removes the living entities' propensity for enjoyment and awakens their propensity for service to the Supreme Lord. Since unlike those of conditioned souls in the material sky, there is no ignorance or material enjoyment in the devotees' tongues, which are abodes of Vaikuṇṭha, and since the transcendental holy names are full manifestations of advaya-jñāna, or the transcendental reality, devotees do not become entangled in material enjoyment while chanting. Therefore if a living entity chants the transcendental name of the Lord, he becomes jīvan-mukta, liberated even in this life. In order to become liberated from the bondage of material existence, a conditioned soul should accept mercy from a liberated soul by accepting mantra-dikṣa, or initiation. When one has perfected his chanting, he becomes qualified to loudly chant the holy names. He then becomes extremely distressed on seeing the conditioned souls' anarthas born of prajalpa and mundane words that gratify the mind, both of which are unrelated to Kṛṣṇa; as a jagad-guru, he removes their propensities for mundane enjoyment and sends them to the kingdom of Vaikuṇṭha. Ordinary foolish people think, “The śāśtriastic statement that just by once chanting or hearing the transcendental name of the Lord one is certain to go back to Vaikuṇṭha is simply an exaggeration.” But actually the extraordinary influence of the transcendental name is not under the jurisdiction of the most tiny brains of such illusioned materialists who want to measure everything with their blunt material senses. If one considers the transcendental name to be in the category of material objects, then his enjoyment prone evil propensities do not allow him to understand the extraordinary, transcendental, spiritual name that is not perceivable to material senses. That is why the absence of faith in the Vedas or in Vaisnava literatures in pursuance of the Vedas is proof of a living entity's misfortune.

TEXT 279

Once the cowherd men headed by Śrī Nanda came to Ambikāvana on the bank of the River Sarasvatī. After worshipping the demigods and brāhmaṇas with a vow, they took rest there. At that time a fierce looking great snake began to swallow Nanda. Hearing Nanda's cry of distress, Lord Kṛṣṇa, who maintains His surrendered souls and who is affectionate to His father, touched that great snake with His left foot. The serpent was immediately freed from his reptilian body and appeared in the effulgent form of a Vidyādharā, and by the order of the Lord he began to relate the history of his sinful activities in his previous life. While offering prayers, he described the glories of receiving the touch of the Lord's lotus feet, which are rarely attained by the demigods, in the following verse from Śrīmad Bhāgavatam (10.34.17).
yan-nâma grhnann akhilân
srotān âtmânam evâ ca
sadyah punâtî kim bhâyas
tasya sprâtah padâ hi te

Anyone who chants Your name purifies all who hear his chanting, as well as himself. How much more beneficial, then, is the touch of Your lotus feet?

"Moreover, O Lord, I have been directly touched by Your lotus feet. Now I will return to my own planet and purify everyone by my touch, as I have been purified by the touch of Your lotus feet. By the statement, ‘By once chanting the holy names of the Lord a person purifies himself and others,’ the argument that chanting the holy names requires prior faith (in other words, the consideration that until knowledge of one's relationship with the Lord based on faith is awakened, there is no need to chant the holy names) is refuted. One can and should chant the names of the Lord while avoiding the ten offenses even during the four faithless situations of sankâta (indirectly), parihâsa (jokingly), stobha (as musical entertainment), or hela (neglectfully). By the using the verb grhnan, or ‘while chanting,’ in its present tense, the argument that the names are dependent on completeness (in other words, the necessity of considering that until one is able to fully chant the names of the Lord, it is improper and useless to partially chant the names) is refuted. This means that one can and should chant the names of the Lord, even unclearly, improperly, and incompletely or partially. By using the word akhilân, or ‘to the audience,’ the argument that chanting is dependent on qualification (in other words, the necessity of achieving mundane, temporary, external qualifications like taking bath, performing austerity, worshiping the Deity, maintaining purity, studying the Vedas, accepting sannyâsa, practicing yoga, performing sacrifice, and accumulating piety) is refuted (in other words, any person in any condition can and should chant the holy names of the Lord). By using the word sadyah, or ‘immediately,’ the argument that chanting is dependent on time (in other words, the consideration that one is purified by chanting only at particular times, not at any time) is refuted (in other words, if a person purely chants the holy names at any time, he can be fully purified). The use of the word srotān, or ‘to the audience,’ indicates that one should hear the holy names of the Lord. The word eva, which in this verse bears the meaning of iva or api, indicates that the chanter of the holy names can purify the audience like himself. So by this example the glories of the holy name are further enhanced, because the practices of both hearing and chanting yield the same results. By using the word ca in this verse it is indicated that I will certainly and thoroughly purify persons who engage with me in hearing and chanting because I have been touched by Your lotus feet. There is no doubt about this."?? (Śrī Sanâtana Prabhu's and Śrī Jiva Prabhu's Vaiṣṇava-tosant)

TEXT 280

paśu-paksi-kīṭa-ādi balite nā pāre
śunilei hari-nāma tārā saba tare'

“Although animals, birds, and insects cannot chant, when they hear the holy
names they will all be delivered.

TEXT 281

\[japile \text{ } \text{srī-krśna-nāma \text{ } āpane \text{ } \text{s}tāru\text{ } \text{ucca-sankirtane \text{ } \text{para \text{ } upakāra \text{ } kare}}\]

“If one silently chants the names of Kṛṣṇa, then he is delivered; but if one loudly chants, then he delivers others also.

One who softly chants the transcendental names benefits only himself, whereas one who loudly and congregationally chants the transcendental names can benefit the audience along with himself. Only a spiritual master who is engaged in \text{kṛṣna-kīrtana} is compassionate to all living entities and able to perform the highest welfare activities for all.

TEXT 282

\[\text{ataeva \text{ } ucca \text{ } kari' \text{ } kīrtana \text{ } karile} \]
\[\text{sata-gunā \text{ } phala \text{ } haya \text{ } sarva-sāstre \text{ } bale}\]

“Therefore the scriptures say that one gets a hundred times more benefit by chanting loudly.

TEXT 283

\[japato \text{ } hari-nāmāni} \]
\[\text{sthāne \text{ } sata-gunādhihkah} \]
\[ātmānam \text{ } ca \text{ } \text{punāty \text{ } uccair} \]
\[\text{janap jrotrn punāti ca} \]

“One who loudly chants the holy names of the Lord is a hundred times greater than one who silently chants, because those who chant silently purify only themselves, while those who chant loudly purify themselves as well as those who hear them.’

[This verse was spoken by Prahlāda Mahārāja in the \text{Nārādiya Purāṇa}.]

TEXT 284

\[\text{japa-kartā \text{ } haite \text{ } ucca-sankirtana-kāri} \]
\[\text{sata-gunā \text{ } adhika \text{ } se \text{ } purāṇete \text{ } dhari} \]

“The \text{Purānas} say that a person who chants the Lord's name loudly is a hundred times more pious that the person who chants to himself.

Persons who loudly and congregationally chant the holy names of Hari obtain one hundred times better results than those who chant the holy names softly. If a person secretly hears some ordinary words on the pretext of hearing \text{hari-nāma} from a foolish so-called guru and, being tempted by material enjoyment, engages in motivated worship, then he will never achieve eternal auspiciousness. Whereas
if one loudly chants the pure holy names heard from the mouth of a liberated mahā-bhāgavata spiritual master, then other Vaiṣṇavas who hear that chanting will discuss the glories of hari-nāma amongst each other. As a result, the loud chanter are more benefited than the soft chanter. Those who cannot realize the difference between nāma-aparādha, nāmabhāsa, and śuddha-nāma often commit the first of the ten nāma-aparādhas—criticizing a sadhu or Vaiṣṇava who has fully taken shelter of the holy names—and they commit the grave offense of disregarding the spiritual master by considering him a mortal being and envying him. They commit offense by considering material objects as worshipable and seeing Lord Viṣṇu, the controller of all, as equal to the demigods. As a result, they become Vaiṣṇava offenders by being faithless of the unalloyed Vaiṣṇavas. They then become inattentive to the service of Śrī Nāma Prabhu, and the offenses of considering the glories of chanting the holy names as imaginary and giving some interpretation on the holy names capture them. They then consider the holy names as equal to pious activities and become attached to committing sinful activities on the strength of chanting the holy names. Being greedy for donations, such people accept the garb of a guru and, like common merchants, pretend to give instructions on the holy names to faithless persons. In this way they bring inauspiciousness to the entire world. Being overwhelmed by thoughts of “I” and “mine,” they gradually become averse to the Vedic literatures and literatures in pursuance of the Vedic version. These ten offenses result in the falldown of chanter; but by the influence of good association the loud chanter of the holy names understand these offenses and therefore retire from the inconvenience of nirjana-bhajana.

TEXT 285

śuna, vipra! mana diyā ihāra kāraṇa
japiʿ āpanāre sabe karaye pōsana

“O brāhmaṇa, listen carefully to the reason behind this. One who softly chants the holy names liberates only himself.

TEXT 286

ucca kariʿ harile govinda-sankirtana
jantu-mātra śunihāi pāi vimocana

“One who loudly chants the names of Govinda, however, liberates himself along with all living entities who hear him.

TEXT 287

jihvā pāiṇāo nara-vinā sarva-prāṇī
nà pāre balite krṣṇa-nāma-hena dhvani

Although all living entities have a tongue, only the human beings are able to chant the names of Krṣṇa.

Apart from human beings, all other living entities also have tongues. Yet even though they are able to make various sounds, no living entity other than a human
being is able to chant the names of Kṛṣṇa. Some people may say, “The birds can also imitate making sounds like the name of Kṛṣṇa, and as a result they can also attain a higher destination such as liberation.” In reply to this, it may be said that imitating and following are two completely separate activities. Although the imitators may make various sounds perceivable to senses in the material sky as the name of Kṛṣṇa, they are not uttering with service inclined tongues the pure holy name of Kṛṣṇa situated in the spiritual sky and perceivable to purified senses. The materially motivated sounds resembling the holy names that are uttered for the purpose of material enjoyment that is unrelated to Kṛṣṇa are not vaikuntha-nāma, or spiritual names. Since such sounds are able to award insignificant results, they are simply known as nāma-aparādha, or offenses to the holy names, and as such they cannot awaken one's love for Kṛṣṇa, which is the fruit of chanting the pure names.

TEXT 288

vyartha-janma ihārā nistare yāhā haite
bala dekhi,—kon doṣa se karma karite?

“Tell me, what is wrong with that activity by which living entities who have taken useless births will be delivered?

Although all living entities are not able to chant the spiritual names, they can certainly hear the spiritual names chanted by devotees of the Lord. The lives of those who are not qualified to hear the spiritual names are certainly most useless. Since by hearing the chanting of the spiritual names, all living entities can be eligible for liberation in this lifetime, such loud chanting of Hari's names can never be the subject of argument, fault, or criticism.

TEXT 289

keha āpanāre mātra karaye poṣaṇa
keha vā poṣaṇa kare sahasreka jana

“One person may maintain himself, while another may maintain a thousand people.

TEXT 290

duīte ke bada, bhāvi bujhaha āpane
ei abhiprāya guṇa' ucca-sankirtane"

“Of the two, consider carefully who is better. This is the superior characteristic of loud chanting.”

A selfish person maintains himself, whereas another person may maintain a thousand persons apart from himself. Of the two, whom should we accept as greater? If we carefully consider, we will understand that loud chanters are not selfish; rather, they are selfless benefactors of others. Therefore loud chanters are superior to those who only chant softly, and loud chanting is hundreds and thousands of times superior to chanting only softly.
TEXT 291

sei vipra śuni' haridāśera kathana
balite lāgīla krodhe mahā-durvacana

After hearing the words of Haridāsa, the brāhmaṇa began to angrily blaspheme him.

TEXT 292

“daraśana-kartā ebe haila haridāsa!
kāle-kāle veda-patha haya dekhi nāsa

“Now even Haridāsa has become a philosopher! I can see that Vedic culture is being destroyed by the course of time.

That atheistic fallen brāhmaṇa angrily spoke the following insulting words, “There are six famous basic philosophies in India. All these philosophies are more or less under the subordination of the Vedas. Now this consideration on liberated souls presented by Haridāsa will become famous as the seventh philosophy. This is Kali-yuga, therefore by the influence of time the Vedic path (?) is now about to be destroyed (?) by the pure Vaisnava followers of the Vedas like Haridāsa. So far Kapila, Patañjali, Kanāda, Akṣapāda, Jaimini, and Vyāsa were the propounders of six philosophies, but now Haridāsa has come from somewhere and become the propounder of the seventh philosophy. I don't know how many more philosophies will crop up from time to time.”

TEXT 293

yuga-śese śūdra veda karibe vákhâne
ekhanai tāhā dekhi, ñeše āra kene?

“It is stated that śūdras will explain the Vedas at the end of Kali-yuga. But why only at the end of the age? We can see it happening even now.

The phrase yuga-śese refers to the last part of Kali-yuga. A mahā-yuga consists of the four yogas—Satya, Tretā, Dwāpara, and Kali. The duration of these four yogas diminishes respectively from 4/10ths, to 3/10ths, to 2/10ths, to 1/10th of a mahā-yuga. The duration of Kali-yuga is 432,000 earth years. A manvantara consists of 71 mahā-yugas. A kalpa, or a day of Brahmā, consists of fourteen manvantaras, or the duration of fifteen Satya-yugas subtracted from one thousand mahā-yugas. This Kali-yuga comes in the twenty-eighth mahā-yuga, or cycle of four yogas, in the reign of Vaivasvata, the seventh Manu, of the Sveta-varāha-kalpa. We have only passed a few years since the beginning of Kali-yuga. It is mentioned in the Srimad Bhāgavatam (12.1.36-41, 12.2.1-16, and 12.3.31-46) that at the end of Kali-yuga the vānāśrama principles will be completely absent. We are already experiencing the future behavior of Kali-yuga in the beginning of the age. According to the vānāśrama system, only the three varnas, brāhmaṇa, kṣatriya, and vaiśya, are eligible to study the Vedas; and of them, only the brāhmaṇas are qualified to teach
the Vedas. These three twice-born castes generally accept ten saṁskāras, or purificatory rites, but the sinful sūdras are not at all qualified to undergo the saṁskāras of the twice-born. The sūdras can never have any qualification for either studying or teaching the Vedas, but due to the influence of Kali, deviations and distortions in varnāśrama principles are seen. Although there are deviations in varnāśrama principles, twice-born persons still desire to increase their prestige simply by external symptoms. In the consideration of varna, there are three types of birth—śaucra, by semen; sāvitra, by initiation; and daikṣa, by becoming a perfect brāhmaṇa. Those who want to become twice-born through seminal birth must accept the sāvitra-saṁskāra, or sacred thread ceremony. Then, by taking Visnu-dikṣa after becoming a twice-born, one achieves the third, or daikṣa, birth. A sūdra, however, has no second or third birth. Due to wide-spread discrepancies in the practice of garbhādhāna-saṁskāra, it is more reasonable and faultless to ascertain one as a twice-born by his symptoms, nature, and āgama-dikṣa, or Vedic initiation, rather than by seminal consideration. That is why the Vaisnava consideration does not approve of seminal consideration. Though persons engaged in fruitive activities do not highly regard Vaiśnava considerations, the Vaiśnava considerations based on sāstras are the most respectable methods for ascertaining daiva-varnāśrama principles. Since ignorant persons expert in material knowledge follow non-scriptural methods of ascertaining varna, the original ever-lasting method has recently become endangered. That is why sinful persons who are engaged in fruitive activities and envious of the Vaiśnavas become bewildered by illusion while considering who is brāhmaṇa and who is a sūdra.

In this case also, the atheistic, meat-eating, nondevotee, seminal, so-called brāhmaṇa has presented external, mundane, gross bodily considerations of Vaiśnavas. That fallen brāhmaṇa mistakenly and sinfully considered that since Thākura Haridāsa was not born in a brāhmaṇa family, he was completely incapable of acting as a religious instructor. Moreover, taking shelter of vivarta-vāda, the theory of illusion, that person angrily condemned the Vaiśnavas, who reveal purpose of the Vedas, as sūdras. Actually that atheist was himself an abominable sūdra. Godlessness, cripple-mindedness, and untruthfulness made him averse to pure Vaiśnavas in every sphere of his life. Although he was a fallen sūdra who proudly considered himself a brāhmaṇa, he considered a Vaiśnava, who is spiritual master of the brāhmaṇas, as belonging to a particular caste. In this way he committed a grave offense and went to hell. That fallen sinful sūdra, who was envious of the Vaiśnavas and proud of being a brāhmaṇa, must have heard descriptions of Kali-yuga stating that sūdras attentive to worldly subjects rather than the study of the Vedas will become so-called brāhmaṇas and study and teach the Vedas in Kali-yuga. But the popular statement that one can also become a brāhmaṇa through sāiva-dikṣa, or initiation into the worship of Śiva, is not approved by Vedic literature. Rather, according to the Pañcarātras, on the strength of visnu-dikṣa, the devotees attain Vedic brahminical status. One cannot study the Vedas through sāiva-dikṣa. This is clearly described in the Brahma-sūtra. Śrī Yāmūnācārya has completely refuted the atheists' view that “Vaiśnavas are not brāhmaṇas” by presenting evidence from the āgamas, authorized works of Vedic literature, as follows: “Furthermore, the bhāgavatas who have abandoned Vedic duties such as sāvitry-anuvacana (chanting the Vedic mantras that establish someone as a wearer of the sacrificial thread) and instead observe the forty
sāṃskāras enjoined in the Ekāyana-śruti are properly adhering to the principles enunciated in the Grhya-sūtras of their own branch and thus have never fallen from the status of brāhmaṇas on account of not performing the rituals of a different branch. After all, if by not following the rules of all the Vedic branches a brāhmaṇa becomes fallen, then the followers of other branches would also have to be considered fallen from brahminical status because they do not perform the rituals of other branches.” Among the devotees of South India, the title of Āyengāra (Iyengar) is still current. This Tamil word refers to a brāhmaṇa who has undergone more than five sāṃskāras. The nondevotee brāhmaṇas who have undergone ten sāṃskāras are known as Āyāra (Iyer). The Āyengāras undergo fifteen sāṃskāras. Among the Gaudiya Vaiṣṇavas there are five additional sāṃskāras. Therefore they undergo twenty sāṃskāras. In his Saṃskāra-dīpikā, which is an appendix to his Saṭ-kriyā-sāra-dīpikā, Gopaṇa Bhaṭṭa Gosvāmī has mentioned these sāṃskāras. The Vaiṣṇavas state:

\[
\text{svayam brahmaṇi nikṣaptan}
\text{jātān eva hi mantratah}
\text{vinitānatha putrādin}
\text{sāṃskṛtya pratibodhayet}
\]

“When the guru gives mantra to his disciple according to the rules and regulations of pāñcarātrika-viddhi, then, by the influence of that mantra, the disciple never takes birth again. A humble disciple behaves with great respect for his spiritual master as if he is a son of the guru. To such a humble disciple, who has been purified by the appropriate sāṃskāras, the guru teaches the meaning of the mantra.” But since the uninitiated mental speculators who are opposed to Hari, Guru, and Vaiṣṇava do not accept the Vedic and Pāñcarātrika systems, formidable errors have entered into their process of consideration. Following in the footsteps of such averse persons, this sinful fallen brāhmaṇa demonstrated the future behavior of Kali-yuga in the beginning of the age.

\[
\text{na śudrā bhagavad-bhaktas}
\text{te tu bhāgavatā matāh}
\text{sarva-varnesu te śudrā}
\text{ye na bhaktā janārdane}
\]

“A devotee should never be considered a śudra. All the devotees of the Supreme Personality of Godhead should be recognized as bhāgavatas. If one is not a devotee of Lord Kṛṣṇa, however, even if born of a brāhmaṇa, kṣatriya or vaiśya family, he should be considered a śudra.” It should be understood that those who disregard the above evidence of Vaiṣṇava literature have no respect for the Vaiṣṇavas or the pure devotional path; indeed, they are guru-drohi, or envious of the spiritual master.

TEXT 294

\[
ei-rūpe āpanāre prakāta kariyā
ghare-ghare bhāla bhoga khāis buliyā
\]

“This is how you advertise yourself, so you can eat nicely at other's houses.

That sinful fallen brāhmaṇa said to Haridāsa Ṭhākura, “Being a transcendental
philosopher, you have presented an explanation that is hostile to the fruitful workers who are envious of devotional service in such a way that you can advertise your own glories to your followers and cleverly accumulate palatable foodstuffs.”

TEXT 295

ye vyākhya karile tui, e yadi nā lāge
tabe tora nāka kāṇa kāti’ tora āge”

“If the explanation that you have made is not true, then I will cut off your nose and ears.”

Hearing Haridāsa Thākura's conclusive scriptural statements regarding the glories of the holy names, that atheistic fallen brāhmaṇa's animalistic propensity became more prominent. Out of anger, he cursed and swore as follows: “If the explanation on the glories of the holy names presented by Haridāsa Thākura is not in agreement with the scriptures, then I will take revenge by publicly cutting off his (Haridāsa Thākura's) nose and ears.”

TEXT 296

śuni’ viprādhamera vacana haridāsa
‘hari' bali’ īsat haila kichu hāsa

Hearing the words of that sinful brāhmaṇa, Haridāsa smiled and chanted the name of Hari.

TEXT 297

pratyuttara āra kichu tāre nā kariyā
calilena ucca kari’ kirtana gāiyā

He did not speak further to that atheistic brāhmaṇa, but left immediately while loudly chanting the holy names.

Hearing that atheistic fallen brāhmaṇa's unpalatable words, which would send him to hell, Thākura Haridāsa did not reply but rather chanted loudly and immediately left that place, which was polluted with the offense of giving some interpretation on the holy names of the Lord.

TEXT 298

yebā pāpī sabhāsad, seha pāpa-mati
ucita uttara kichu nā karila ithi

The sinful members of that assembly were all wicked-minded. They neither supported the authorized statements of Haridāsa nor did they protest the offensive words of the brāhmaṇa.

Those sociable persons who support and encourage sinful persons with loose-character are also sinful. What to speak of supporting the scriptural based statements of Thākura Haridāsa, the members of that assembly neither supported
the scriptural based statements of Haridāsa nor protested the unpalatable words of that atheistic fallen brāhmaṇa. If in spite of being born in a brāhmaṇa family a person becomes averse to the worship of Hari, which is his prescribed brahminical duty, then he is called a rākṣasa, or demon. When sinful persons who are averse to the prescribed brahminical duties give up the service of Hari, which is their only duty, then they fall from their position and become rākṣasas. Some people call such persons brāhmaṇa-bruva—“so-called brāhmaṇas” or brāhmaṇādhamā—“fallen brāhmaṇas.” After death such persons receive profuse punishment from Yamarāja, and in this life they fall from their brahminical position.

TEXT 299

e sakala rākṣasa, brāhmaṇa nāma mātra
ei-saba loka yama-yātanāra pātra

They were brāhmaṇas only in name. Actually they were all demons, fit to be punished by Yamarāja.

TEXT 300

kali-yuge rākṣasa-sakala vipra-ghare
janmibeka sujanera himsā karibāre

In Kali-yuga, demons are born in the families of brāhmaṇas in order to harass the saintly persons.

Though demoniac persons who are envious of Viṣṇu and the Vaiṣṇavas may take birth in brāhmaṇa families, they nevertheless envy the Vaiṣṇavas. This is the specialty of Kali-yuga.

TEXT 301

rākṣasāḥ kalim āśritya
jāyante brahma-yonisū
utpannā brāhmaṇa-kule
bādhante srotiyān kṛṣān

“In Kali-yuga, demons will take birth in the families of brāhmaṇas to harass those rare persons who are conversant with the Vedic way of life.”

[This verse was spoken by Lord Śiva in the Varāha Purāṇa.]

TEXT 302

e saba viprera sparṣa, kathā, namaskāra
dharma-sāstre sarvathā nisēdha karibāra

The scriptures forbid one from touching, speaking to, or offering respects to such brāhmaṇas.

One should not even touch those proud brāhmaṇas who are opposed to Viṣṇu and the Vaiṣṇavas. If by chance one touches such a brāhmaṇa, he should take bath in
the Ganges with his clothes on. If one converses with such a brāhmaṇa, then his falldown is guaranteed. If one respects such a person by offering him obeisances, then one is sure to be deviated from devotional service to Viṣṇu. That is why persons and the families of persons who are averse to following Vaiṣṇava etiquette have been declared as fallen in the following words from the Dharma-śāstras (Manu 2.168) and the Śrīmad Bhāgavatam (11.5.3):

 yo 'nadhitya dvijo vedam
 anyatra kurute śramam
 sa jivan eva śūdratvam
 āsu gacchiśānvayah

“A brāhmaṇa who in his lifetime does not endeavor to study the Vedas but labors hard in other pursuits quickly becomes a śūdra along with his family.

 ya esām puruṣam sāksād
 ātma-prabhavam īśvaram
 na bhajanty avajānanti
 sthānād bhrasṭāh patanty adhah

“If one simply maintains an official position in the four varṇas and āśramas but does not worship the Supreme Lord Viṣṇu, he falls down from his puffed-up position into a hellish condition.”

TEXT 303

 kim atra bahunoktena
 brāhmaṇā ye hy avaiṣṇavāh
 teśām sambhāṣanam sparśam
 pramādenāpi varjijayet

“There is no need to speak further on this. Even by mistake one should not touch or speak to Those brāhmaṇas who have no devotion for the Supreme Lord.

[This and the following verse are spoken by Lord Śiva in the Padma Purāṇa.]

TEXT 304

 śvapākam iva nekṣeta
 loke vipram avaisnavam
 vaiṣṇavo varna bāhyo ‘pi
 punāti bhuvana-trayam

“Just as one in this world should never see a dog-eating candāla, one should never see a nondevotee brāhmaṇa.”

TEXT 305

 brāhmaṇa haiyā yadi avaiṣṇava haya
 tabe tā’ra ālāpeha punya yāya kṣaya

One who converses with a nondevotee brāhmaṇa loses his piety.
If one converses with a person who was born in a seminal brähmana family, who has undergone sāvitra-sanskāra yet has not taken Vaiṣṇava initiation, who envies the Vaiṣṇavas and considers himself a non-Vaiṣṇava, then one's heaps of accumulated piety are destroyed.

TEXT 306

se viprādhamera kata-divasa thākiyā
vasante nāsikā tā'ra padila khasiyā

Within a few days, that wretched brähmaṇa was attacked by smallpox and as a result his nose melted away and fell off.

Within a few days that abominable, envious brähmaṇa became infected with a severe case of smallpox and his nose melted and fell off.

TEXT 307

haridāsa-thākurere balileka yena
krṣṇa o tāhāra sāsti karilena tena

The punishment he had proposed for Haridāsa Thākura was awarded to himself by Krṣṇa.

Although Haridāsa Thākura did not curse or desire inauspiciousness on that sinful atheist, since that offensive atheist criticized and spoke unpalatable envious words to Haridāsa Thākura, the Lord awarded such severe punishment on him.

TEXT 308

viṣayete magna jagat dekhi' haridāsa
duhkke 'krṣṇa krṣṇa' bali' chādena niḥsvāsa

Aggrieved to see the entire world absorbed in sense gratification, Haridāsa would sigh deeply as he chanted the name of Krṣṇa.

At that time people of the entire world were intoxicated with material knowledge, and being always greedy for material enjoyment they refrained from the cultivation of Krṣṇa consciousness. That is why the Vaiṣṇava Thākuras sighed deeply as distress filled their hearts, which were saturated with compassion seeing the pathetic condition and misfortune of the fallen souls who were averse to Hari. An elaborate description of the phrase viṣayete magna jagat—“the entire world was absorbed in sense gratification,” is found in the statement of Virāga in the Caitanya-candrodaya-nātaka as follows: “The world is full of materialists. Alas! Alas! There is no cleanliness, no truthfulness, no control of the mind or senses, no self-restraint, no peacefulness, no tolerance, no friendship, and no mercy. Were my sincere, loving friends uprooted by the people of Kali-yuga? Are they now living in seclusion? Could they have found a place Kali does not know? No, there is no such place to be found.

“The brāhmanas are interested only in their sixth duty, accepting charity. A sacred thread is the only sign of their status. The ksatriyas are ksatriyas in name only. The vaśyas are like atheists. The śūdras think themselves great scholars and are eager
to become gurus and teach the truth of religion. Alas! Alas! Kali has degraded the castes into this!

“The brahmacāris are situated in that āśrama only because they cannot marry. The grhasthas are interested only in filling the bellies of their wives and children. The vānaprasthas are qualified only by the name vānaprastha travelling on the path of the ears. The sannyāsīs are different from the others only in their saffron dress.

“And look at these mental speculators! From their very birth, they simply discuss words like 'designation,' 'social class,' 'logical inference,' 'universal principle,' and thus remain far away from talk of the Supreme Personality of Godhead. Thinking whoever is most expert at logic is the wisest, these logicians think that their speculation is the only scripture.

“Now here are some Māyāvādīs. They say that the Supreme is 'only eternity,' 'without qualities,' 'without designations,' 'beyond thought,' and 'without actions,' and they say 'I am Brahman.' Alas, alas, hating the Personality of Godhead's form and denying the Lord's inconceivable potencies and qualities, they shun love for the Supreme Person. Obeisances to them from a distance.

“And here learned persons debate the theories of Kapila, Kaṇāda, Pātañjali, and Jaimini. Not one of them knows the truth of the Supreme Personality of Godhead.

“Now I am in South India. This place is filled with Jains, Buddhists, naked yogis, and ferocious atheists. There are also Śaivites, who are almost extinct. I think they will kill me! (After walking a little further) Ah! This must be a holy man cheerfully sitting on a great rock by the riverbank. He seems to be free of anxiety while passing his time meditating on something beyond the modes of nature. Sitting in a yoga posture by the riverbank, his eyes closed and expertly stopping with the tip of his tongue the nectar moonlight flowing from within his forehead, he meditates. But what is this! What broke his meditation? Ah! I know. It is the tinkling conchshell ornaments of a young girl fetching water. He is only staging a play to fill his stomach. (He goes further.) Ah! This looks like a renounced soul. He must be a pilgrim coming from the holy places. I see he is talking to himself, 'Although I went to Haridvāra, Gayā, Prayāga, Mathurā, Benares, Puṣkara, Śrī Ranga, Ayodhāya, Badarikāśrama, Setubandha, Prabhāsa, and many other places, three or four times over in the past year, what would persons like us accomplish even in hundreds of years like this?'

(He goes further on.) “This must be a genuine ascetic. But I see that he is actually worse and more sinful than the above pseudo renunciates. Calling out 'Hum! Hum! Hum!' in a sharp and bitter voice, keeping the crowd away with a cruel stare, lifting his feet high as he walks with long strides, his forehead, arms, neck, stomach, and chest smeared with clay, and grasping kuśa grass in his hands, he is like pride personified. Therefore I understand that without pure devotional service to Lord Viṣṇu, expert meditation, samādhi, faith, scriptural study, good works, japa, and austerity are like an actor's expert playing on a stage. They are only different ways to fill an empty belly.

“O Kali, well done! Well done! You brought the entire earth under your rule. You drove away control of the mind, control of the senses, and all other virtues. You captured them and made them your slaves, working for your own profit. You uprooted the tree of religion, which had friendship and other virtues as its branches. In this situation what can I do? Today, all over the world I have seen disturbances born of irreligiosity and deviations of the mind and speech in
pursuit of the truth. But alas! When will I see the pure Vaiṣṇava devotees, who are engaged in krṣṇa-kīrtana, who are decorated with tears and hairs standing on end in love of God, and who are equipped both internally and externally?"

TEXT 309

kata-dine 'vaiṣṇava' dekhite icchā kari
āilena haridāsa navadvīpa-purī

After a few days Haridāsa went to Navadvīpa with a desire to associate with the Vaiṣṇavas there.

In order to see the pure Vaiṣṇavas, Haridāsa Thākura came to Śrī Māyāpur, which is situated in Navadvīpa, Gauda-deśa's center of education.

TEXT 310

haridāse dekhiyā sakala bhakta-gana
hailena atiśaya parānanda-mana

All the devotees of Navadvīpa were overjoyed on seeing Haridāsa.

Seeing Śrī Haridāsa Thākura, all the Vaiṣṇava brāhmaṇas of Navadvīpa became jubilant, considering him a member of their family. From this we can understand that the nondevotee community of Navadvīpa did not feel any happiness on the arrival of Haridāsa Thākura.

TEXT 311

ācārya-gosāṇi haridāsere pāiyā
rākhilena prāna haite adhika kariyā

Upon obtaining the association of Haridāsa, Advaita Ācārya treated him as dear as His own life.

Having received Śrī Haridāsa at Śrī Māyāpur-Navadvīpa, Śrī Advaita Prabhu considered him more dear than his own life and maintained him with utmost care.

TEXT 312

sarva-vaiṣṇavera prīti haridāsa-prati
haridās o kareṇa sabāre bhakti ati

All the Vaiṣṇavas showered their affection on Haridāsa, and he reciprocated with great devotion.

TEXT 313

pāṣandī-sakale yata deya vākya-jvalā
anyo'nye sabe tāhā kahite làgilā

They discussed amongst themselves the burning offensive statements of the
athiests.

Seeing the devotee brāhmanas’ love for Haridāsa, the envious atheistic persons always shot arrows of envious words at them. Hearing about such statements, the devotees became greatly afflicted with distress and began to discuss those statements.

TEXT 314

gītā-bhāgavata lai’ sarva-bhakta-gana
anyo’nye vicāre thākena sarva-kśana

Then devotees constantly discussed with each other the topics of Bhagavad-gītā and Śrīmad Bhāgavatam.

At that time persons who were intoxicated by material enjoyment would not study Vaishnava literatures like Bhagavad-gītā and Śrīmad Bhāgavatam, rather they were constantly engaged in gratifying their senses. But the pure devotees always increased their ecstatic love by discussing Gītā and Bhāgavata among themselves. Not being intoxicated by artificial, worldly, material rasas like the prākṛta-sahajiyās, the devotees of the Lord discussed the conclusive statements of Vaishnava literatures like Gītā and Bhāgavata. While conducting īṣṭa-goṣṭhis in this way, they desired the highest eternal benefit for the entire world.

TEXT 315

ye-jane padaye śunaye e-saba ākhyāna
tāhāre milibe gauracandra bhagavān

One who reads or hears these topics will attain the lotus feet of the Supreme Lord, Śrī Gauracandra.

TEXT 316

śrī krṣṇa-caitanya nityānanda-cānda jāna
vrndāvana dāsa tachu pada-yuge gāṇa

Accepting Śrī Caitanya and Nityānanda Prabhu as my life and soul, I, Vṛndāvana dāsa, sing the glories of Their lotus feet.

Thus ends this English translation of the Gaudīya-bhāṣya commentary on Śrī Caitanya-bhāgavata, Ādi-khanda, Chapter Sixteen, entitled, “The glories of Śrī Haridāsa Thākura.”

Chapter Seventeen
The Lord's Travel to Gayā

This chapter describes Śrī Gaurasundara's visit to Gayā via Mandāra and Punpun, His meeting with Iśvara Puri at Gayā, His bestowing mercy on Iśvara Puri on the pretext of accepting initiation, His manifestation of Himself, His attempts to go to Mathurā while being maddened in separation from Krṣṇa, His return home to Navadvīpa-Māyāpur after hearing a voice from the sky on the way, and the
Conclusion of the Ādi-khanda.

During the time when Śrī Gaurasundara was enjoying His pastimes in Navadvīpa as the crest jewel of teachers, the philosophies of the atheists and the śmārtas were being quickly propagated. Even hearing the name of bhakti-yoga was rare. The sinful people went on unnecessarily criticizing the Vaiśṇavas. Considering that the proper time had arrived to manifest Himself, Śrī Gaurasundara enacted the pastime of going to Gayā for performing worldly fruitive rituals in order to refute the atheistic and śmārtas philosophies as well as to bewilder averse persons. In order to bewilder the atheists, the Lord displayed the pastime of being attacked with fever on His way to Gayā. Thereafter, to exhibit His affection towards His servants and the potency of water that has washed the feet of qualified brāhmaṇas, He drank water that had washed the feet of a brāhmaṇa and ended His pastime of having fever. On reaching Punpun, the Lord performed His pastime of worshiping the forefathers and then entered Gayā. He took bath at Brahma-kūnda and, after displaying the pastimes of duly respecting His father at that place, He came to Cakraveda and manifested His pastime of seeing the lotus feet of Gadādhara, or Lord Viṣṇu. After hearing the glories of the lotus feet of Gadādhara from the resident brāhmaṇa, the Lord became decorated with pure ecstatic transformations and thus inaugurated His pastimes of manifesting loving devotional service. By providence, the Lord met Īśvara Puri there. Śrī Mahāprabhu revealed to Śrī Īśvara Puri that the perfection of visiting Gayā is to meet pure devotees like Īśvara Puri, that seeing Vaiśṇavas is matchless greater than worshiping and offering oblations to the forefathers at Gayā, and that His purpose of traveling to Gayā was to permanently surrender at the lotus feet of a maha-bhāgavata spiritual master.

Without disturbing the foolish ill-motivated fruitive workers who are bewildered by the three modes of material nature, to teach them that until one receives initiation into Kṛṣṇa mantras from a bona fide spiritual master he is eligible only for performing fruitive activities, and to simultaneously bewilder the atheists, Śrī Gaurasundara exhibited the pastimes of offering various oblations to the forefathers at Gayā according to worldly customs. Thereafter He returned to His room and began to personally cook. At that time Śrīpāda Īśvara Puri arrived there overwhelmed with love of Kṛṣṇa. The Lord personally served all the foodstuffs that He cooked for Himself to Śrī Īśvara Puripāda, and by directly serving His spiritual master, Puripāda, with His own hands, He displayed the ideal example of serving the spiritual master. On another day, in a solitary place, Mahāprabhu offered obeisances to Īśvara Puri and requested him for mantra initiation. Then the Lord received the ten syllable mantra from His spiritual master and surrendered everything unto His lotus feet. In this way Śrī Gaura-Nārāyana Prabhu, the spiritual master of the entire universe, instructed people who are desirous of love of God. In order to reveal that only a person who has fully surrendered at the lotus feet of His spiritual master and is endowed with transcendental knowledge is qualified to achieve loving devotional service as a result of service to the spiritual master, Mahāprabhu, after receiving initiation from Īśvara Puripāda, became overwhelmed with separation from Kṛṣṇa, loudly cried out “Kṛṣṇa! Kṛṣṇa!” and thus exhibited His pastime of becoming most restless. “I will not enter into family life; rather, I will go to Mathurā in search of Kṛṣṇa, who has stolen My heart.” Saying this, the Lord instructed His students who had accompanied Him to Gayā to return to Navadvīpa. Being greatly overwhelmed by separation from Kṛṣṇa, the Lord
departed towards Mathurā in the early morning without informing anyone, while addressing Kṛṣṇa, “O dear Kṛṣṇa, O dear child! Where will I go? Where will I meet Murali-vadana.” After walking a little distance, the Lord heard a voice from the sky saying that the time had not yet arrived for the Lord to visit Mathurā. The Lord should distribute loving devotional service in Navadvīpa for some time. Hearing this voice from the sky, Gaurasundara stopped His journey and returned to His residence at Gayā, where He took permission from Śrīpāda Iśvara Puri and then returned to Śrī Navadvīpa with His students. In this way the author has concluded the topics of Ādi-khanda. The author, as a servant of Nityānanda, discloses that his attempt of writing the biography of Śrī Caitanya is simply due to the order of Śrī Nityānanda. After personally revealing his attachment for serving his spiritual master, Śrī Nityānanda, he humbly invites all living entities to accept subordination at the lotus feet of Śrī Nityānanda Prabhu and Śrī Caitanya Mahāprabhu.

TEXT 1

jaya jaya śrī-gaurasundara mahesvāra
jaya nityānanda-priya nitya-kalevara

All glories to the Supreme Lord, Śrī Gaurasundara. All glories to Nityānanda’s beloved Lord, who possesses an eternal body.

TEXT 2

jaya jaya sarva-vaisnavera dhana prāna
kṛpā-dṛṣṭye kara’, prabhu, sarva-jīve trāṇa

All glories to the Lord, who is the life and wealth of all the Vaisnavas. O Lord, please deliver the living entities by Your merciful glance.

TEXT 3

ādi-khanda-kathā, bhāi, suna sāvadhāne
śrī-gaurasundara gayā calilā yemane

O brothers, listen carefully to the topics of Ādi-khanda, which describe the Lord’s journey to Gayā.

TEXT 4

hena-mate navadvipe śrī-vaikunṭha-nātha
adhyāpaka-śiromaṇi-rūpe kare vāsa

In this way the Lord of Vaikunṭha resided at Navadvīpa as the crest jewel of teachers.
catur-dike pāsandā bādaye gurutara
‘bhakti-yoga’ nāma haila śunite duṣkara

mithyā-rase dekhi’ ati lokera ādara
bhakta-saba duḥkha bada bhāvena antara

As the number of atheists increased in Navadvipa, it became difficult to even hear the mention of devotional service. The devotees were all distressed to see that people were simply attached to illusory pleasures.

At that time, the devotees of Kṛṣṇa situated in pure goodness were extremely rare in the world. Since due to aversion to Kṛṣṇa, many persons were engaged in deceitful, envious, sinful, abominable activities, they were unable to understand the glories of pure devotional service and considered their imaginary processes based on their own respective tastes as topmost. Therefore they took shelter of nondevotional paths and became averse to devotional service. Since ordinary foolish people were covered by sense gratification, fruitful activities, mental speculation, mystic yoga, and austerities, they did not relish topics of pure devotional service in their polluted hearts. Therefore they all became opposed to the propagation of devotional service to the Lord. Ordinary mundane people were extremely intoxicated by drinking the viṣaya-viṣṭhā-rama, the stool-like mellows of material enjoyment. Seeing that they were averse to drinking the sac-cid-ānanda-kṛṣṇa-rama, the eternally, cognizant, blissful mellows of Kṛṣṇa consciousness, and busy collecting temporary anarthas devoid of nectar, the devotees of the Lord were always greatly distressed and desired such persons' eternal benefit. Aside from the devotees, all the nondevotees simply spent their time uselessly envying each other. Seeing the pathetic condition of the godless people, only the devotees felt distress in their hearts and prayed to the Lord for such persons' eternal benefit. For a description of the situation at that particular time, one should refer to the purport of verse 308 of the previous chapter.

TEXT 7

prabhu se āviśṭa hai’ āchena adhyayane
bhakta-saba duḥkha pāya,—dekhena āpane

Although the Lord was absorbed in studying and teaching, He noted the devotees' distress.

TEXT 8

niravadhi vaiṣṇava-sabere duṣta-gane
nindā kari’ bule, tāhā sunena āpane

He heard how the miscreants were constantly blaspheming the Vaiṣṇavas.

Śrī Gaurasundara is the Supreme Personality of Godhead and the cause of all causes. All living entities are His devotees and controlled subordinate servants. Therefore, on seeing the pathetic sinful propensities, the lack of friendship, and
the miserable condition of His servants, resulting from one servant being envious of another servant, His compassion was aroused. The devotees are never envious of other living entities, rather the nondevotees are envious of the devotees. That is why Lord Śrī Gaurasundara, who is affectionate to His devotees, continued to hear about the criticism and torture of the pure devotees by the godless nondevotees, who had forgotten their constitutional position. In spite of hearing the blasphemy of His devotees, He had not yet manifest Himself before the eyes of the public as the only protector and maintainer of the devotees.

TEXT 9-10

citte icchā haila ātma-prakāsa karite
bhāvilena—“āge āsī' giyā gayā haite”

icchā-maya śrī-gaurasundara bhagavān
gayā-bhūmi dekhite haila icchā tā’na

The Lord thus desired to manifest Himself, but He thought He should first visit Gayā. The supremely independent Lord Gaurasundara desired to see the holy place of Gayā.

The purport of the Lord's visit to Gayā is as follows: Śrī Gaurasundara desired to visit Gayā in order to personally enact the pastime of accepting the dress of a devotee prior to exhibiting His opulence of being the only shelter of His devotees. One time the city of Gayā was greatly disturbed by the Buddhists. The Buddhists started a powerful movement there for the purpose of destroying karma-kānda. In order to deliver those who follow Vedic principles from the attack of the Buddhist revolutionaries, Gadādhara Viṣṇu placed His lotus feet on the head of Gayāsura. The fruitive workers were engaged in torturing Yajñēśvara Viṣṇu in various ways; that is why the Lord manifested His incarnation of Buddha and exhibited the misuse of karma-kānda before the eyes of the public, thus refuting its false misconceptions. Later on, the so-called followers of Buddha forgot their constitutional duties of devotional service to Viṣṇu and accepted Buddha as separate from Viṣṇu, thereby increasing the darkness of godless philosophy that is opposed to the Vedaś. Although the lotus feet of Viṣṇu were placed on the head of the Buddhist acārya, who was polluted with misconceptions, aversion to pure devotional service was found in the consideration process of those who rejected fruitive activities. Various desires for enjoying the imaginary fruits of material enjoyment replaced unalloyed devotional service to Viṣṇu in various smṛtis. Gaurasundara enacted the pastime of visiting Gayā in order to cheat and bewilder ordinary mundane people who are attached to fruitive activities and ignorant of the purport of the Vedaś. Since the philosophy of Cārvāka was very prominent at that time, faith in the concept of reincarnation was totally lost. Although the concept of reincarnation was accepted by the Buddhists, the transcendental variegated pastimes of the Supreme Lord, who is full in six opulences, did not find a place in their understanding. Subduing such Buddhist philosophy, which is opposed to the Vedaś, Lord Gadādhara Viṣṇu established at Gayā His supreme lotus feet, which are full of transcendental variegatedness. According to the mantra from Rg Veda: tredhā nidadhe padam—“I placed three steps,” Śrī Vāmanadeva is the predominating Deity of Gayā-dhāma. By worshiping these lotus feet, which are the
source of transcendental pastimes, the impersonal conception of the Lord is defeated.

TEXT 11
śāstra-vidhi-mata śrāddha karmādi kariyā
yātrā kari' calilā aneka sisyā laiyā

After performing the śrāddha ceremony for His father according to scriptural injunctions, the Lord departed for Gayā with many of His students.

TEXT 12
jananira ājñā lai' mahā-harsa-mane
calilena mahāprabhu gayā-darasane

The Lord first took permission from mother Śacī and then happily left to see Gayā.

TEXT 13
sarva-deśa-grāma kari' punya-tīrtha-maya
śrī-carana haila gayā dekhite vijaya

As the Lord passed through the various towns and villages on the way to Gayā, they were all turned into holy places by the touch of His lotus feet.

The second line of this verse indicates that the Lord's lotus feet came to Gayā; in other words, Lord Śrī Gaurasundara, whose sanctified feet are the source of all holy places, came here in order to purify the holy place of Gayā. In the Lord's journey to Gayā, all those villages and places that were marked by His lotus feet, which purify the entire universe, became famous as most sanctified holy places.

TEXT 14
dharma-kathā, vāko-vākya, pariḥāsa-rase
mandāre āilā prabhu kateka divase

The Lord and His students conversed, joked, and discussed various religious topics, and after a few days they arrived at Mandāra Hill.

TEXT 15
dekhiyā mandāre madhusūdana tathāya
bhramilena sakala parvata svalīlāya

The Lord first saw the Deity of Madhusūdana at the top of the hill, and then He wandered about the hill according to His desire.

The words mandāre madhusūdana are explained as follows: From Calcutta on the E.B.R. or E.I.R. railway, one should come to Bhagalpur Station, and from there
take the branch railway line up to Mandāra Hill Station. Mandāra Hill is situated about 3 km. from this station. The peak of Mandāra Hill is 3 km. from the foot of the hill. On the top of the hill there are two temples. Of the two, the Deity of Madhusūdana was worshiped long ago in the bigger temple. It is heard that both temples are presently under the control of the Jains. Due to fear of the dacoit Kālpāhāda, the Deity of Madhusūdana was shifted to the village Vāumśī, which is situated 3 km. from Mandāra Hill and 400 cubits from Mandāra Station, where He is presently being worshiped. By the initiative of Śrī Caitanya Maṭha of Śrīdhāma Māyāpur, the site of ancient Navadvipa and birthplace of Śrī Gaura, we will soon establish a temple of Śrī Caitanya’s lotus feet at Mandāra Hill.

**TEXT 16**

ei-mata kata patha āsite āsite
āra dina jvara prakāsilena dehete

While traveling like this, one day the Lord manifested a fever.

Although the original Supreme Personality of Godhead Śrī Gaurasundara is eternally perfect and possesses a sac-cid-ānanda body, in order to deceive and bewilder the conception and intelligence of the materialists, who are illusioned by māyā, He performed the drama of becoming afflicted with fever just as the ordinary mundane body of a living entity who is forced to accept the fruits of his karma becomes afflicted with fever.

**TEXT 17**

prākṛta-lokera prāya vaikuṇṭha-īśvara
loka-sikṣā dekhāite dharilena jvara

In order to instruct people, the Lord of Vaikuṇṭha displayed a fever like an ordinary person.

The sac-cid-ānanda body of Viṣṇu, who is the controller of māyā, is never subjected to transformations like happiness and distress as experienced by ordinary mortal beings. One who will consider the fully sac-cid-ānanda-vigraha of Śrī Caitanyaadeva as equal to that of an ordinary living entity will certainly sink in the mire of grave offenses. Fearing that living entities who are forced to accept the fruits of their material activities, who are qualified for being punished by Yamarāja, and who are subjected to bewilderment and death would consider their mundane bodies spiritual and that prākṛta-sahajiyās would consider themselves transcendentally liberated Vaśīṇavas, the Lord, in order to prohibit this and instruct people, enacted the pastime of suffering from fever, as generally experienced by godless living entities. In order that ignorant persons bewildered by māyā would become more illusioned by seeing these pastimes of Śrī Gaurasundara, and to exhibit the insignificance of their bewildered intelligence, Gaurasundara voluntarily accepted the affliction of fever.

**TEXT 18**

madhya-pathe jvara prakāsilena īśvare
When the Lord manifested His fever halfway to Gayā, the hearts of His students were filled with anxiety.

TEXT 19
pathe rahś karilena bahu pratikāra
tathāpi nā chāde jvara,—hena icchā tān'ra

They tried to cure Him with various remedies, but by the desire of the Lord His fever did not subside.

TEXT 20
tabe prabhu vyavasthālausadha āpane
`sarva-duḥkha khande vipra-pādodaka-pāne'

Then the Lord prescribed His own medicine, “If I drink the water that has washed the feet of a brāhmaṇa, My suffering will be relieved.”

When in spite of using various medicines the Lord's fever did not subside, then in order to teach people the topmost position of brāhmaṇas who are conversant with the science of Visṇu, the jagad-guru Lord, of His own will, exhibited the pastime of accepting the remedy of water that had washed the feet of a brāhmaṇa. By this act, the Lord on one hand exhibited the pastime of creating illusion for mortal beings who are entangled in the fruits of karma and who are eligible for the punishment of Yamarāja and on the other hand He protected the prestige of those topmost brāhmaṇas who know the science of Visṇu. Just as in the pastimes of Nārāyaṇa, the Lord increased the glories of His devotees by accepting the mark of Bhṛgu's foot on His own chest, in the pastimes of Gaura, He established the prestige of bodies that are related to Him. Without understanding this inconceivable confidential pastime of the Lord, the community of foolish prākṛta-sahajiyās often become covered by conceptions of caste consciousness and end up drinking ordinary water that has washed the feet of demoniac brāhmaṇas. In the Śrīmad Bhāgavatam (7.11.35) it is stated:

yasya yāl laksanam proktam
puṁso varṇabhivyarjakaṁ
yaṁ anyatṛāpī drśyeta
tat tenaiva vinirdeśan

“If one shows the symptoms of being a brāhmaṇa, ksatriya, vaisya or śūdra, as described above, even if he has appeared in a different class, he should be accepted according to those symptoms of classification.” In order to eternally benefit those who transgress this injunction and consider the Vaiṣṇavas, who are spiritual masters of all brāhmaṇas, as śūdras, those who consider non-Vaiṣṇavas as brāhmaṇas, and those who mistakenly accept the qualities of śūdras as those of Vaiṣṇavas, the Lord enacted the pastime of drinking the water that had washed the feet of a devotee brāhmaṇa. The brāhmaṇas who are devoted to Acyuta are alone
able to serve Lord Acyuta, while sinful sūdras who are covered by the mode of
ingnorance are always devoid of the sacred thread due to the predominance of
ignorance, and therefore they are averse to the service of the Lord. A brāhmaṇa
who knows the science of Brahmā neither considers his body as his self nor
engages in mental speculation. His intelligence is not bewildered by limited,
temporary, enjoyable material objects. Since his consciousness is fully
spiritualized, he should give up material conceptions and cultivate Kṛṣṇa
consciousness while understanding his relationship with the Lord. The word
brāhmaṇa does not refer to kṛpanas, or misers. The Dharma-sāstra writer Atri has
stated:

brahma-tattvam na jānāti
brahma-sūtrenā garvitah
tenaiwa sa ca pāpena
vipraḥ pāṣar uḍāṛtah

“One who proudly advertises himself as a sanctified brāhmaṇa but is ignorant of
the Absolute Truth is because of this sin called a pasu-vipra.” Therefore by
drinking the water that has washed the feet of such a pasu-vipra, ordinary, foolish,
bewildered living entities will immediately become pasus, or animals.

TEXT 21

vipra-pādodakera mahimā bujhāte
pāṇa karilena prabhu āpane sāksāte

The Lord then drank the water that had washed the feet of brāhmaṇas in order
to reveal its glories.

TEXT 22

vipra-pādodaka pāṇa kariyā iśvara
sei-kṣane sūstha hailā, āra nāhi jvara

As soon as the Lord drank that water, His fever subsided and He felt relief.

TEXT 23

iśvare ye kare vipra-pādodaka pāṇa
e tā'na svabhāva,—veda-pūrṇa pramāṇa

According to the Vedas and Purāṇas, it is the nature of the Supreme Lord to
drink the water that has washed the feet of a brāhmaṇa.

One can never progress on the path of spiritual life by disregarding and deviating
from the principles of varnāśrama-dharma. Ordinary mundane people who are
attached to fruitive activities are unable to understand the higher purpose of
varnāśrama. One should fully respect those brāhmaṇas who are situated on the
highest platform from the material point of view. Śrī Gaurasundara neither
transgressed the ordinary social customs of the time nor totally disregarded the
principles of karma-kāṇḍa on the pretext of offering oblations to His forefathers.
One should not misunderstand by this that Śrī Gaurasundara accepted the path of karma-kānda as the path of spiritual life. Fearing that people may foolishly misunderstand the purport of the scriptures and introduce the process of karma-kānda as the spiritual path, the jagad-guru Lord enacted the pastimes of drinking water that had washed the feet of a brāhmaṇa and offering oblations to His forefathers at Gayā and thereafter enacted the pastime of accepting spiritual Vaiṣṇava initiation. In the ideal God conscious moral character of Śrī Gaurasundara one can find enactment of the following injunction mentioned in Śrīmad Bhāgavatam (11.20.9):

\[ \begin{align*}
& \text{tāvat karmāṇi kurvita} \\
& \text{na nirvidyeta yāvatā} \\
& \text{mat-kathā-śravanādau vā} \\
& \text{sraddhā yāvan na jāyate}
\end{align*} \]

“As long as one is not satiated by fruitive activity and has not awakened his taste for devotional service by śravanam kirtanam viṣṇoḥ one has to act according to the regulative principles of the Vedic injunctions.”

Then such a person is constantly guided by the pure, spiritual, transcendental consideration mentioned in the Nārāda-pañcarātra as follows:

\[ \begin{align*}
& \text{laukikē vaidikē vāpi} \\
& \text{yā kriyā kriyate mune} \\
& \text{hari-sevānukulaiva} \\
& \text{sa kārtyā bhaktim icchātā}
\end{align*} \]

“One should perform only those activities—either worldly or prescribed by Vedic rules and regulations—which are favorable for the cultivation of Kṛṣṇa consciousness.” When a living entity thinks that obtaining physical and mental happiness is the goal of life, then the waves of temporary mundane thoughts never leave him, and in course of time his propensity for pious and impious activities based on varnāśrama principles gradually transforms into the propensity for prohibited sinful activities. As soon as the living entity develops faith in topics related to the Lord, he realizes in his service inclined heart that taking unalloyed shelter at the lotus feet of Śrī Caitanya is the only criteria for obtaining supreme eternal auspiciousness.

In Caitanya-caritāmṛta (Madhya 22.93) it is stated:

\[ \begin{align*}
& \text{eta saba chādi’ āra varnāśrama-dharma} \\
& \text{aksiṃcana haṇā laya kṛṣṇaiḥ-saraṇa}
\end{align*} \]

“Without hesitation, one should take the exclusive shelter of Lord Kṛṣṇa with full confidence, giving up bad association and even neglecting the regulative principles of the four varnas and four āśramas. That is to say, one should abandon all material attachment.” When one is situated on such an exalted paramahamsa Vaiṣṇava stage, then such a liberated soul no longer needs to go to Gayā and offer oblations to his forefathers or drink the water that has washed the feet of a brāhmaṇa. In the amala pramāṇa (the spotless Vedic authority) Śrīmad Bhāgavatam (11.11.32) it is stated:

\[ \begin{align*}
& \text{ājñāyaivaṁ guṇān doṣān} \\
& \text{mayādiśṭan api svakān}
\end{align*} \]
dharmān santyajya yah sarvān
mām bhajeta sa tu sattamah

“Such a person perfectly understands that the ordinary religious duties prescribed by Me in various Vedic scriptures possess favorable qualities that purify the performer, and he knows that neglect of such duties constitutes a discrepancy in one's life. Having taken complete shelter at My lotus feet, however, a saintly person ultimately renounces such ordinary religious duties and worships Me alone. He is thus considered to be the best among all living entities.” And in the Bhagavad-gītā (18.66) it is stated:

sarva-dharmān parityajya
mām ekāṁ sarāṇam vṛaja
ahām tvāṁ sarva-pāpebhīyo
mokṣayīṣyāṁ mā śucah

“Abandon all varieties of religion and just surrender unto Me. I shall deliver you from all sinful reactions. Do not fear.” If one discusses the above two verses, then he will gradually become indifferent to worldly activities and the search for impersonal Brahman. Although the Lord is the maintainer of everyone, the protector of Sanatana-dharma, and the knower of religious principles, He exhibited the pastime of following the principles of an inferior platform in order to eternally benefit the living entities. One should not misunderstand, however, that the spiritual progress of the living entities is dependent simply on such inferior conceptions, or niyāmāgraṇa, simply imitating without effect. From the spiritual point of view, the gradual advancement or levels of the devotional path has been properly described by Śrī Rāmānanda Rāya, who is a mahā-bhāgavata spiritual master of the paramahamsas, while replying to Śrī Gaurasundara's inquiries. The Bhagavad-gītā, which was instructed to Arjuna by Lord Gaurasundara in His pastimes as Kṛṣṇa, also instructs karma-yoga and jhāna-yoga to conditioned souls situated within aparā-prakṛti, material nature, after carefully considering their respective consciousness; and after fully rejecting their behavior it establishes the supremely pure religion of devotional service as the topmost means for achieving the goal of life. After hearing this most confidential instruction, narrow-minded persons consider that engagement in devotional service and engagement in sinful activities based on their narrow-mindedness are equal. Although such considerations are full of ignorance and suitable for unsuccessful yogis, according to Bhagavad-gītā (3.26): “So as not to disrupt the minds of ignorant men attached to the fruitive results of prescribed duties, a learned person should not induce them to stop work,” those who have strong material conceptions, or those who make the mistake of considering transcendental subject matters through their material faculties, and thus consider transcendental subjects a product of the material world should, after considering their own narrow-mindedness, forgive the devotees.

TEXT 24

ye yathā māṁ prapadyante
tāṁs tathaiva bhajāmy aham
mama vartāmānutilo
“As all surrender unto Me, I reward them accordingly. Everyone follows My path in all respects, O son of Prthâ.”

“Lord Śrī Krṣna, using Arjuna as an audience, is herein refuting the arguments of opponents, who may say, ‘Isn't the propensity for discrimination is also present in You? You award devotional service only to those who surrender unto You, but do You award to one who is full of material desires?’ But I am speaking this verse in reply. The word yatāḥ indicates those who worship Me either with material desires or without material desires, whom I simply reward accordingly (I give them fruits according to their worship), in other words, I bestow mercy on them, but I do not neglect even those ambitious persons who reject Me (with the desire to enjoy the fruits of karma) and worship various demigods headed by Indra. This should be considered. The reason is that the servants of various demigod like Indra indirectly follow My path of worship because I alone am worshiped even through the worship of Indra.” (Śrīdhara Svāmī's Subodhini commentary)

TEXT 25

ye tāhāna dāsyapaṇda bhāve nirantara

tāhāna avāśya dāsyā kareṇa iśvara

The Lord desires to be the servant of anyone who always desires to be a servant of the Lord.

There is no possibility of achieving pure devotional service by either karma or jñāna. Considering the qualification of those who cannot or do not desire to surrender unto the lotus feet of the Lord, the Lord has inaugurated the processes of karma and jñāna in this world. The conditioned souls wander throughout the universe while following karma and jñāna. It is generally found that such persons have no qualification for achieving devotional service to the Lord. But when the desires for material enjoyment or liberation of persons who are on the platform of devotional service mixed respectively with karma or jñāna are gradually uprooted, then by the influence of pure devotional service they can attain eternal supreme auspiciousness. Without surrender, neither the karmis nor the jñānis are qualified for the service of the Lord. The devotees of the Lord are constantly endeavoring to achieve the eternally relishable service of the Lord. They are never prepared to serve any temporary, mundane, enjoyable object that is not related to the Lord. The Lord awards one the qualification to serve Him according to one's serving propensity. One should not misunderstand from this that the conditioned souls may treat the Supreme Lord as a servant or independently subjugate Him by considering Him a controlled instrument for fulfilling one's illicit desires and expect that the Lord will serve such an atheist as a so-called servant. Rather, one must remember that in order to encourage the demoniac propensity of being completely controlled by the mundane fruitive activities of living entities who are averse to the Lord from time immemorial—in other words, in order to deceive and bewilder the godless living entities—the Lord has engaged His external energy, māyā, on the pretext of facilitating such living entities. Due to illusion the conditioned soul accepts the illusory energy of the Lord as an object of enjoyment,
as dear, as related to him, and as worshipable and thus embraces misconceptions about the Absolute Truth, and in this way, rather than worshiping the Lord, he becomes intoxicated with the desire to enjoy the fruits of his karma. If one engages in the uninterrupted and unmotivated devotional service of the Supreme Lord, who is eternally worshipable, the proprietor of mâyâ, and beyond the reach of material perception, then such a fortunate living entity no longer maintains the propensity or desire for serving temporary, separated, material objects. Then, on the pretext of accepting service from His unalloyed devotee, the Lord also serves His own devotee. Lord Śrī Gaurasundara enacted the pastime of drinking the water that had washed the feet of a brähmana in order to teach and glorify the propensity for serving the Lord of brähmanas who have given up temporary, abominable material pride, who have become trnād api sunīca and taror api sahiṣṭunā, and who have accepted the transcendental water that has washed the lotus feet of the eternal Lord Śrī Caitanya as the only drinkable substance in the entire creation. Being bewildered by the illusory energy of the Lord, the smārtas and prākṛta-sahājīyās, who are averse to the Lord and baffled by mâyâ, consider that pure brähmanas under the shelter of the lotus feet of Śrī Caitanya and demoniac brähmanas who are averse to Hari, Guru, and Vaiṣṇava and opposed to Śrī Caitanya are equal; in other words, they consider that so-called brähmanas who are actually krpanas, travelers on the path to hell, absorbed in illusory activities not related to the Lord, and devoid of spiritual knowledge regarding the inexhaustible, infallible Lord and brähmanas who are worshipers of the nondual Lord are of the same platform; but Śrī Gaurasundara displays the proper conclusion of the verse: śva-pākam iva nekṣeta loke vipram avaiṣṇavam—“If a person born in a brähmana family is an avaiṣṇava, a nondevotee, one should not see his face, exactly as one should not look upon the face of a candala, or dog-eater,” and as a bona fide spiritual master, He brings eternal auspiciousness to those prākṛta-sahājīyās and smārtas by opening their eyes, which are covered by the darkness of ignorance. While distorting the meaning of the Bhagavad-gitā verse: ye yathā mām prapadyante tāṁs tathaiva bhajāmy ahām, persons who do not follow Vedic principles, who commit mistakes, who are duplicitous, intoxicated, short-sighted, habituated to cheating others, and expert in material knowledge exhibit a type of foolishness that simply results in distortion and change of the actual meaning. They are indifferent to understanding the meaning of the word prapanna, or surrender, and consider proud non-Vaiṣṇava living entities who are devoid of surrender on the same platform as surrendered Vaiṣṇavas. Thus they are fully engaged in ruining the hearts of the neophytes of this world who are ignorant of scriptural conclusions. Only those devotees who are nonduplicitious, surrendered worshipers of the Lord are qualified to serve the Lord, and the Lord also reciprocates by awarding His own rare, loving devotional service to such liberated souls. The Lord never reciprocates with deceitful, nondevoted persons who desire liberation. In Śrīmad Bhāgavatam (5.6.18) it is stated:

\begin{verbatim}
astv evam āngha bhagavān bhajatāṁ mukundo
muktim dadāti karhicit sma na bhakti-yogam
\end{verbatim}

“Therefore, O King, those engaged in getting the Lord's favor attain liberation from the Lord very easily, but He does not very easily give the opportunity to render direct service unto Him.” Mâyâ, as the Lord's maidservant, bewilders the averse living entities into accepting the Supreme Lord as a product of matter, while in fact
she is further increasing the averse living entities' entanglement in the material modes of nature.

Five types of devotional *rasas* are exchanged between the devotees and the worshipable Lord, who is beyond the perception of material senses and the only visaya, or object, of all *rasas*. The Lord, as the visaya, can favorably accept any one of five types of *rasas*. In His form of Nārāyaṇa, the Lord accepts two and half types of *rasas*—śānta (neutrality), dāṣya (servitorship), and gaurava-sākhya (friendship in awe and veneration)—from His devotees on the path of regulative devotional service, and as Vrajendra-nandana Kṛṣṇa He accepts the other two and half superior *rasas*—viśrambha-sākhya (friendship in equality), vātśalya (parental), and madhura (conjugal)—from His devotees on the path of anurāga, or attachment. In this way He awards any one of the above-mentioned five *rasas* to His devotees on the path of attachment and thus exhibits His qualities of bhakta-vātśalya, affection for His devotees, and bhakta-premādhinaţva, being controlled by the love of His devotees.

**TEXT 26**

*ataeva nāma tā'na 'sevaka-vatsala' 
āpane hāriyā bādayena bhṛtya-bala*

The Lord is therefore known as *sevaka-vatsala*, or He who is favorably inclined to His servants. He accepts defeat in order to increase His devotees' glories.

On the path of regulative devotional service in which the worshipable Lord is Visnu, the qualities of opulence, rather than sweetness, and regulative awe and reverence, rather than attachment, are more prominent. But in Kṛṣṇa's service, which is full of sweetness, the sweetness of the Lord's opulence is not covered, and since affection for His servants is extremely prominent therein, those loving servants are more prestigious and exalted. By this one should not misunderstand that since opulence is less prominent in sweetness, the sweetness is weaker or the Lord's being controlled is distasteful.

In the *Śrīmad Bhāgavatam* (1.9.37), the Lord's quality of being conquered by His devotee is described by the great devotee Bhismadeva, as he prays to Kṛṣṇa from his bed of arrows as follows: “Fulfilling my desire and sacrificing His own promise, He got down from the chariot, took up its wheel, and ran towards me hurriedly, just as a lion goes to kill an elephant. He even dropped His outer garment on the way.”

The Lord's quality of being controlled by the love of His devotees is explained by Śrī Śukadeva Gosvāmī to Mahārāja Parīkṣit in the *Śrīmad Bhāgavatam* (10.9.18-19) as follows: “Because of mother Yaśodā's hard labor, her whole body became covered with perspiration, and the flowers and comb were falling from her hair. When child Kṛṣṇa saw His mother thus fatigued, He became merciful to her and agreed to be bound. O Mahārāja Parīkṣit, this entire universe, with its great, exalted demigods like Lord Śiva, Lord Brahmā and Lord Indra, is under the control of the Supreme Personality of Godhead. Yet the Supreme Lord has one transcendental attribute: He comes under the control of His devotees. This was now exhibited by Kṛṣṇa in this pastime.”
TEXT 27

sarvatra raksaka-hena prabhura carana
bala dekhi,—ke-mate chādibe bhakta-gana?

The devotees have only the Lord as their protector, therefore how can they give up His lotus feet?

The unalloyed devotees can never give up the service of the lotus feet of Lord Visńu, who is very affectionate to His devotees. The Lord also never gives up His unalloyed devotees. In other words, the Lord and His devotees can never be separated for even a moment, rather the Lord always protects His devotees in all respects. The devotees also protect the Lord from the attacks of the impersonal Māyāvādis. Delivering the Lord from the cruel hands of those who are hostile to Him is a display of the devotees' compassion. Moreover, by always broadcasting His glories through His devotees, the Lord protects the nondevotees from immediate destruction. In order to increase the glories of His beloved pure brāhmanas, the Lord concluded His pastime of having fever and thus broadcast in this world the glories of brāhmanas who are engaged in the service of Krśna.

TEXT 28

hena-mate kari' prabhu jvarera vināsa
punapunā-tirthe āsi' hailā prakāśa

After being cured of His fever in this way, the Lord and His students came to the bank of the holy Punpunā River.

The word punpunā-tirtha refers to the Punpunā River. This river is famous in two places. The first is near the Punpun Station, which is the next station after Patna on the Patna-Gayā line branching from the main E.I.R. line, and the other is near the Pāmāra-gaṅja Station on the E.I.R. Grand Chord line. Travelers coming from the east alight at Punpun Station, and those coming from the west alight at Pāmāra-gaṅja Station. Mahāprabhu marked places near Punpun Station with His sanctified lotus feet, which are rare for even the demigods. Presently the servants of Śrī Caitanya Matha, situated in Śrī Māyāpur, are attempting, as they are at Mandāra Hill, to establish a temple there dedicated to the lotus feet of Śrī Caitanya.

TEXT 29

snāṇa kari' pitr-deva kariyā arcana
gayāte praviṣṭha hailā śrī-śacindanda

After taking bath and offering oblations to His forefathers, Śrī Śacindandana entered Gayā.

In order to deceive and bewilder the smārtas, who are attached to fruitive activities, Śrī Gaurasundara purified Himself by taking bath and displayed the pastime of offering oblations to His forefathers according to karma-kānda injunctions in order to fulfil His debts to His forefathers. According to worldly customs mentioned in the Dharma-śāstras, one should take bath in a river before
entering a holy place. The Lord exhibited the pastime of following this injunction and then entered Gayā. Simply by undeviated worship of Lord Acyuta, the controller of all controllers, all one's debts are cleared—those attached householders who lack faith in this statement assist their forefathers in again receiving gross bodies in this world by offering them oblations, imagining that they have become ghosts.

For the description and glories of Gayā-tirtha, one should see the Garuda Purāṇa, Chapters 82-86, the Vāyu Purāṇa, Śveta-varāha-kalpa, Chapter 108, and the Agni Purāṇa, Chapters 114-116.

**TEXT 30**

gayā tirtha-rāje prabhu praviṣṭa haiyā
namaskarilena prabhu śrikara yudiyā

As the Lord entered Gayā, the king of holy places, He offered obeisances with folded hands.

By offering obeisances to Gayā, which is the king of holy places, the Lord displayed His quality of bhakta-vātsalya, affection for His devotees.

**TEXT 31**

brahma-kunde āsi prabhu karilena snāna
yathocita kailā pit-devera sammāna

Thereafter the Lord came to Brahma-kunda, wherein He took bath and offered oblations to His forefathers.

All the activities performed by the Lord beginning at Punpun up to His entrance into Gayā-dhāma were simply meant for attracting people, yet it can not be denied that there was also spiritual significance in these activities.

**TEXT 32**

tabe āilena cakravedera bhitare
pāda-padma dekhibāre calilā satvare

The Lord then entered Cakraveda and quickly went to see the lotus feet of Lord Viṣṇu.

The word cakraveda refers to Gayā-tirtha. This is where the lotus feet of Viṣṇu are situated.

**TEXT 33**

vipra-gana vediyāče śri-carana-sthāna
śri-carane mālā,—yena deula-pramāna

Countless flower garlands were stacked like a temple dome on Lord Viṣṇu's footprints, which were surrounded on all sides by brāhmaṇas.

The word deula (derived from the Sanskrit word deva-kula) means “the house of
the Lord” or “a temple.”

TEXT 34

*gandha, puspa, dhūpa, dipa, vastra, alankāra
kata padiyāche,—lekhā-jokhā nāhi tāra*

Unlimited sandalwood paste, flowers, incense, and cloth had been offered at
the lotus feet of the Lord.

The word lekhā in the phrase lekhā-jokhā is derived from the Sanskrit verb *likh*,
which means “to write,” and the word jokhā is derived from the Hindi word
*jokhṇā*, which means “to weigh.” Therefore the phrase lekhā-jokhā means
“numbers and quantity,” “weight and items,” “writing and counting,” or
“accounting and certificates.”

TEXT 35

*catur-dihe divya rūpa dhari’ vipra-gana
kariteche pāda-padma-prabhāva varṇana*

The *brāhmanas* appeared like divine beings as they described the glories of the
Lord's lotus feet.

TEXT 36

“kāśinātha hrdaye dharilā ye-carana
ye-caranā niravadhi lakṣmīra jīvana

“Lord Śiva accepted these same lotus feet in his heart, and these same lotus
feet are constantly served by Lakṣmī.

The word *kāśinātha* refers to Lord Śiva, the controller of the universe.

TEXT 37

*bali-Śire āvīrha hila ye-carana
sei ei dekha, yata bhāgyavanta jana*

“These lotus feet were placed on the head of Bali Mahārāja. O fortunate souls,
now see those same lotus feet here.

TEXT 38

*tilāṛddheko ye-carana dhyāna kaile mātra
yama tāra nā hayena adhikāra-pātra*

“One who meditates on these lotus feet for even a moment never comes under
the jurisdiction of Yamarāja.

TEXT 39
yogeśvara-sabāra durlabha ye-carana
sei ei dekha, yata bhāgyavanta jana

“These lotus feet are rarely attained by even the best of yogis. O fortunate souls, now see those same lotus feet here.

The word yogeśvara refers to a person who has achieved the fruit of mystic perfections in the form of merging into the existence of the Lord or a person who is full of mystic perfections attained through hatha or rāja yogas. Those who are expert in yoga-sūtras merge into the existence of the Lord. Such yogis who have merged themselves in the existence of the Lord are never qualified to see the lotus feet of the Lord. The reason for this is that according to them the object of service, the servant, and the service are all one, therefore there is no scope for spiritual variegatedness. Therefore the yogis are most unfortunate; since they are bereft of the highest goal of life, love of God, the fortunate devotees condemn rather than respect their ultimate desired goal.

TEXT 40

ye-carane bhāgirathī hailā prakāśa
niravadhi hṛdaye nā chāde yāre dāsa

“The Ganges emanated from these lotus feet, and the servants of the Lord constantly keep these lotus feet in their hearts.

TEXT 41

ananta-sayyāya ati-priya ye-carana
sei ei dekha, yata bhāgyavanta jana”

“These lotus feet are most enchanting on the bed of Ananta. O fortunate souls, now see those same lotus feet here.”

TEXT 42

carana-prabhāva śuni' vipra-gana mukhe
āvīṣṭa hailā prabhu premānanda-sukhe

Hearing the glories of the Lord's lotus feet from the brāhmaṇas, the Lord became absorbed in ecstatic love.

The phrase carana-prabhāva is explained as follows: Imagining the Supreme Lord to be formless, the impersonalists cannot understand the wonders of the Lord's eternal form, which attracts even self-satisfied souls. The impersonalists' process of consideration arises from material conceptions. After subduing the impersonal philosophy, the lotus feet of the Lord were installed on the head of Gayāṣura at Gayā; these lotus feet of the Lord are the source of all spiritual pastimes. The voidism of the Buddhists and the impersonalism of the pāṇḍopāsakas are buried under these lotus feet of Gadādhara. Since the pāṇḍopāsakas ultimately become impersonalists, they are simply Buddhists in disguise. The conceptions of the
fruitle workers who are opposed to Vedic injunctions are under the shelter of
ignorance; the conceptions of the Buddhists are opposed to the Vedas and deny
spiritual existence; and the conceptions of the impersonalists, though not directly
Buddhist, superficially follow the Vedas, deny material existence, and are a covered
form of Buddhism. Since the covered Buddhist impersonalists and their followers,
the pañcopāsakas, consider the eternal form and eternal lotus feet of Gadādhara as
material, perceivable by their senses, and products of material nature, they are
eternally bereft of the good fortune of seeing them. The devotees who accept the
eternally variegated pastimes of the Lord never give respect to the philosophy of
covered Buddhism that superficially follows the Vedas. The lotus feet of the Lord
attract Śiva, Brahmā, Śukadeva, and many other self-satisfied souls; they are the
eternal Absolute Truth, or sac-cid-ānanda-vigraha. Therefore the impersonalists'
conception of pañcopāsana, which is meant for deceiving people, is nothing but
cheating innocent foolish people. Therefore the most intelligent devotees never
accept impersonalism, the covered form of Buddhism.

TEXT 43

aśru-dhārā vahe dui śrī-padma-nayane
loma-harṣa-kampa haila carana-dārśane

As the Lord looked at those lotus feet, tears flowed from His lotus eyes, His
hairs stood on end, and He began shivering.

TEXT 44

sarva-jagatera bhāgye prabhu gauracandra
prema-bhakti-prakāśera karilā ārāmbha

Lord Gauracandra then began to manifest ecstatic devotional service for the
benefit of the entire world.

Śrī Gaurasundara appeared in this world in order to bestow eternal benefit on the
universe. So far He had not manifested any sign of awarding loving devotion to the
people of this world. But after seeing the lotus feet of the Lord at Gayā, He
inaugurated His pastimes of awarding loving devotion to the people of the world.
Understanding that these lotus feet of the Lord had appeared in the material world
to give pious persons who are free from the clutches of impersonalism an
opportunity to serve the Lord's lotus feet, the Lord became overwhelmed with the
eight transformations of ecstatic love. Being bereft of Kṛṣṇa's service, persons who
are averse to Kṛṣṇa in this world maintain the sinful desire of becoming the Lord
or the enjoyer of the material world. After destroying the conditioned souls' desire
for material enjoyment or liberation, when the lotus feet of the Lord appear in the
purified hearts of the living entities, then their propensity for serving the Lord is
awakened. In order to exhibit and preach this great truth, the Lord accepted the
dress of a devotee and had darśana of the transcendental lotus feet of Gadādhara
through His service inclined senses. When the living entities are bound by gross
and subtle chains and wander throughout the material sky, they remain averse to
the service of the Lord. But when their service propensity is awakened on the
strength of the mercy received from Hari, Guru, and Vaiṣṇava, then the lotus feet
of the worshipable Lord Višnu become the object of this propensity of His servant's awakened consciousness. Without a service mentality, one cannot become fortunate enough to see the form of the Lord. Without the piety resulting from devotional service, one's faith does not awaken. On the strength of piety born of the devotees' mercy, a living entity receives the opportunity to hear topics of Lord Hari. Sometimes on the strength of piety born from Kṛṣṇa's mercy a living entity becomes freed from the bondage to material sense objects and thus encounters the worshipable Lord Kṛṣṇa—this is spiritual vision. When, after full surrender, a living entity hears and glorifies topics of Lord Kṛṣṇa, the propensity of his consciousness is constantly engaged in the service of Kṛṣṇa—this is the result of piety born of a devotee's mercy. In spite of being the only worshipable object of all surrendered souls, Śrī Gaurasundara considered Himself a servant of the worshipable object and thus began to propagate transcendental love of Kṛṣṇa by chanting His glories. The eight transformations of ecstatic love manifested in the body of the Lord as a result of seeing the lotus feet of Gadādhara marked the beginning of His propagation of loving devotional service.

TEXT 45

avicchinna gaṅgā vahe prabhura nayane
parama-adbhuta saba dekhe vipra-gane

The brahmānas were all startled to see tears flow from the Lord's eyes like the unbroken flow of the Ganges.

TEXT 46

daiva-yoge īśvara-purī o sei-kṣane
āilenā īśvara-icchāya sei-sthāne

By the divine will of the Supreme Lord, at that moment Śrī Īśvara Puri arrived at that place.

When Lord Śrī Gaurasundara's hair stood on end due to love of God while seeing His own lotus feet, by the will of the Lord and by providence, Śrī Īśvara Purīpāda arrived there as a mahānta-guru in order to serve his own Lord by assisting Him in His pastimes. In order to disclose that He is a descendent of Śrīmad Puṇḍarīka Maḍhvācārya Ānandatīrtha in the Vedic disciplic succession, Śrī Gaurasundara, who is the Supreme Lord of all ācāryas, inspired Īśvara Purīpāda to come there.

TEXT 47

īśvara-purīre dekhī śrī-gaurasundara
namakarilena ati kariyā ādara

On seeing Śrī Īśvara Puri, Śrī Gaurasundara respectfully offered him obeisances.

TEXT 48
Śrī Śrīvra Purī was also delighted to see Gauracandra, and he happily embraced Him.

TEXT 49

donākāra vigraha donākāra prema-jale
siṅcita hailā premānanda-kutāhale

In the ecstasy of meeting each other, they both became soaked with tears of love.

As an affectionate, unalloyed, confidential disciple of Mādhavendra Purī, who is the original seedling of the desire tree of love of God, Śrī Śrīvra Purīpāda is attached to prema-bhakti, loving devotional service. By seeing Gauraundara's display of a devotee's characteristics, the eternally perfect mood of the devotees was enhanced and manifested. Now, for the benefit of people, the meeting between the Supreme Lord and the topmost devotee and mahānta-guru blossomed their flowerlike transformations of ecstatic love that destroyed the contamination in the polluted hearts of persons who were averse to Kṛṣṇa. Being filled with wonderful ecstasy, Śrī Gauraundara began to describe the glories of the lotus feet of the spiritual master, who is the bestower of transcendental knowledge and who is unlimitedly superior to Gayā-tīrtha.

TEXT 50

prabhu bale,—“gayā-yātā saphala āmāra
yata-kṣane dekhilāṇa carana tomāra

The Lord said, “My journey to Gayā has become successful the moment I was able to see your lotus feet.

While wandering throughout the fourteen worlds under the shelter of karma and jñāna, by good fortune and piety resulting from devotional service, the living entities receive the opportunity to see the lotus feet of the spiritual master, who is the reservoir of the seed of devotional service. Just by seeing the spiritual master, one's unauthorized, mundane, sensual, argument-based knowledge is checked and the topmost shining glories of devotional service manifest in the heart. This is the fruit of visiting holy places. Śrīmad Bhāaktivinoda Thākura, the crest-jewel of the mahājanas, has written in his Kalyāṇa-kalpa-taru as follows:

mana, tumi tīrthe sadā rata
ayodhyā, mathurā, māyā, kāśī, kānci, avantiyā,
dvāravatī, āra ache yata

“My dear mind, you are always attached to the different places of pilgrimage such as Ayodhyā, Mathurā, Haridvārā, Kāśī, Kānci, Avanti, and Dvārakā.

tumi cāha bhramibāre, e sakala bāre bāre,
muki-labh karibara tare
se sakala taba bhrama, nirarthaka parișrama,
citta shhira tirtha nahi kare

“You want to travel to all these holy places of pilgrimage again and again for the sake of obtaining liberation. But it is clear that your heart is not becoming resolutely fixed by going to all these places; therefore all of your wanderings are simply useless labor.

tirtha-phala sadhu-sanga, sadhu-sange antaranga
śri-kṛṣṇa-bhajana manohara
yathā sadhu, tathā tirtha, sthira kari’ nija citta,
sadhu-sanga kara nirantara

“The real benefit of visiting any holy place is to achieve the association of the pure-hearted devotees of the Lord living there. Establishing intimate and friendly relations with such great souls, let your heart be captivated by performing the charming worship of Lord Kṛṣṇa in their association. Wherever the Lord’s devotees are living, that place becomes a place of pilgrimage. Therefore you should become fixed by constantly remaining in the company of such devotees.

ye tirtha vaisnava nāi, se tirthete nāhi yāi,
ki labha hāntiyā dūra-desa
yathāya vaisnava-gana, sei stāna vrndāvana,
sei sthāne ānanda āsesa

“I never visit any so-called place of pilgrimage that is devoid of the presence of unalloyed devotees, for what benefit is gained by walking to such distant places? Wherever there are devotees, that place is actually Vṛndāvana. Only there can one find unlimited spiritual pleasure.

kṛṣṇa-bhakti yei sthāne, muktī dāsi seikhāne,
salila tathāya mandākini
giri tathā govardhana, bhūmi tathā vrndāvana,
āvirbhūta āpāni hladīni

“Liberation personified is herself the humble maidservant of places that are surcharged with devotion to Kṛṣṇa. All the water at the place is the celestial Ganges, every hill there is Govardhana, and the very earth is indeed Vṛndāvana. Only such a place can manifest the eternal spiritual joy which is revealed by the Lord’s pleasure-potency.

vinoda kahiche bhāi, bhramiyā ki phala pāi,
vaiśnava-sevana mora vrata

“I ask you now, dear brother, what benefit would I get by circumambulating all the holy places of pilgrimage? Personally, my vow is to serve the Vaiṣṇavas with firm resolution and untiring endeavor.”

TEXT 51-52

tirtha pinda dile se nistare pitra-gana
seha,—yāre pinda deya, tare’ sei jana
tomā’ dekhilei mātra koti-pitr-gana
sei-kṣane sarva-bandha pāya vimocana

“If one offers oblations to the forefathers in a holy place, then the forefathers are delivered. But one delivers only he to whom the oblation was offered. By seeing you, however, millions of forefathers are immediately freed from material bondage.

“Only those forefathers who are offered oblations at Gayā are delivered as a result of receiving those oblations, yet simply on the strength of piety accrued by seeing an eternally perfect associate of Kṛṣṇa like yourself, millions of forefathers whose names are unknown are immediately delivered from the ocean of material existence. There is no need to separately offer them oblations for their deliverance. Those most fortunate living entities who receive the mercy of seeing a beloved associate of the Lord deliver millions of their forefathers from the bondage of repeated birth and death; in other words, they attain Vaikuṇṭha through the worship of the Lord.”

TEXT 53

ataeva tīrtha nahe tomāra samāna
tīrther o parama tumī mangala pradhāna

“Therefore holy places are not equal to you, for you purify even the holy places.

“Only one who is offered oblations at Gayā is delivered, but for one who sees a Vaiṣṇava, millions of his forefathers are liberated. Therefore the Vaiṣṇavas are much more exalted than the holy places. You are the purifier of all holy places and a more beneficial Vaiṣṇava guru. This is confirmed in the following statement of Dharmarāja Yudhisṭhira to Bhaktarāja Vidura in Śrīmad Bhāgavatam (1.13.10):

bhavat-vidhā bhāgavatās
tīrtha-bhūtah svayam vibho
tīrthi-kurvantī tīrthānī
svāntaḥ-sthena gadābhṛtā

`My Lord, devotees like your good self are verily holy places personified. Because you carry the Personality of Godhead within your heart, you turn all places into places of pilgrimage.'”

TEXT 54

samsāra-samudra haite uddhāraha more
ei āmi deha samarpilāna tomāre

“Please deliver Me from the ocean of material existence. I surrender Myself unto you.

Taking shelter at the lotus feet of a spiritual master is the main entrance to the practice of devotional service to the Lord. That is why the spiritual master of all servants and the ācārya of abhidheya, Śrīla Rūpa Gosvāmi Prabhupāda, has in the
course of describing the symptoms of devotional service in his Bhakti-rasāmṛta-sindhu written as follows:

\[
\begin{align*}
guru-pādāśrayas tasmāt \\
kṛṣṇa-dīksādi-sikṣanam \\
vīśrambhena guroh sevā \\
sādhu-vartmānuvartanam
\end{align*}
\]

Those living entities who desire their eternal ultimate benefit and freedom from material bondage should first take shelter of a bona fide spiritual master who is a manifestation of the Supreme Lord. There is no way of being delivered from the ocean of anarthas without fully surrendering at the lotus feet of the spiritual master. Unless one takes shelter of a bona fide spiritual master who is fixed in the Absolute Truth and conversant in Vedic knowledge, a living entity cannot attain the goal of life by any other process such as argument. The argument-afflicted hearts of godless people who are ever-forgetful of the lotus feet of the spiritual master and who are averse to the Vedic way of life have taken shelter of the four defects—bhrama (the tendency to commit mistakes), pramāda (the tendency to be illusioned), vipralipsā (the tendency to cheat) and karanāpāṭāva (imperfect senses)—in such a way that there is no scope for taking shelter of the lotus feet of the spiritual master, rather there is only guru-droha and bhagavat-droha, envy of the spiritual master and envy of the Supreme Lord. Those who are determined to merge into the ocean of material existence have no goal other than the unauthorized path of argument. They are unable to accept the shelter of the Vedic way of life or a bona fide spiritual master. If persons who are averse to the service of the Lord and who follow the path of argument proudly accept a so-called guru who is an attached householder covered by unauthorized seminal considerations as their spiritual master, and if, being induced by blind faith, they continue like this for millions of kalpas, they will never achieve eternal benefit. In order to propagate this great truth and educate people, jagad-guru Śrī Gaurasundara considered Himself a surrendered soul at the lotus feet of the guru and thus instructed everyone about sārānāgati, in the form of atma-nikṣepa and kārpanya, full self-surrender and humility. Those who follow the path of material argument in order to fulfil the deficiency and insubstantiality of a spiritual master who is fully surrendered to Kṛṣṇa and whose all endeavors are meant for the pleasure of Kṛṣṇa have no possibility of being delivered from the pangs of hell.

TEXT 55

\[
\begin{align*}
\text{‘kṛṣṇa-pāda-padmera amṛta-rasa pāna} \\
\text{āmāre karāo tumī’—ei cāhi dāna’}
\end{align*}
\]

“I beg that you make Me drink the nectar of Kṛṣṇa’s lotus feet.”

Persons in whose hearts the eternally beneficial realization, sajātyāsaye snigdhe sādhuḥ sāṅgah svato vare—“One should associate with the devotees who are more advanced than oneself and endowed with a similar type of affection for the Lord,” is prominent can alone fully surrender, or take shelter of the lotus feet of the spiritual master. Considering that the lotus feet of the Supreme Lord are the only object of service and to set example for practitioners who desire love of God, the Lord, who is the Supreme Personality of Godhead, exhibited the pastime of
accepting Śrī Īśvara Purīpāda, the recipient of Mādhavendra Purīpāda's mercy, as His spiritual master and thus bestowed mercy on him. There was no contradiction between the begging at the lotus feet of the spiritual master for the alms of drinking the nectar of Krśna's lotus feet by the Lord, who acted as the disciple, and the awarding of those alms by the donor Īśvara Purīpāda, who acted as the guru.

\[
\text{na dhanam na janam na sundarim} \\
\text{kavitām và jagad-iśa kāmaye}
\]

\[
\text{mama janmani janmaniśvare} \\
\text{bhavatād bhaktir ahaṅkuti tvai}
\]

“O Almighty Lord, I have no desire to accumulate wealth, nor to enjoy beautiful women. Nor do I want any number of followers. What I want only is the causeless mercy of Your devotional service in my life, birth after birth.” The purport of this verse offered by the Lord in prayer at the lotus feet of Śrī Gādāḥara manifested and constantly remained in the heart of Śrī Īśvara Purīpāda on the strength of Śrī Mādhavendra Purī's full nonduplicious mercy.

TEXT 56

\[
\text{balena īśvara-purī,—“śunaha, paññita!} \\
\text{tumi ye īśvara-amsa,—jānīnu niṣcita}
\]

Īśvara Purī then said, “Listen, dear Paññita. I know without doubt that You are an expansion of the Supreme Lord.

Īśvara Purīpāda, the Lord's associate and servant of the mahā-bhāgavata guru, constantly engaged in chanting the holy names of the Lord. Therefore, since the principle of offering respect to others without expecting any honor was brightly shining in him, he instructed Gaurasundara, who acted as his disciple, as follows: “You are the knower of all living entities' bondage and liberation. You are an expansion of the Supreme Lord; in other words, You are directly the Supreme Personality of Godhead, and all other controllers are Your expansions—I am confident about this.” In consideration of the Absolute Truth, the living entities are the fragmental parts and parcels of the Lord, who is full in six opulences. But in this case, since Gaurasundara was enacting the pastimes of a disciple, He exhibited the pastime of hearing in disciplic succession from the lotus mouth of His spiritual master the conclusion that the living entities are parts of Lord Viṣṇu, in other words, they are separated parts.

\[
\text{jīvera 'svarūpa' haya——krṣnera 'nitya-dāsa'} \\
\text{krṣnera 'tāstha-śakti' 'bhedābheda-prakāśa
}\]

“It is the living entity's constitutional position to be an eternal servant of Krṣṇa because he is the marginal energy of Krṣṇa and a manifestation simultaneously one and different from the Lord.” Constitutionally, the separated parts of the Supreme Lord have no material designations; in other words, the living entities cannot remain in any occupation other than the service of the Lord. Living entities who are forgetful of their constitutional position and averse to the service of the Lord are subjected to the bondage of material existence. In that state the valor of body and mind is prominent in their activities. The Lord is the Supersoul, and the living
entity is an infinitesimal soul and therefore His fragmental part. The Lord is the infinitely potent, fully cognizant personality, and the spirit soul is a minute, liberated spiritual spark.

TEXT 57

ye tomāra pānditya, ye caritra tomāra
seha ki īśvara-amśa bai haya āra?

“Can anyone other than an expansion of the Supreme Lord possess the extraordinary learning and characteristics that You have?

“Due to absorption in māyā, materially conditioned souls are under the control of the illusory energy of the Lord, but for pure spirit souls there is no scope for absorption in māyā. The characteristics of conditioned souls and the characteristics of liberated souls are not ‘one;’ therefore I do not consider You anyone other than an expansion of the Supreme Lord. It is understood from Your learning and characteristics that You are none other than an expansion of the Supreme Lord.”

TEXT 58

yena āji āmi śubha svapna dekhilāna
sāksāte tāhāra phala ei pāilāna

“I had an auspicious dream last night, and today I've obtained the fruits of that dream.

TEXT 59

satya kahi, pandita! tomāra daraśane
parānanda-sukha yena pāi anuśaṇe

“O Pandita, I'm telling You the truth! I'm feeling great ecstasy every moment since I've seen You.

TEXT 60

yadavadhi tomā' dekhīyāchi nadiyāya
tadavadhi citte āra kichu nāhi bhāya

“From the time I saw You in Nadia, my heart has had no other attraction.

TEXT 61

satya ei kahi,—ithe anya kichu nāi
krṣṇa-daraśana-sukha tomā' dekhi pāi”

“I'm speaking the truth, nothing else. When I see You, I feel the happiness of seeing Kṛṣṇa.”
“Since I saw You in Navadvipa, no other subject matter has occupied my heart. This is indeed the truth. There is no doubt about it. As soon as I see You with my eyes smeared with the ointment of love, I experience the same indescribable happiness as when I see Kṛṣṇa.”

TEXT 62

śuni’ priya īśvara-purīra satya vākyā
hāsiyā balena prabhu,—“mora bada bhāgya”

Hearing His beloved Īśvara Puri’s truthful words, the Lord smiled and said, “It is My great fortune.”

TEXT 63

ei-mata kata āra kautuka-sambhāsa
yata haila, tāhā varnibena veda-vyāsa

In this way the two exchanged many other pleasing words which will be described in the future by Vedavyāsa.

TEXT 64

tabe prabhu tāna sthāne anumati laiyā
tirtha-srāddha karibāre vasilā āsiyā

The Lord then took leave of Īśvara Puri and went to offer oblations to His forefathers.

It is the prescribed duty for one to offer oblations to his forefathers when visiting a holy place. Gaurahari enacted the pastime of taking permission from Īśvara Puripāda and then offering oblations at Gayā according to prescribed duties. The path of pure devotional service and the path of fruitive activities based on the smṛtis are not similar. Only after rejecting fruitive activities can one enter into spiritual life. Since materially conditioned living entities are not self-realized or God-realized before hearing topics of the Lord, they take to fruitive activities such as offering oblations to their forefathers and the demigods according to external considerations.

TEXT 65

phalgu-tīrthe kari’ bālakāra pinda dāna
tabe gelā giriśrṅge preta-gayā-sthāna

The Lord went to the Phalgu River and offered oblations to the forefathers with sand. Then the Lord went to Preta-gayā on top of the hill.

The Phalgu River flows under a bed of sand at Gayā. There is a system for offering oblations with sand at this place. In order to bewilder and deceive fruitive workers, Gaurahari enacted the pastimes of offering oblations to His forefathers with sand. Thereafter He went to Preta-gayā on top of the hill. There are 395 steps leading to
Preta-gayā that where built in 1775. The steps were built by Madana Mohana Datta Mahāśaya, who was known among people as Kuvera, who was a renowned “black merchant,” and who was born in the famous Datta family of Hāta-kholā, Calcutta. On the wall of the temple there is an inscription reading: “Śrī Śrī Rādhā-Kṛṣṇāya namah. Śrī Caitanya-candrāya namah. Śrī Śiva-Durgā śaranam. Jaya Rāmāh. O Lord Madana-mohana, I beg at Your lotus feet for the benediction of good fortune for me and my entire family. Seeing the difficulty people took to climb this high hill to reach Preta-gayā, a person named Madana Mohana has built a beautiful wide staircase for the benefit of the pilgrims and the pleasure of Lord Nārāyana, the husband of Laks̄mi.” Construction on the 395 steps was begun and completed in the year 1775.

TEXT 66

*preta-gayā-śrāddha kari' śrī-sacīnandana
dakṣināye vākye tuśilena vipra-gana*

Śrī Śacīnandana offered śrāddha at that place and then satisfied the brāhmanas there with sweet words.

After enacting the pastime of offering oblations at Preta-gayā, the Lord satisfied the local brāhmanas with dakṣinā in the form of various sweet words. It is seen that pilgrims offer excessive respect and donations to the priests at Gayā. What to speak of this, the foolish, most greedy pāndās of Gayā have pilgrims worship their feet with flowers and tulasi leaves and thus accumulate grave offenses. That is why the Lord, rather than encouraging such offensive activities, satisfied the pāndās simply with sweet words.

TEXT 67

tabe uddhāriyā pitr-gana santarpīyā
dakṣina-mānase calilena harṣa haiyā

After duly delivering the forefathers, the Lord happily went to Dakṣina-mānasa.

TEXT 68

tabe calilena prabhū śrī-rāma-gayāyā
rāma-avatāre śrāddha karilā yathāya

He next went to Śrīrāma-gayā, where He had previously performed śrāddha in His incarnation as Rāmacandra.

TEXT 69

eho avatāre sei-sthāne śrāddha kari'
tabe yudhiśṭhira-gayā gela gaurahari

In this incarnation He again performed śrāddha at that place. Thereafter Lord
Gaurahari went to Yudhiṣṭhira-gaya.

TEXT 70

pūrve yudhiṣṭhira pinda dilena tathāya
sei pritye tathā śrāddha kailā gaura-rāya

Yudhiṣṭhira Mahārāja had previously performed śrāddha there. Out of affection for Yudhiṣṭhira, Gaura also performed śrāddha there.

TEXT 71

catur-dike prabhure vediyā vipra-gana
śrāddha karāyena sabe padāna vacana

All the brāhmaṇas there sat around the Lord and directed Him in the procedures of the śrāddha ceremony.

TEXT 72

śrāddha kari' prabhu pinda phele yei jale
gayāli-brāhmaṇa saba dhari' dhari' gile

As the Lord performed śrāddha and offered oblations in the water, all the resident brāhmaṇas grabbed the offerings and ate them.

The word gayāli (derived from the Hindi word gayāyāla) refers to the pāṇḍās of Gayā (the brāhmaṇa priests) or the residents of Gayā. In this verse the extremely greedy nature of the brāhmaṇa priests of Gayā is seen.

TEXT 73

dekhiyā hāsena prabhu śrī-sacīnandana
se-saba viprera yata khandila bandhana

Śrī Śacīnandana smiled on seeing this, and thus the brāhmaṇas were freed from all material bondage.

TEXT 74

uttara-mānasa prabhu piṇḍa dāna kari'
bhima-gayā karilena gaurāṅga śrī-hari

The Lord next offered śrāddha at Uttara-mānasa. He then went to Bhima-gaya.

TEXT 75

śiva-gayā brahma-gayā ādi yata āče
saba kari' śoḍaśa-gayāya gelā pāče
Thereafter the Lord performed the prescribed rites at Śiva-gayā, Brahma-gayā, and finally at Śoḍaśa-gayā.

TEXT 76

śoḍaśa-gayāya prabhu śoḍaśī kariyā
sabāre dilena pinda śrāddhā-yukta haiyā

While at Śoḍaśa-gayā, the Lord faithfully offered śrāddha with sixteen ingredients on behalf of all His forefathers.

The word śoḍaśī refers to a particular type of śrāddha in which the following sixteen ingredients are offered: land, āśāna, water, cloth, ghee lamp, rice, betel nuts, umbrella, sandalwood paste, flower garland, fruits, bedding, shoes, cows, gold, and silver; or it may refer to a kind of sacrificial pot.??

TEXT 77

tabe mahā-prabhu brahma-kunde kari' snāṇa
gayā-śire āṣi' karilena pinda dåṇa

Thereafter the Lord took bath at Brahma-kunda and offered oblations at Gayā-sīra.

TEXT 78

divya māḷa-candana sṛi-haste prabhu laiyā
vīṣṇu-pada-cihna pūjilena harṣa haiyā

The Lord then personally worshiped Lord Viśnu's footprints with flower garlands and sandalwood paste.

TEXT 79

ei-mata sarva-sthāne śrāddhādi kariyā
vāsāya calilā vipra-gane santosiyā

After completing His offerings of śrāddha and satisfying the brāhmaṇas at all the recommended places, the Lord returned to His room.

Regarding the karma-kānda system of performing śrāddha at Gayā, in the Viṣṇu Purāṇa (2.16.4) Aurva spoke to Sagara Mahārāja the following words:

gayām utpeya yah śrāddham
karoti prthivī pate
saphalaṁ tasya taj janma
jāyate pitṛ tuṣṭidam

“O King, a person who goes to Gayā and offers oblations makes his life successful by satisfying his forefathers.”
TEXT 80

\[\text{tabe mah\text{\={}}prabhu kata-k\text{\={}}ane sustha haiy\text{\={}}}\]
\[\text{randhama karite prabhu vasilena giy\text{\={}}}\]

After He took some rest, the Lord then sat down to cook.

TEXT 81

\[\text{randhana samp\text{\={}}rna haila, henai samaya}\]
\[\text{\=ilena sri-isvara-puri mah\text{\={}}saya}\]

As soon as the Lord finished cooking, Sri Isvara Puri arrived there.

TEXT 82

\[\text{prema-yoge kr\text{\={}}sna-n\text{\={}}ma balite balite}\]
\[\text{\=ilena prabhu-st\text{\={}}ane \text{\={}}hulite \text{\={}}hulite}\]

Isvara Puri's head was rolling back and forth in ecstatic love as he arrived there chanting the names of Krsna.

While chanting the holy names of Krsna, Isvara Puripada was overwhelmed with love of God and unable to control his balance as he came before Sri Gaurasundara. At that time the Lord was engaged in cooking.

TEXT 83

\[\text{randhana ediy\text{\={}}} prabhu parama-sambhrame}\]
\[\text{namaskari' t\text{\={}}ne vas\text{\={}}ilena \text{\={}}sane}\]

The Lord immediately left the kitchen and, after respectfully offered obeisances, He seated Isvara Puri comfortably.

TEXT 84

\[\text{h\text{\={}}siy\text{\={}}} balena puri,—"sunaha, pa\text{\={}}dita!}\]
\[\text{bh\text{\={}}alai samaye hailana upanita"}\]

Isvara Puri smiled and said, “Listen, O Pa\text{\={}}dita. I see I've come at the right time.”

TEXT 85

\[\text{prabhu bale,—"yabe haila bh\text{\={}}gyera utaya}\]
\[\text{ei anna bhiks\text{\={}} aji kara mah\text{\={}}saya"}\]

The Lord replied, “It will be My good fortune if you accept your meal here today.”
TEXT 86

hāsiyā balena purī,—“tumi ki pāibe?”
prabhu bale,—“āmi anna rāndhibāna ebe”

Īśvara Purī smiled and said, “Then what will You eat?” The Lord replied, “I will cook again.”

TEXT 87

purī bale,—“ki-kārye karibe āra pāka?
ye anna āchaye, tāhā kara' dui-bhāga

Īśvara Purī then said, “What is the need for cooking again? Divide whatever You have in two portions.”

TEXT 88

hāsiyā balena prabhu,—“yadi āmā' cāo
ye anna haiyāče, tāhā tumí saba khāo

The Lord smiled and said, “If you really want to please Me, then eat whatever I've cooked.

TEXT 89

tilārddheke āra anna rāndhibāna āmi
nā kara' saṅkoca kichu, bhikṣā kara, tumī”

“I'll cook again within a moment. You take your meal without hesitation.”

TEXT 90

tabe prabhu āpanāra anna tānre diyā
āra anna rāndhite se gelā harṣa haiyā

The Lord then gave His meal to Īśvara Purī and happily went to cook for Himself.

TEXT 91

hena kṛpā prabhura īśvara-purī-prati
purir o nāhika kṛṣṇa-chāḍā anya-mati

Īśvara Purī's mind never deviated from the lotus feet of Krṣṇa, therefore the Lord bestowed such mercy on him.

TEXT 92
śrī-haste āpane prabhu kare pariveśana
parānanda-sukhe purī karena bhojana

The Lord served Īśvara Puri with His own hands, and Īśvara Puri thus ate in great ecstasy.

TEXT 93
sei-kṣane ramā-devī ati-alksīte
prabhura nimitta anna rāndhilā tvarite

At that time Ramādevī, the goddess of fortune, quickly cooked for the Lord while remaining unseen by all.

Remaining out of the sight of materially conditioned living entities, Śrī Mahā-Lakṣmīdevī, who is the dearmost maidservant of Gaura-Nārāyaṇa, immediately cooked nectarean foodstuffs for her beloved husband.

TEXT 94
tabe prabhu āge tāne bhīṣā karāiyā
āpane o bhojana karilā harṣa haiyā

Then, after the Lord first fed Īśvara Puri, He happily ate Himself.

TEXT 95
īśvara-purīra sange prabhura bhojana
ihāra śravane mile krṣna-prema-dhana

One who hears about the Lord taking His meal with Īśvara Puri will achieve the wealth of love of Krṣṇa.

TEXT 96
tabe prabhu īśvara-purīra sarva-ange
āpane śrī-haste lepilena divya-gandhe

The Lord with His own hands then smeared sandalwood paste on the body of Īśvara Puri.

The jagad-guru Lord set the ideal example of serving the spiritual master by personally smearing the body of Īśvara Puṇḍara with sandalwood pulp as a menial disciple. While serving the spiritual master, who is a manifestation of the Supreme Lord, Gaurahari taught everyone that the best ingredients of this world should never be used for one's own sense gratification, rather they should be utilized only for the service of Hari, Guru, and Vaiṣṇava.

TEXT 97
Who has the ability to describe the Lord's love for Śrī Īśvara Puri?

The word īśvarera refers to the Supreme Lord, Śrī Gaurasundara.

TEXT 98

āpane īśvara śrī-caitanya bhagavān
dekhilena īśvara-puriṇa janma-sthāna

The Supreme Lord, Śrī Caitanya, personally visited the birthplace of Īśvara Puri.

The birthplace of Īśvara Puri is situated in the village of Kumārahāṭṭa, which is 3 km. from the Halisahara Station on the E.B.R. line. Recently the sakhibhekīs have introduced their unauthorized standard of worship at this birthsite. Seeing, offering obeisances to, and circumambulating the Lord's birthplace are some of the limbs of pure devotional service.

TEXT 99

prabhu bale,—“kumārahāṭṭer namaskāra
śrī-īśvara-purīra ye-grāme avatāra”

The Lord said, “I offer My obeisances to the village of Kumārahāṭṭa, where Śrī Īśvara Puri appeared.”

TEXT 100

kāndilena vistara caitanya sei sthāne
āra šabda kichu nāhi īśvara-puri' vine

Lord Caitanya cried profusely at that place and spoke nothing other than the name of Īśvara Puri.

TEXT 101

se-sthānera mṛttikā āpane prabhu tuli'
lailena bahirvāse bāndhi' eka jhūli

The Lord took some dust from the birthplace of Īśvara Puri and tied it in His cloth.

TEXT 102

prabhu bale,—“īśvara-purīra janma-sthāna
e mṛttikā-āmāra jivana dhana-prāṇa

The Lord said, “The dust from the birthplace of Īśvara Puri is My life, wealth,
and living force.”

TEXT 103

hena īśvarera pṛta īśvara-purīre
bhaktere bādāte prabhu saba sakti dhare

The Lord exhibited such affection for Īśvara Puri, because He takes pleasure in increasing the glories of His devotees.

Because the Lord worships His devotees, Lord Gaurasundara increased the prestige of His dear devotees by accepting Īśvara Purīpāda as His spiritual master.

TEXT 104

prabhu bale,—“gayā karite ye āilāna
satya haila,—īśvara-purīre dekhilāna”

The Lord said, “I came to Gayā to offer oblations to My forefathers. Now that I have seen Īśvara Puri, My journey has become successful.”

In order to teach His sādhaka disciples, the Lord, as spiritual master of the world and teacher of all, personally spoke the following words: “On the occasion of My visit to Gayā, I was fortunate enough to see the lotus feet of the spiritual master, who is the personification of the holy places, and as a result I have attained the fruits of visiting all holy places.”

TEXT 105

āra dine nibhrte īśvara-puri-sthāne
mantra-dikṣā cāhilena madhura-vacane

On another day the Lord went privately to Īśvara Puri and in sweet words requested him for initiation.

The phrase mantra-dikṣā is defined in the Bhakti-sandartha (207) as mantra-dikṣā-rūpah anugrahaḥ—“receiving mercy in the form of initiation.” According to the passage, mananāt trāyate yasmāt tasmān mantram prakiritāh, a mantra is that which delivers one from manana, or absorption in the separate temporary objects of the temporary, external, enjoyable world, or that which delivers the material enjoyer from the principle of enjoying material existence. It is stated in the Viṣṇu-yāmala:

divyam jñānam yato dadyat
kuryāt pāpasya sankṣayam
tasmād dikṣetī sā proktā
dēśikais tattva-kovidāh

“Dikṣā is the process by which one can awaken his transcendental knowledge and vanquish all reactions caused by sinful activity. A person expert in the study of the revealed scriptures knows this process as dikṣā.” According to regulative principles, the initiation ceremony has five factors. Among them, the three samskāras—tāpa-samskāra, ārdhva-pundra-samskāra, and nāma-samskāra—are
found in the gross material world. Apart from these three, those who are 
madhyama-adhikāris can undergo mantra-sanskāra and yoga-sanskāra and thus 
become fully initiated with the five sanskāras. Thereafter, those who perform 
navejyā-karma, or nine forms of arcanā, and master the knowledge of artha-
paścaka are called uttama-adhikāris. Persons who have received pāncarātri
ta initiation are qualified to worship the Deities. By the influence of mantra-dīkṣā, a 
living entity attains freedom from the bondage of material existence. Then, by 
attaining perfection in chanting one's mantra, knowledge of the Lord and His holy 
names awakens in one's heart and one becomes qualified to serve the lotus feet of 
Krṣṇa. In the bhāgavata-sampradāya, the kaniṣṭha-adhikāris who engage in Deity 
worship lack scientific knowledge about the devotees of the Lord, because, apart 
from worshiping the Deity, appreciation for the Wonderfully glorious service of the 
Lord's associates does not manifest in their materialistic hearts at that point. 
Gradually, due to increased good fortune and the mercy of the Lord, when the 
living entities surpass the stage of kaniṣṭha and become conversant in knowledge 
about the devotees, then by the result of achieving transcendental knowledge the 
four following principles are found: love for the Lord, friendship with those who 
are attached to His servants, display of mercy by instructing the innocent who are 
ignorant of the Absolute Truth, and neglect of those who are opposed to the Lord. 
In the advanced stage of uttama-adhikāri, the principle of neglecting those who are 
averse to the Lord is slackened and, as a result, one obtains indirect cultivation of 
Krṣṇa consciousness by which the conception that everything in the world is 
meant for the service of Krṣṇa awakens and thus one always and everywhere 
continually remembers the Lord.

TEXT 106

pūrī bale,—“mantra vā balīya kon kathā?
prāṇa āmi dite pārī tomāre sarvāthā”

Īśvara Puri replied, “What to speak of mantra, I can give my life to you.”

TEXT 107

tabe tāna sthāne sīkṣā-guru nārāyana
karilena dasākṣara-mantarera grahana

Then in order to instruct everyone, the Lord accepted the ten syllable mantra 
from Īśvara Puri.

Śrī Gaurasundara is directly Śrī Krṣṇa. (In the first verse of Lilāsūka Bilvamāṅgala's 
Śrī Krṣṇa-karnāmṛta it is stated: sīkṣā-guruṣ ca bhagavān sīkhi-piṇcha-mauliḥ—“All 
glories to my instructing spiritual master, the Supreme Personality of Godhead, 
who wears peacock feathers in His crown.”) Though situated in the heart of Īśvara 
 Puripāda as the caitya-guru Supersoul, in order to instruct everyone that it is 
essential for a person desiring to attain the goal of life to first take shelter at the 
lotus feet of the spiritual master, Mahāprabhu personally accepted Puripāda as His 
guru and enacted the pastime of receiving the ten syllable mantra from him.

TEXT 108
The Lord then circumambulated Īśvara Purī and said, “I fully surrender Myself unto you.

“Please glance mercifully on Me, so that I may float in the ocean of love of Kṛṣṇa.”

Some people consider the tri-varga—religiosity, economic development, and sense gratification—as the goal of life, and some consider liberation the goal of life; but most people are unable to ascertain the fifth goal, love of God, as the goal of life. In order to instruct people, jagad-guru Gaurasundara enacted the pastimes of a disciple desiring to attain love of Kṛṣṇa by completely rejecting the four cheating objectives of life—dharma, artha, kāma and mokṣa—and praying to His spiritual master, Īśvara Purīpāda, for love of Kṛṣṇa, which is the only principle goal for a devotee to achieve. Personally realizing that love of Kṛṣṇa is the only goal of life, He then glorified it before Īśvara Purī.

Hearing the Lord’s words, Śri Īśvara Purī embraced Him.

The bodies of both became soaked with their tears and agitated due to ecstatic love.

In this way, while bestowing mercy on Īśvara Purī, Śri Gaurahari remained in Gayā for a few days.

Inexperienced material enjoyers, fruitive workers, celibates, yogis, mental speculators, and ascetics, who are all busy fulfilling their material desires that are not related to Kṛṣṇa, think that Gaurasundara is a mortal living entity forced to
accept the fruits of His karma like themselves, and therefore He was obliged to accept someone as His spiritual master in order to attain freedom from the bondage of material existence. Due to this offensive mentality, they display superficial respect to mundane, nondevotee, so-called gurus and thus accumulate offenses at the feet of guru-tattva, the bona fide guru. But in this case, even though Lord Caitanyaadeva is personally the supreme object of worship, in order to show honor and respect for His own beloved devotee, He established him as His spiritual master and thus exhibited His real mercy.

TEXT 113

dātma-prakāśera āsī' haila samaya
dine-dine bāde prema-bhaktira vijaya

As the time became ripe for the Lord to reveal Himself, His loving devotional sentiments increased day by day.

While playing the role of an ideal devotee, the Supreme Lord Gaurasundara thereafter enacted the pastime of displaying the internal mentality of a self-realized, surrendered living entity. Progressively dāsya-prema-bhakti, sakhyā-prema-bhakti, vātsalya-prema-bhakti, and madhura-prema-bhakti in the mood of a beloved increased in the Lord's heart in ever-fresh ways. Vātsalya-prema-bhakti is included in madhura-prema-bhakti, sakhyā-prema-bhakti is included in vātsalya-prema-bhakti, dāsya-prema-bhakti is included in sakhyā-prema-bhakti, and the neutral śānta-bhakti is included in dāsya-prema-bhakti. The eternal constitutional form of a conditioned soul is first covered by a subtle body in the form of mind, and then it is covered by a gross body to wander throughout the external world. Within these two temporary material bodies, the eternal spirit soul is situated. As soon as the dormant soul is revived, the material body and mind of the conditioned state immediately come under control. Otherwise, when these two material designations are prominent and the spirit soul is not awakened from his conditioned state, no symptoms of the propensity for serving the Supreme Lord, which is the eternally perfected constitutional duty, are found in him.

TEXT 114

eka-dīna mahāprabhu vasiyā nibhrte
nīja-iṣṭa-mantra dhyāṇa lāgilā karite

One day the Lord sat down in a solitary place and began to meditate on His ten syllable mantra.

TEXT 115

dhyānānande mahāprabhu bāhya prakāśiyā
karite lāgilā prabhu rodana dākiyā

After some time, when the Lord regained His external consciousness, He began to shed tears and call for Krṣṇa.

The word dhyāṇa is defined (in Bhakti-sandarbha 278) as viśeṣato rūpādi cintanām
dhānam—“the transcendental spiritual cultivation of specifically contemplating the forms, names, qualities, and pastimes of the Lord.” No one should think that the word dhīyāna refers to the practice of contemplating the enjoyable objects of the material world. In the Absolute Truth, which is the goal of visnu-mantras, there are no objects enjoyable or perceivable to the material senses of the conditioned souls. Since there is no possibility of transcendence in artificial meditators’ contemplation on their respective worshipable lords concocted by their temporary minds, which are absorbed in material objects, such persons are simply another branch of the prākṛta-sahajiyā-sampadāya. Since the Absolute Truth is the object of meditation for pure minds and is situated beyond this material kingdom, pleasing Him by contemplating the form of that Absolute Truth by the pure mind through meditation is also known as meditation, a limb of devotional service. The transcendental symptoms that Śrī Gaurasundara exhibited in the external world after engaging in the cultivation of Kṛṣṇa consciousness by meditating on His worshipable mantra are indicative of His vipralambha-rasa, or feelings of separation from Kṛṣṇa. At that time, in spite of being with Kṛṣṇa, He felt that He had not achieved Him, so shedding tears became His principle activity. Feelings of separation alone are the means and nourishment for sambhoga, or conjugal love in direct contact. In order to remove the illusions born of the false conclusions of those who accept sambhoga rather than vipralambha as their sādhana, the Lord, who proudly considers Himself a servant afflicted with separation from Kṛṣṇa, the supreme goal, is preaching that the mood of separation is a means of achieving the goal of life. Actually, the Lord appeared in this world from the spiritual world, Goloka, simply to preach the glories of the radiant exalted mood of separation from the Lord in this world. Not understanding these mysteries, the prākṛta-sahajiyās accept the Śākteya philosophy of sambhoga, which is averse to devotional service and ruins everything, and thus establish and advertise themselves as another community of material enjorers. Considering Himself a surrendered servant, afflicted with separation from Kṛṣṇa, Śrī Gaurasundara began to cry while loudly addressing Kṛṣṇa in a devotion-filled voice.

TEXT 116

“kṛṣṇa re! bāpa re! mora jivana śrī-hari!
kon dike gelā mora prāna kari' curi?”

“O My dear Kṛṣṇa! O father! O Hari, My life and soul! Where did You go after stealing My heart?

Being situated in the mood of pure dāsya-rasa as a servant of Kṛṣṇa, the Lord considered Kṛṣṇa as His father and Himself as the son and began to speak as follows: “O father, Kṛṣṇa, You are My life and soul. Where did You go after stealing My heart? I have become overwhelmed by not finding the object stolen by You. But I have certainly understood that the same thief who has stolen My heart is My maintainer and protector.”

TEXT 117

pānu iśvara mora kon kike gelā?”
sloka padi' prabhu kāndite lāgilā
“I saw My Lord, but now where has He gone?” The Lord then began to cry and recite various verses.

The verses dealing with feelings of separation from Kṛṣṇa in the Śrimad Bhāgavatam are as follows: 10.30.5-12, 10.31.10-31, and 10.47.12-21. These verses, however, should be discussed only by qualified persons.

TEXT 118

prema-bhakti-rase magna hailā īśvara
sakala śrī-āṅga haila dhūlāya dhūsara

The Lord was absorbed in sentiments of ecstatic love, and His entire body was covered with dust.

TEXT 119

ārta-nāda kari' prabhu dāke uccaih-svare
“koṭhā gelā, bāpa kṛṣṇa, chādiyā mohare?”

He loudly cried out in distress, “Where did You go, leaving Me behind, My dear child Kṛṣṇa?”

When Kṛṣṇa was leaving Vraja for Mathurā, Nanda and Yaśodā, who are situated in vātsalya-rasa, addressed Kṛṣṇa as bāpa (The meaning of the word bāpa in this verse is not the same as in the previous verse 116. The Samsad Bengali English Dictionary gives meanings for the word bāpa as “a father; (in affectionate address) a son or a person deserving to be treated as a son.” The former meaning is appropriate in verse 116, while the latter meaning is appropriate here.), or “dear child,” out of vipralambha-rasa; so for the Lord, who was playing the role of a devotee, to cry out bāpa is most reasonable. Although Śrī Gaurasundara is the object of five types of rasas, He nevertheless displayed the pastimes of being the abode of those five rasas. Since Kṛṣṇa alone is the object of the five rasas, the separated living entities know Kṛṣṇa as the object of their respective rasas in their perfected state. In mādhyās-a-rasa, He is the lover; in vātsalya-rasa, He is the son; in sākhya-rasa, He is the friend; in dāsyu-rasa, He is the young boy of Vraja, son of the King of Vraja; and in sānta-rasa, He is the unknown worshipable object for the spiritually sheltered cows, sticks, and flutes. In this way the one, supreme, nondual spiritual object, Kṛṣṇa, is served by the Goloka Vṛndāvana residents, who are under the shelter of five types of rasas, with five types of moods.

TEXT 120

ye prabhu āchilā ati-parama-gambhira
se prabhu hailā preme parama-asthira

That Lord who was previously most grave now became greatly agitated in ecstatic love.

That same Nimāi Paṇḍita, who as a teacher in Navadvīpa was previously most grave, has today become most agitated in love for Kṛṣṇa. The incomparable nature
of love for Kṛṣṇa is such that, when overcome by it, even a person as grave as millions of oceans becomes controlled by the most wonderful restlessness and waywardness. One should discuss the following verse from Caitanya-caritāmṛta (Ādi 4.147): “The beauty of Kṛṣṇa has one natural strength: it thrills the hearts of all men and women, beginning with Lord Kṛṣṇa Himself.” It is also stated (Antya 3.268): “The holy name of Kṛṣṇa is so attractive that anyone who chants it—including all living entities, moving and nonmoving, and even Lord Kṛṣṇa Himself—becomes imbued with love of Kṛṣṇa. This is the effect of chanting the Hare Kṛṣṇa mahā-mantra.”

TEXT 121

gadāgadī yāyena kāndena ucca-svare
bhāsilena nija-bhakti-viraha-sāgare

He rolled on the ground, cried loudly, and floated in the ocean of devotional feelings of separation.

The phrase bhakti-viraha-sāgare means “in the mature stage of vipralambha-rasa.”

TEXT 122

tabe kata-kśane āśi' sarva-sīsyā-gane
sustha karilena āśi' aśeṣa yatane

Then, after some time, Nimāi’s students came and pacified Him with great care.

TEXT 123

prabhu bale,—“tomarā sakale yāha ghare
mui āra na yāimu samsāra-bhitare

The Lord said to them, “You all go back to Navadvīpa, I will not return to material life.

TEXT 124

mathurā dekhite mui calimu sarvathā
prāṇanātha mora kṛṣṇacandra pāna yathā”

“I must go see Mathurā, where I’ll see the Lord of My life, Śrī Kṛṣṇacandra.”

Being absorbed in the mood of the gopīs, who are the abodes of madhura-rasa, the phrase prāṇanātha kṛṣṇacandra is used by the Lord to address Vrajaendra-nandana, who is the object of that rasa.

TEXT 125

nānā-rūpe sarva-sīsyā-gana prabodhiyā
sthira kari’ rākhilena sabāi miliyā
The students tried in various ways to solace the Lord and keep Him peaceful.

TEXT 126
bhakti-rase magna hai vaikunthera pati
citte svāsthya nā pāyena, rahibena kati

The Lord of Vaikuṇṭha, however, was absorbed in devotional sentiments and His heart was agitated, so how could He remain peaceful?

TEXT 127
kāhāre nā bali' prabhu kara-rātri-seṣe
mathurāke calilena premera ñeve

Early one morning, without informing anyone, the Lord departed for Mathurā in ecstatic love.

Being absorbed in the mood of the gopīs, who were afflicted with separation for Kṛṣṇa after He left for Mathurā, Gaurasundara became so overwhelmed with love of Kṛṣṇa that early one morning, without informing anyone, He left for Mathurā to search for Kṛṣṇa.

TEXT 128
“krṣṇa re! bāpa re mora! pāimu kothāya?”
ei-mata baliyā yāyena gaura-rāya

As Lord Gaura walked, He called out, “O Kṛṣṇa! O My dear child! Where can I find You?”

Moreover, being absorbed in the vatsala-rasa of Vraja, He loudly addressed Kṛṣṇa in a piteous tone and displayed the pastime of searching for Kṛṣṇa.

TEXT 129
kata dāra yāite śunena divya-vāṇi
“ekhane mathurā nā yāibā, dvijamani!

After traveling a while, the Lord heard a voice from the sky say, “O crest-jewel of the brāhmaṇas, don't go to Mathurā now.

TEXT 130
yāibāra kāla âche, yāibā takhane
navadvipe nija grhe calaha ekhane

“You will go when the appropriate time comes. Now You should return to Your house in Navadvipa.
TEXT 131

tumi śri-vaikuṇṭha-nātha loka nistārite
avatīrṇa haiyācha sabāra sahite

“You are the Lord of Vaikuṇṭha, and You have appeared along with Your associates to deliver the people of the world.

TEXT 132

ananta-brahmānda-maya kariyā kīrtana
jagatere bilāibhā prema-bhakti-dhana

“When You distribute the wealth of ecstatic love, Your kīrtana will inundate innumerable universes.

TEXT 133-134

brahmā-sīva-sanakādi ye-rase vihvala
mahāprabhu ‘ananta’ gāyena ye māṅgala

tāhā tumī jagatere dībāra kārane
avatīrṇa haiyācha,—jānaha āpane

“You have advented to distribute that love which Lord Ananta always glorifies and which Brahmā, Śiva, and the four Kumāras are overwhelmed with. This fact is known to You.

TEXT 135-137

sevaka āmarā, tabu cāhi kahibāra
ataeva kahilāna carane tomāra

āpanāra vidhātā āpane tumī prabhu
tomāra ye icchā, se langhana nahe kabhu

ataeva, mahāprabhu! cala tumī ghara
vilambe dekhībā āsi’ mathurā-nagara”

“We are Your servants, therefore we offer this reminder at Your lotus feet. O Lord, You are supremely independent; whatever You desire cannot checked by anyone. Therefore, O Lord, please return home. You will see the city of Mathurā later.”

The demigods spoke from the sky, “O Supreme Lord Gurasundara! As Your eternal servants we are reminding You that You have appeared in this world to distribute love of God through the chanting of the holy names. At present there is no need for You to go to Mathurā. You are the supreme controller of everyone; no one can transgress Your supreme will. Therefore don’t go to Mathurā now, rather
return to Śrī Māyāpur-Navadvipa."

TEXT 138

śuniṇā ākāśa-vani śrī-gaurasundara
nivarta hailā prabhu hariṣa-antara

After hearing the voice from the sky, Śrī Gaurasundara was satisfied and stopped His journey.

TEXT 139

vāsāya āsiyā sarva-śisyera sahite
nija-grhe calilena bhakti prakāšite

The Lord returned to His room in Gayā and then took His students back to Navadvipa, where He revealed the devotional service of Kṛṣṇa.

TEXT 140

navadvīpe gauracandra karilā vijaya
dine-dine bāde prema-bhaktira udaya

After Lord Gauracandra arrived in Navadvipa, His loving sentiments began to increase day by day.

TEXT 141

ādi-khanda-kathā paripūrṇa ei haite
madhya-khanda-kathā ebe śuna bhāla-mate

The topics of Ādi-khanda are thus completed. Please hear now the topics of Madhya-khanda.

TEXT 142

ye vā śune iśvarera gayāya vijaya
gauracandra prabhu tāre miliba hrdaya

One who hears about the Lord's visit to Gayā will see Lord Gauracandra in his heart.

Śrī Gaurasundara will appear in the heart of one who hears His pastimes of delivering Gayā-tīrtha. In order to set an ideal example for prospective spiritualists, at Gayā, Gaurasundara primarily enacted the pastime of taking shelter at the lotus feet of His spiritual master and receiving his mercy; thus He inaugurated the pastimes of distributing love and devotion. Therefore by hearing Gaurasundara's pastime of visiting Gayā, the propensities for both sinful and pious activities will be completely eradicated and the brightness and supremacy of devotional service to the Lord will be firmly established in the heart.
TEXT 143

krṣṇa-yaṣa śunite se krṣṇa-sanga pāi
īśvarera sange tāra kabhu tyāga nāi

One who hears glorification of Kṛṣṇa directly associates with Kṛṣṇa and is never separated from Him.

By hearing glorification of Gaura-Kṛṣṇa one achieves Gaura-Kṛṣṇa's direct association, because the topics of Kṛṣṇa and the names of Kṛṣṇa are nondifferent from Kṛṣṇa Himself. In other words, the personality of Kṛṣṇa is absolute, or nondual. There is no tinge of differentiation between Him and His names as there is in the illusory world. In the transcendental topics of Gaura there are no topics devoid of Kṛṣṇa's glories, therefore there is no reason for one to separate gaura-līlā from krṣṇa-līlā.

TEXT 144

antaryāmī nityānanda balilā kautuke
caitanya-caritra kichu likhite pustake

Lord Nityānanda has inspired me from within my heart to describe some of Lord Caitanya's pastimes in this book.

TEXT 145

tāhāna kṛpāya likhi caitanyera kathā
svatantra hāite sakti nāhika sarvatāh

Only by His mercy am I able to write these narrations concerning Lord Caitanya, for I have no independence whatsoever.

“Nityānanda Prabhu inspired me to write about the characteristics of Mahāprabhu. I have not sat down to write about the transcendental characteristics of Śrī Caitanya out of bewilderment arising from false ego; rather, I'm writing simply on the strength of Lord Nityānanda's mercy.”

TEXT 146

kāṭhēra putali yena kuhake nācāya
ei-mata gauracandra more ye bolāya

Whatever I describe is only by the direction of Gauracandra just as a puppet dances only by the direction of the puppeteer.

TEXT 147

caitanya-kathāra ādi-anta nāhi jānī
ye-te mate caitanyera yaśa se vākhānī
There is no beginning or end to the topics of Lord Caitanya, yet somehow or other I am trying to glorify Him.

“Śrī Caitanya is the original, primeval, unlimited Truth, therefore the living entity is not qualified to describe His beginning and end. I am trying to glorify Śrī Caitanyadeva in any way and in any language I can. Just as a wooden puppet has no independence; it simply moves by the inducement of the puppeteer. Similarly, I am moving simply on the inspiration of the supreme nondual personality, Śrī Caitanya, who is situated in my pure consciousness.”

TEXT 148

pakṣi yena ākāśera anta nāhi pāya
yata-dūra sakti tata-dūra uḍi yāya

As there is no end to the vast sky, a bird only flies as far it is able.

In Caitanya-caritāmṛta (Ādi 8.78-79) it is stated: “Actually Śrī Caitanya-caritāmṛta is not my writing but the dictation of Śrī Madana-mohana. My writing is like the repetition of a parrot. As a wooden doll is made to dance by a magician, I write as Madana-gopāla orders me to do so.” Also in Chapter 12, verses 93-94, it is stated: “The ocean of the pastimes of Lord Caitanya Mahāprabhu is immeasurable and unfathomable. Who can take the courage to measure that great ocean? It is not possible to dip into that great ocean, but its sweet mellow fragrance attracts my mind. I therefore stand on the shore of that ocean to try to taste but a drop of it.”

Since the sky is beginningless and unlimited, a bird is able to fly in the sky only as far as its physical strength allows; similarly without finding the limit of the unlimited pastimes of Lord Caitanya, I am only describing a small portion according to my ability. In the Caitanya-caritāmṛta (Madhya 17.233) it is stated: “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.” Also in Caitanya-caritāmṛta (Antyā 20.71, 77, 79-81, 90-92, and 98-99) it is stated: “How, then, could an ordinary living being with very little intelligence describe such pastimes? Nevertheless, I am trying to touch but a particle of them just to rectify my own self. I cannot understand the very deep, meaningful pastimes of Śrī Caitanya Mahāprabhu. My intelligence cannot penetrate them, and therefore I could not properly describe them. The sky is unlimited, but many birds fly higher and higher according to their own abilities. The pastimes of Śrī Caitanya Mahāprabhu are like the unlimited sky. How, then, can an ordinary living being describe them all? I have tried to describe them as far as my intelligence allows, as if trying to touch a drop in the midst of a great ocean. I am a very insignificant living being, like a small red-beaked bird. Just as such a bird drinks the water of the sea to quench its thirst, so I have touched only a drop of the ocean of Śrī Caitanya Mahāprabhu’s pastimes. From this example, you may all understand how expansive are the pastimes of Śrī Caitanya Mahāprabhu. I infer that ‘I have written’ is a false understanding, for my body is like a wooden doll. By the mercy of these great personalities I am able to write. I have also been specifically favored by another Supreme Personality. Śrī Madana-mohana Deity of Vṛndāvana has given the order that is making me write. Although this should not be disclosed, I
disclose it because I am unable to remain silent.”

TEXT 149

ei-mata caitanya-yaśera anta nāi
yāre yata śakti-krpā, sabhe tata gāi

In a similar way, there is no end to the glories of Lord Caitanya, so a person can glorify Him only as far as he is empowered.

TEXT 150

Before commencing the recitation of the topics of Śrīmad Bhāgavatam in answer to the questions of the sages of Naimiśāranya lead by Śaunaka, who were desirous of hearing the topics of Śrīmad Bhāgavatam from mahā-bhāgavata Śūta Gosvāmī, Śrī Śūta describes the unlimitedness of Kṛṣṇa's topics, names, forms, qualities, associates, and pastimes in the following words:

nabhaḥ patanty ātma-saṃam paṭattrinas
tathā saṃam viśṇu-gatim vipaścitaḥ

As the birds fly in the sky as far as their capacity allows, so the learned devotees describe the Lord as far as their realization allows.

“While flying in the sky according to their own strength, the birds stop flying when their energy is exhausted; they do not stop because of thinking that the unlimited sky has an end. Similarly, although learned persons like Brahmā attempt to achieve knowledge of Viṣṇu according to their own capacities, they desist only due to their own insufficient capacity; they do not desist because of thinking that the unlimited qualities of Śrī Govinda have an end or limit.” (Śrī Vijayadhvaja)

“As a bird or crane flies in the sky according to its own strength, learned persons attempt to grasp the glories of the Lord on the strength of their own intelligence. The purport is that a bird or crane does not return from flight due to a limit in the sky, rather they return due to the limit of their ability. Similarly, learned persons also retire from their attempts to grasp knowledge of Viṣṇu due to the exhaustion of their intelligence, not because the glories of the Lord are exhausted, finished, or limited.” (Śrī Virarāghava)

TEXT 151

sarva-vaiśnavera pā'ye mora nāmakaṭa
ithe aparādha kīchu nāhuka āmāra

I offer my respectful obeisances unto the feet of all the Vaiṣṇavas, so that they may not consider my offenses.

“Accepting subordination to all Vaiṣṇavas, I am humbly offering obeisances and praying at their lotus feet that they may not consider my offenses.” Without understanding the purport of pure devotional service, the prākṛta-sahajiyās, who are so-called devotees, consider themselves devotees or Vaiṣṇavas; but since they are either material enjoyers or pseudo renunciates, they are situated far away from nonduplicitous devotional service. Therefore, rather than achieving the service of
Visnu, they enjoy Visnu's illusory energy and mistakenly accept this as service to Visnu. By using the phrase sarva-vaisnava in this verse, Vaisnava acarya Thakura Vrndavana did not refer to pseudo devotees, atheists, or prakrita-sahajiyas. He has taught everyone to accept subordination to the Vaisnavas.

aula, baula, kartabha, ned, daravea, shani
sahajiyah, sakhibheki, smarta, jata-gosani
ativadi, cudadhari, gauranga-nagari
tatat khe, ei tera'ra sanga nahi kari

“One should avoid associating with the thirteen different classes of imitation devotees known as aula, baula, kartabhaja, ned, daravesa, sani, sakhibheki, smarta, jata-gosani, ativadi, cudadhari and gauranga-nagari.” These thirteen types of apasmradayas opposed to Gaura’s teachings and identified by an ancient mahajana cannot be called pure Vaisnavas, because they are purely non-Vaisnava. Giving up their bad association and accepting subordination of pure Vaisnavas has been indicated in this verse. If one offensively thinks that the word sarva-vaisnava has been used at this place out of humility to indicate all human beings, then it is to be understood that such a foolish person is overwhelmed by the illusory energy of Visnu and qualified to receive the title of asura, or “demon.” All living entities are by nature Vaisnavas, but the mind’s restlessness and the gross body’s sinful activities, which are born from the bodily concept of life, are not included in the pure nonduplicious principles of Vaisnavism. Acceptance of subordination to the pure Vaisnavas and encouraging vaisnava-aparadha born from the external enjoying propensity are never the same.

TEXT 152

samsarera para harita bhaktira sagare
ye dubibe, se bhajuka nitacanderer

Anyone who wants to cross the material ocean and merge in the ocean of devotional service must worship the lotus feet of Lord Nityananda.

Nityananda Prabhu is the only master of the transcendental kingdom. One who is conditioned by material existence cannot serve Him with his gross or subtle bodies; but if by the causeless mercy of Nityananda Prabhu one is freed from the desire for material enjoyment, in other words, freed from the conceptions of “I” and “mine” related with the gross and subtle bodies, and one hankers to be merged in the ocean of service to the Absolute Truth, then he should simply serve Nityananda Prabhu with his body, mind, and speech. If one who is bound by the ropes of material existence mistakenly accepts the muddy poisonous canal of nondevotion, in the form of material enjoyment and pseudo renunciation, as the ocean of devotional service, he can never serve Lord Nityananda, because Nityananda Svarupa is the personified manifestation of Sri Caitanya. The imaginary insignificant object that the prakrita-sahajiyas, the pseudo devotees, and the nondevotee communities misidentify as guru while considering the transcendental guru-tattva is not Nityananda Svarupa.

TEXT 153
āmāra prabhura prabhu śrī-gaurasundara
e baḍā bharasā citte dhari nirantara

Since Śrī Gaurasundara is the Lord of my Lord, I constantly hope He will bestow mercy on me.

“Although Nityānanda Prabhu is a manifestation of Śrī Caitanya, He is a servant of Mahāprabhu. Nityānanda Svārūpa is my Lord, and Gaurasundara is the Lord of my Lord, or Mahāprabhu. Since Gaurasundara alone is the worshipable Lord of my spiritual master, I always maintain firm faith in my heart that by the mercy of my Lord, who is my spiritual master, I will certainly be qualified in my pure sanctified state to engage in pure devotional service to Mahāprabhu at some time or other; in other words, Mahāprabhu will consider me the servant of the servant of His servant.”

**TEXT 154-158**

*keha bale,—“prabhu-nityānanda-balarāma”
*keha bale,—“caitanyera mahā-priya-dhāma”

*keha bale,—“mahā-tejiyān adhikārī”
*keha bale,—“kona-rūpa bujhite nā pāri”

*kibā yati nityānanda, kibā bhakta, jiñānī
yāra yena-mata icchā nā bolaye keni

*ye-se kene caitanyera nityānanda nahe
se carana-dhana mora rahuka hrdaye

*eta parihāre o ye pāpi nindā kare
tabe lāthi māron tāra śirera upare

Someone says, “Nityānanda Prabhu is Balarāma,” and another says, “He is the most beloved devotee of Lord Caitanya.” Someone else says, “He is a powerful personality,” and another says, “We don't understand who He is.” Someone may consider Nityānanda a sannyāsi, someone may consider Him a devotee, and someone may consider Him a jiñānī. They may say whatever they like. Even if Nityānanda is a most insignificant servant of Lord Caitanya, I would still keep His lotus feet in my heart. I therefore kick the head of any sinful person who disregards the glories of Lord Nityānanda and dares to criticize Him.

“In some people's opinion, Nityānanda Prabhu is Balarāma, the direct manifestation of Krṣṇa, the Supreme Personality of Godhead. In other's opinion, He is the servitor Personality of Godhead, the dearmost servant of Caitanyaadeva. There are others still who consider Him a mahā-bhāgavata, an avadhūta, or a paramahamsa. And there are some people who cannot understand who He is. Nityānanda Svārūpa may be the paramahamsa avadhūta spiritual master of the sannyāsīs, or He may be a devotee learned in the science of God; people may address Him in any way they want, or He may have any kind of relationship with Caitanyaadeva, yet I will always hold Nityānanda's invaluable lotus feet within my
heart. If an atheist considers that suffering miseries in the hell known as Andhatamisra or Mahā-raurava is most palatable, and in order to achieve that he blasphemes my spiritual master, then without considering his mundane prestigious position or exalted post I will kick his head, which is the reservoir of all sinful propensities. Seeing the Kauravas' mischief and hearing their blasphemous words, Śrī Baladeva spoke the following words in the Śrīmad Bhāgavatam (10.68.31): ‘Clearly the many passions of these scoundrels have made them so proud that they do not want peace. Then let them be pacified by physical punishment, as animals are with a stick.’”

If a genuine disciple lacks this quality of genuine, pure, topmost devotion at the lotus feet of his bona fide spiritual master, then he cannot be called a genuine “disciple.” Without understanding this fact, sinful hellish people invite inauspiciousness by blaspheming the spiritual master rather than serving him. As a result of the greatly beneficial topics that Thākura Vṛndāvana manifested in this world in order to record in brightly effulgent golden words the proper etiquette of a genuine disciple, the entire world of pure Vaiṣṇavas have accepted Thākura Vṛndāvana as the Gurudeva of the entire Vaiṣṇava community. For those who have the slightest doubt born of abominable cheating propensities or sinful motives in this Vedic conclusion, there is no possibility life after life in achieving devotion to Gaura-Kṛṣṇa. Receiving the mercy and inheriting the duties of Nityānanda Prabhu, Thākura Vṛndāvana has acted as acārya-guru in this world. The ignorant, asslike, pseudo devotees who consider the prākṛta-sahajīyas, who are hellish living incarnations of cheating humility, as ideal spiritual masters simply commit offenses at the lotus feet of Thākura Vṛndāvana. No pure devotee under the shelter of Caitanya and Nityānanda will ever associate in any way with the sinful apa-sampradāyas who are opposed to Thākura Vṛndāvana. Yet if due to past misdeeds or misfortune one happens to face such bad association, then the Gaudiya Vaiṣṇavas have no qualification to associate with such a dishonest person whose ill-motivated mind has deviated from the lotus feet of Vṛndāvana dāsa Thākura. The community of arrogant persons will take millions and millions of births to understand Vṛndāvana dāsa Thākura’s causeless mercy, so until their offenses are exhausted, they will never have the opportunity to receive a kick on the head from the sanctified all-auspicious feet of a pure Vaiṣṇava. Even the genuine desire for receiving the nonduplicitious mercy of a pure Vaiṣṇava is a rare commodity for ignorant mundane sinful people, pious frutive workers, or mental speculators. Living entities who are averse to Hari, Guru, and Vaiṣṇava have not accumulated sufficient piety in their previous lifetimes, nor have thousands of their forefathers accumulated sufficient piety, that they are qualified to receive the all-auspicious kick from the lotus feet of the pure, transcendental, ultimate-benefit-awarding lotus feet of Thākura Vṛndāvana. The moment that dust from the lotus feet of a pure Vaiṣṇava will fall on the heads of sinful persons, that very moment they will become free from all material contamination and deceit and thus become proprietors of the wealth of devotional service.

**TEXT 159**

 bütayätu nityänanda caitanya-jīvān
tomāra caranā mora hauka śarana
All glories to Lord Nityānanda, whose life and soul is Lord Caitanya. Let me take shelter at Your lotus feet.

TEXT 160

tomāra haiyā yena gauracandra gāna
janme-janme yena tomā' samhati bedāṇa

As Your servant, let me sing the glories of Lord Caitanya, and let me accompany You birth after birth.

“O Lord, I may take birth in any species of life, but please be merciful that I may remain Your servant. Moreover, O Lord, since You do not engage in any activity other than glorifying the qualities of Mahāprabhu, may I, as Your most insignificant servant, constantly engage in assisting a little in Your service.” Presently the transcendental Vaiṣṇavas who live in the maṭhas as members of the Viśva-vaiṣṇava Rāja-sabhā have abandoned all varieties of material activities and are following in the footsteps of Nityānanda Svarūpa in order to glorify the qualities of Gauracandra. They alone are the genuine, pure disciples of Thākura Vṛndāvana. For this reason sinful persons who are victims of the age of Kali and averse to such disciples are certainly sinful and on the path to hell.

TEXT 161

ye  śunaye ādi-khande caitanyera kathā
tāhāre sīr-gauracandra milibe sarvathā

One who hears the topics of Lord Caitanya described in Ādi-khāṇḍa will certainly attain His lotus feet.

TEXT 162

īśvara-pūrṇa sthāne haiyā vidāya
gṛhe āilena prabhū sīr-gaurāṅga-rāya

After taking leave of Īśvara Puri, Lord Gaurāṅga returned home.

TEXT 163

śuni' sarva navadvipa haila ānandita
prāṇa āsi' dehe yena haila upanīta

Everyone in Navadvīpa was happy to hear of the Lord's arrival. They felt as if their life air had returned to their body.

When the life air of a living entity leaves the body, it is called dead; and when the life returns to an inert body, it is called healthy and conscious. Similarly, when Gaurasundara went from Śrī Māyāpur to Gaya and stayed there for some time, all the residents of Navadvīpa became lifeless. Now by Śrī Gaurasundara's return to Śrī Māyāpur-Navadvīpa, they all regained their lives.
Accepting Śrī Caitanya and Nityānanda Prabhu as my life and soul, I, Vṛndāvana dāsa, sing the glories of Their lotus feet.

Thus ends this English translation of the Gaudīya-bhāṣya commentary on Śrī Caitanya-bhāgavata, Ādi-khaṇḍa, Chapter Seventeen, entitled, “The Lord's Travel to Gayā.”

Madhya-khaṇḍa

Chapter One

The beginning of the Lord's manifestation and instructions on kṛṣṇa-saṅkīrtana

This chapter describes Mahāprabhu's loving transformations after His return from Gayā-dhāma, His activities of explaining to His students all words in relation to Kṛṣṇa, and His instructions on the congregational chanting of the holy names of Lord Kṛṣṇa.

After returning from Gayā-dhāma, the Lord began to manifest ecstatic symptoms out of feelings of separation from Kṛṣṇa while describing the glories of Gayā. The Lord described topics regarding the holy place to the devotees. This chapter includes descriptions of the meeting of devotees headed by Śrīvāsa, Śrīmān, Gadādhara, and Sadāśiva at the house of Śuklāmbara Brahmacārī; their astonishment and crying on seeing the Lord's ecstasy in separation from Kṛṣṇa; the Lord's visit to the houses of Gangādāsa Pāṇḍita and Mukunda Saṅjaya; mother Śacī's anxiety for her son and her prayers to Kṛṣṇa on His behalf; the Lord's explanation to His students that the name of Kṛṣṇa is the only purport of all words and scriptures; the Lord's taking bath in the Ganges; at the time of eating the Lord's glorification to His mother that all scriptures are related with Kṛṣṇa; the Lord's description of the pathetic condition of the godless conditioned soul within the womb; the Lord's explanation to His students that everything is related to Kṛṣṇa; the Lord's boasting that His explanation of the scriptures is incomprehensible to logicians during His conversation with Gangādāsa Pāṇḍita; the Lord's manifestation of ecstatic symptoms upon hearing Ratnagarbha Ācārya recite with devotion a verse in glorification of Kṛṣṇa; the Lord's explanation to His students that verbs are the energies of Lord Kṛṣṇa; the Lord's blessing and the students' crying when the Lord thereafter bids them goodbye; the author's lamentation on remembering all these pastimes of Gaura; and, finally, the process for performing kṛṣṇa-saṅkīrtana is described by the Lord to His students.

TEXT 1

ājāṇu-lambita-bhujau kanakāvadātāu
sankirtanaika-pitarau kamalâyatâkṣau
viśvambharau dvija-varau yuga-dharma-pâlau
vandē jagat priya-kaara karuṇâvatârau

I offer my respectful obeisances unto Śrī Caitanya Mahāprabhu and Śrī Nityānanda Prabhu, whose arms extend down to Their knees, who have golden yellow complexions, and who inaugurated the congregational chanting of the holy names of the Lord. Their eyes resemble the petals of a lotus flower; They are the maintainers of the living entities, the best of the brâhmaṇas, the protectors of religious principles for this age, the benefactors of the universe, and the most merciful of all incarnations.

See Ādi-khanda, Chapter One, verse 1.

TEXT 2

namas trikāla satyāya
jagannātha sutāya ca
sa-bhṛtyāya sa-putrāya
sa-kalatrāya te namah

O my Lord! You are eternally existing—in the past, present, and future—yet You are the son of Śrī Jagannātha Miśra. I offer my repeated obeisances unto You along with Your associates (Your devotee servants), Your sons (Your Gosvāmī disciples or the processes of devotional service, such as the congregational chanting of the holy name), and Your consorts (who, according to regulative principles, refer to Viśnupriyā, who is Bhū-śakti, Lakṣmīpriyā, who is Śrī-śakti, and Navadvīpa, which is Nilā, Lilā, or Durgā, and, according to devotional principles, refer to the two Gadādharas, Narahari, Rāmānanda, Jagadānanda, and others).

See Ādi-khanda, Chapter One, verse 2.

TEXT 3

jaya jaya jaya viśvambhara dvija-rāja
jaya viśvambhara-priya vaisnava samāja

All glories to Viśvambhara, the king of the brâhmaṇas. All glories to the society of devotees, who are dear to Viśvambhara.

The phrases viśvambhara ’dvija-rāja’ and viśvambhara-priya ’vaisnava samāja’ are explained as follows: Although Śrī Gaurasundara is Himself the full manifestation of the brâhmaṇa’s worshipable Lord, He is the best of the brâhmaṇas; and the society of devotees, or the paramahamsa Gurus of all varnas and āśramas, are most dear to Him. People who have not undergone samākāras, or purificatory processes, are known as once-born śūdras, and persons who have undergone samākāras are known as twice-born. Although ksatriyas and vaiśyas are also known as twice-borns, the word dvija-rāja refers only to the brâhmaṇas. Conditioned souls in this material world are eligible for being entangled in sinful activities due to the seed
and womb from which they were born, therefore all embodied souls must undergo purificatory processes in order to counteract their naturally inherited sinful reactions. Lord Viśvambhara was indifferent to samskāras, He neither encouraged nor opposed their observance. He was partial to daiva-varnāśrama principles that were favorable to devotional service; non-Vaiṣṇava, or adaiva-varnāśrama, principles were not appreciated by Him. He accepted those actual āṣramas and those varnas based on occupation that were favorable to devotional service as daiva-varnāśrama; that is why the society of devotees is dear to Him. In the society of nondevotees there is special stress given to karma-kānda and impersonalism, but long before the appearance of the Lord the society of Śrī Vaiṣṇavas and the society of Tattvavādī Vaiṣṇavas were very prominent in South India. The Lord considered the bona fide society of devotees, or the Mādhva-Gaudīya-samājā, as most dear. He established Mādhva-Gaudīya brāhmaṇas like Śrī Sanātana and Śrī Rūpa Prabhus, who were born in a brāhmaṇa family belonging to the bona fide Vaiṣṇava society of Karnatakā, as His own beloved Vaiṣṇava acāryas. Moreover, He accepted the two Prabhus Śrīpāda Prabodhānanda and Śrīpāda Gopāla Bhaṭṭā from the society of Śrī Vaiṣṇavas and established them as His dear devotees. Although the Śrī-sampradāya and the Brahma-sampradāya of South India were dear to Śrī Gaurasundara, His own Śrī Gaudīya-sampradāya is most dear. In due course of time the course and practice of Gaudīya Vaiṣṇava society was greatly disturbed by the considerations of smārtas like the paṇcopāṣikās, the worshipers of five gods. That is why He ordered Śrīmat Sanātana Gosvāmipāda, who was born in the Śrī Madhva brāhmaṇa society, to compile the Vaiṣṇava smṛti named Hari-bhakti-vilāsa. Since Śrīpāda Gopāla Bhaṭṭā Gosvāmi, who appeared in the Śrī Rāmānuja Vaiṣṇava society, was very dear to both Śrīmat Sanātana and Rūpa Prabhus, Śrīmat Sanātana Gosvāmi gave his own compilation of Hari-bhakti-vilāsa to him for expanding and editing. Therefore Śrī Hari-bhakti-vilāsa and, in pursuance, Sat-kriyā-sāra-dipikā and Samskāra-dipikā are accepted as Gaudīya Vaiṣṇava smṛtis and Gaudīya Vaiṣṇava scriptures on social codes. In the Vaiṣṇava society following Śrī Gaurasundara we find a few special characteristics. Since the doctrine of the smārtas has created various obstacles on the path of Vaiṣṇava smṛtis, Śrī Dhyānacandra, Śrī Rasikānanda, and, more recently, Śrī Śrimad Bhaktivinoda Thākura Mahāśaya have aspired for the actual eternal benefit of the Gaudīya Vaiṣṇava society in the line of Śrī Gaura.

The Gaudīya Vaiṣṇava society established by Śrīmad Bhaktivinoda Thākura was established in the city of Calcutta in the fifth century of the Caitanya era. At that time the so-called Gaudīya Vaiṣṇavas had not yet begun to discuss the topics of their own sampradāya. After a short span of time, a new concocted sampradāya devoid of eternal Vedic injunctions called Gaurāṅga-samājā was established in Calcutta. Gaudīya Vaiṣṇava society is a branch of the Viṣṇa-vaiṣṇava Rāja-sabhā. Due to their shortsightedness, the modern logicians say that there is no mention of the word Vaiṣṇava-samājā in ancient literature; but if they study this particular portion of the present book, then they will realize and rectify their ignorance. The special characteristics of the Gaudīya Vaiṣṇava society are that they have fully accepted the principles of being unalloyed, being devoted to Krṣṇa, accepting subordination to the Lord, who is full of all potencies, and developing a relationship with the Lord, as propagated by the four previous Vaiṣṇava acāryas, and have preached the beauty of causeless worship in this world. Opposition to dry impersonal knowledge devoid of service to the eternal supreme controller,
acceptance of Vaiśnавism on the basis of qualities rather than birth, acceptance of the supremacy of devotional scriptures, rejection of the unauthorized process of pañcopāsanā covered by karma and jñāna, and many other characteristics that were not preached by ācāryas of the medieval age are found in Gauḍīya Vaiśnava teachings. But the most sorrowful topic is that the pride and envy of persons who are averse to pure devotional service have more or less created obstacles in pure Vaiśnava behavior.

Vaiśnava-samrāt Śrīla Jagannātha dāsa and his follower Śrī Śrīmad Bhaktivaṇḍa Thākura Mahāśaya have totally removed many discrepancies that had entered Gauḍīya Vaiśnava society. Therefore, at present, these pure exalted Vaiśnavas and their nonduplicitious beloved followers can be addressed as viśvambhara-priya vaiśnava samāja—“the society of devotees who are dear to Viśvambhara.” Those hostile persons who are unfavorable to this society create unlimited inauspiciousness to the Gauḍīya Vaiśnava society; in other words, they are disliked, being opponents of Śrī Gaurasundara’s dear ones.

TEXT 4

gauracandra jaya dharma-setu mahā-dhira
jaya sankirtana-maya sundara-sarira

All glories to the most sober Gauracandra, who is the bridge to religion. All glories to He whose most attractive body is the personification of sankirtana.

The word dharma-setu is explained as follows: There is a great difference between worldly or economic duties and transcendental or spiritual duties. That is why Lord Gaurasundara took the position of the topmost jagad-guru and became the bridge for worldly pious people to enter Vaikuntha. We find that Gaurasundara was the original propounder of the acintya bhedabheda philosophy, which reconciles the differences between the impersonalists and the Vaiśnavas. Gaurahari has not introduced any arrangement for entering the kingdom of religiosity by following any principles that are immoral, concocted, or opposed to one’s constitutional duties. The prākṛta-sahajiyā philosophy, which is based on maintaining irreligiosity, and material sense gratification, which is freely indulged in under the name of religion, are both mundane or worldly; in other words, they are both based on materialistic external knowledge. Lord Gaurahari, who is the protector of sanātana-dharma, taught everyone how to cross beyond worldly considerations and attain the service of Adhoksaja by building a bridge in the form of preaching congregational chanting of the names of Hari.

The word mahā-dhira is explained as follows: Gaurasundara did not follow the path of argument, rather He reestablished the path of the Vedas. He did not preach or display the restlessness of mental speculation based on sense gratification like an ordinary karmi; in other words, He did not instruct anyone to achieve temporary mundane perishable happiness. To conquer the urges of one’s tongue, belly, and genitals is called dhṛti, or self-control, or acceptance of tridanda-sannyāsa. Restless persons who are devoid of such self-control in the form of controlling the urges of the body, mind, and speech cannot understand anything about the transcendental topics of devotional service to Hari. Thus they invite various false arguments through the help of their mundane knowledge. Since
Gaurasundara did not encourage such false arguments, He is most sober and worshipable by the sober sannyāśīs. Although attached householders and gaura-nāgarīs, who are bereft of morality, impudently consider Gaurasundara an uncontrolled attached householder engaged in amorous affairs, He is situated far beyond their concocted ideas and is therefore called mahā-dhīra. The word sankīrtana-maya is explained as follows: Although Gaurasundara is Himself the Supreme Personality of Godhead Kṛṣṇa, He is the personification of chanting the holy names of Kṛṣṇa and He has manifested His Gaura pastimes in the role of a mahā-bhāgavata. He is the Supreme Brahman and the personification of worshipable sound in the sacrifice of chanting the holy names.

TEXT 5

jaya nityānandaṁ bāndhava dhana prāṇa
jaya gadādhara-advaitera prema-dhāma

All glories to the Lord, who is the friend, wealth, and life of Nityānanda. All glories to the abode of Gadādhara and Advaita's love.

TEXT 6

jaya śrī jagadānanda-priya-atiśaya
jaya vakreśvara-kāśīśvarera hṛdaya

All glories to the Lord, who is most dear to Jagadānanda. All glories to the heart and soul of Vakreśvara and Kāśīśvara.

TEXT 7

jaya jaya śrīvāsādi priya-varga-nātha
jīva-prati kara' prabhu! śubha-dṛṣṭi-pāta

All glories to He who is the Lord of His beloved associates headed by Śrīvāsa. O Lord, please bestow Your merciful glance on the living entities!

TEXT 8

madhya-khanda-kathā yena amrītera khanda
ye kathā sunile ghuce antara-pāṣaṇḍa

The topics of the Madhya-khanda are just like drops of nectar. Atheism will be vanquished from the heart of anyone who hears these narrations.

TEXT 9

madhya-khanda-kathā, bhāi, śuna eka-citte
sankīrtana ārambha haila yena mate

O dear brothers, please hear attentively the topics of the Madhya-khanda,
wherein the inauguration of the sankirtana pastimes is described.

TEXT 10

gayà kari’ āilena śrī-gaurasundara
paripūrna dhvani haila nadiyā-nagara

As soon as Śrī Gaurasundara returned from Gayā, the entire city of Nadia was filled with the news.

TEXT 11

dhāilena yata saba àpta-varga âche
keha äge, keha màjhe, keha ati pâche

All the Lord’s friends and relatives came running to see Him, some came in front, some came in the middle, and some came far behind.

TEXT 12

yathā-yogyā kailā prabhu sabāre sambhāsa
viśvambhāre dekhī’ sabe hailā ullāśa

The Lord spoke befittingly with everyone, and they all became jubilant on seeing Viśvambhara.

TEXT 13

āguvādi’ sabe ānilena nija-ghare
tīrtha-kathā sabāre kahena viśvambhare

They all greeted the Lord and accompanied Him home, where Viśvambhara narrated the topics of His pilgrimage.

The word āguvādi’ means “coming before to greet” or “arriving before.”

TEXT 14

prabhu bale,—“tomā’ sabākāra āśirvāde
gayā-bhūmi dekhīyā āīnu nirvirodhe”

The Lord said, “By the blessings of all of you, I have visited the abode of Gayā without any difficulty.”

TEXT 15

parama sunamra hai’ prabhu kathā kaya
sabe tuṣṭa haila dekhī’ prabhura vinaya
The Lord spoke with such great humility that everyone became fully satisfied.

**TEXT 16**

śire hasta diyā keha `cira-jīvi’ kare  
sarva-ange hasta diyā keha mantra pađe

Someone placed his hand on the Lord's head and said, “Live a long life.” Someone else touched His various limbs while chanting mantras.

**TEXT 17**

keha vakse hasta diyā kare āśirvāda  
“govinda śitānanda karuna prasāda”

Someone placed their hand on the Lord's chest and blessed Him with the words: “May Govinda bestow blissful soothing mercy on You.”

**TEXT 18**

hailā ānanda-mayī sači bhāgyavatī  
putra dekhi’ hariše nā jāne âche kati

The most fortunate mother Śacī was filled with joy and forgot herself while seeing her son.

**TEXT 19**

lakṣmīra janaka kule ānanda uṭhila  
pati-mukha dekhiyā lakṣmīra duḥkha gela

The parents and relatives of Lakṣmī became most happy, and Lakṣmī's distress was vanquished as she looked at the face of her husband.

**TEXT 20**

sakala vaisṇava-gana hariśa hailā  
dekhite-o sei-kśane keha keha gelā

All the Vaiṣṇavas became pleased. Some of them immediately went to see the Lord.

**TEXT 21**

sabākāre kari’ prabhū vinaya-sambhāsa  
vidāya dilena sabe gelā nīja-vāsa

The Lord humbly spoke to everyone, and after taking leave they all returned to
their homes.

TEXT 22

viśnu-bhakta guṇi-dui-cāri-jana laiyā
rahah-kathā kahibāre vasilena giyā

The Lord then took a few devotees to a solitary place to discuss some confidential topics.

The word guṇi means “a small number.” There are two kinds of people in this world. The majority become indifferent to the service of Viśnu while trying to enjoy sense gratification in the guise of masters of the material energy, and the minority engage in the service of the Supreme Lord. The latter are called Vaiṣṇavas, or devotees of Viṣṇu. Śrī Gaurasundara began to discuss the topics of Hari in a solitary place with a few such Vaiṣṇavas.

TEXT 23

prabhu bale,—“bandhu-saba śuna, kahi kathā
kṛṣnera apūrva ye dekhiḷun yathā yathā

The Lord said, “O friends, please hear about the wonders of Kṛṣṇa that I have seen.

TEXT 24

gayāra bhitara mātra hailāna praveśa
prathamei śunilāna mangala višeṣa

“As soon as I entered the abode of Gayā, I heard the most auspicious sounds.

TEXT 25

sahasra sahasra vipra pade veda-dhvani
‘dekha dekha viśnu pādodaka tīrtha-khāni’

“Thousands and thousands of brāhmaṇas were reciting prayers from the Vedas. They said, ’Come and see the holy spot where Lord Viṣṇu washed His lotus feet.’

TEXT 26

pūrve kṛṣṇa yabe kailā gayā-agamana
sei-sthāne rahī’ prabhu dhuiḷā caraṇa

“When Kṛṣṇa previously visited Gayā, He washed His feet at that place.

TEXTS 27-28
yān'ra pādodaka lāgi' gangāra mahattva
śire dhari' sīva jāne pādodaka-tattva

se carana-udaka-prabhāve sei sthāna
jagate haila 'pādodaka-tīrtha' nāma”

“The Ganges became glorious due to being touched by the lotus feet of the Lord, and Lord Śiva realized those glories by holding that water on his head. By the influence of that water that has washed the Lord's feet this place has become famous by the name Pādodaka-tīrtha.”

In the Śrimad Bhāgavatam (1.18.21) it is stated: “Who can be worthy of the name of the Supreme Lord but the Personality of Godhead Śrī Kṛṣṇa? Brahmājī collected the water emanating from the nails of His feet in order to award it to Lord Śiva as a worshipful welcome. This very water [the Ganges] is purifying the whole universe, including Lord Śiva.”

In the Śrimad Bhāgavatam (3.28.22) it is stated: “The blessed Lord Śiva becomes all the more blessed by bearing on his head the holy waters of the Ganges, which has its source in the water that washed the Lord's lotus feet. The Lord's feet act like thunderbolts hurled to shatter the mountain of sin stored in the mind of the meditating devotee. One should therefore meditate on the lotus feet of the Lord for a long time.”

TEXT 29
pāda-padma-tīrthera laite prabhu nāma
ajhare jharaye dui kamala-nayana

As soon as the Lord repeated the name of Pāda-padma-tīrtha, tears began to incessantly flow from His eyes.

TEXT 30
śeśe prabhu hailena bāda asambara
krṣna' bali' kāndite lāgilā bahutara

Eventually the Lord lost all composure and called out the name of Kṛṣṇa as He cried profusely.

The word asambara means “being unable to control oneself,” in other words, “to lose all patience” or “to conceal oneself.”

TEXT 31
bharila puspera vana mahāprema-jale
mahāsvāsa chādi' prabhu 'krṣṇa krṣṇa' bale

The flower garden was inundated with tears of love, and the Lord sighed deeply while chanting the name of Kṛṣṇa.
TEXT 32

pulake pūrnita haila sarva-kalevara
sthira nahe prabhu kampa-bhare thara-thara

The Lord's entire body was decorated with hairs standing on end, and He was unable to remain still as His body began to intensely shiver.

TEXT 33

śrīmān pandita-ādi yata bhakta-gana
dekhena apūrva krṣna-premera krandana

Śrīmān Pandita and the other devotees all watched as the Lord cried out of intense love for Krṣṇa.

TEXT 34

catur-dīke nayane bahaye prema-dhāra
gangā yena āsiyā karilā avatāra

Tears of love flowed from the Lord's eyes in all directions as if the Ganges had appeared there.

TEXT 35

mane mane sabe cintena camatkāra
"e-mata ihāne kabhu nāhi dekhi āra"

Everyone there was struck with wonder and thought, “We have never before seen Him like this.

TEXT 36

śrī-krṣnera anugraha haila ihāne
ki vaibhava pathe vā haila daraśane"

“He must have received the mercy of Lord Kṛṣṇa, or perhaps He has seen something wonderful on the way.”

TEXT 37

bāhya-dṛṣṭi prabhura haila kata-kṣane
šeše prabhu sambhāṣā karilā sabā’ sane

After a short while, the Lord regained His external consciousness and began to speak to everyone present there.
prabhu kahe,—“bandhu saba! ājighare yāha
kāli yathā balī tathā asībāre cāha

The Lord said, “O friends, please return home today. I will tell you where you may come and meet Me tomorrow.

tomā' sabā sahita nibhṛta eka sthāne
mora duhkha sakala kariba nivedane

“I wish to tell you about My miseries in a solitary place.

“I will relate to you the topics of My distress due to love of Kṛṣṇa in a solitary place, devoid of materialistic people. No materialistic person will understand the distress I feel due to separation from Kṛṣṇa. That is why I will open the doors of My wounded heart and reveal the pain I feel due to separation from Kṛṣṇa to intimate devotees like you.”

kali sabe śuklāmbara-brahmacāri ghare
tumi āra sadāśiva āśiha satvare”

“You and Sadāśiva should come early tomorrow to Śuklāmbara Brahmācāri's house.”

If the word tumī in this verse is accepted as singular, then it must refer to Śrīmān Pandita (see the following verse 70).

sambhāṣa kariyā sabe karilā vidāya
yathā-kārye rahilena viśvambhara-rāya

After speaking to everyone, Viśvambhara bid them goodbye and then performed His duties.

niravadhi kṛṣṇāvesa prabhura sarire
mahā-viraktera prāya vyavahāra kare

Ecstatic love of Kṛṣṇa was constantly visible in the body of the Lord, and He became most renounced in His dealings.

Love of Kṛṣṇa in the mood of adhirūḍha-mahābhāva was always found in the body of the Lord. Therefore, following in the footsteps of a topmost renunciate and being absorbed in the mood of a devotee, He gave up all desires for enjoying
personal happiness and, as the personification of pure renunciation, He displayed intense eagerness for being attracted to an enchanting tamāla-tree-blackish personality. Regarding the simultaneous presence of knowledge, renunciation, and devotion, one should discuss the following verse from Srimad Bhāgavatam (11.2.42): “Devotion, direct experience of the Supreme Lord, and detachment from other things—these three occur simultaneously for one who has taken shelter of the Supreme Personality of Godhead, in the same way that pleasure, nourishment and relief from hunger come simultaneously and increasingly, with each bite, for a person engaged in eating.”

TEXT 43

bujhite nā pāre āi putrera carita
tathāpiha putra dekhi' mahā-ānandita

Mother Śacī could not understand the conduct of her son, yet she was overjoyed to see Him.

TEXT 44

'krṣṇa krṣṇa bali' prabhu karaye krandana
āi dekhe,—asru-jale bharila angana

As the Lord wept, He cried out the name of Krṣṇa. His mother saw that the courtyard was flooded with tears.

TEXT 45

“kothā krṣṇa! kothā krṣṇa!”—balaye ṭhākura
balite balite prema bādaye pracura

The Lord cried out, “Where is Krṣṇa? Where is Krṣṇa?” While calling out in this way, His love incessantly increased.

TEXT 46

kichu nāhi bujhe āi kon vā kārana
kara-yode lailā āi govinda-śarana

His mother could not understand anything, therefore she sought the protection of Govinda with folded hands.

TEXT 47

ārambhilā mahāprabhu āpana-prakāśa
anantha brahmānda-maya haila ullāsa

As the Supreme Lord began to manifest Himself, innumerable universes rejoiced.
TEXT 48

‘prema-vrṣṭi karite prabhura śubhārambha’
dhvanī śūni’ yāya yathā bhāgavata-vṛnda

All the devotees immediately came there as they heard about the auspicious beginning of the Lord's distribution of love.

Being compassionate to the living entities, the Lord began to shower love of God at an auspicious moment. As soon as this news was circulated, the devotees immediately came to see Him.

TEXT 49

ye-saba vaishnava gelà prabhu-daraśane
sambhāsā karilā prabhu tān' sabāra sane

All the Vaiśnavas who came to see the Lord were warmly greeted by Him.

TEXT 50

“kālī āśūlāmbara-ghare milibā āsiyā
mora duḥkhā nivedimu nibhirte vasiyā”

“Meet tomorrow at Āśūlāmbara's house, where I will submit My sorrows to you in seclusion.”

TEXT 51

hariśe pūrṇita hailā śrīmān-pandita
dekhiyā adbhuta prema mahā hāraśita

Śrīmān Pandita was filled with joy. He was delighted on seeing the wonderful manifestation of love.

TEXT 52

yathā kṛtya kari' uṣah-kāle sājī laiyā
calilā tulite puspa hāraśita haiyā

After performing his duties early the next morning, he took a basket and happily went to collect flowers.

TEXT 53

eka kunda gācha āche śrīvāsa-mandire
kunda-rāpe kibā kalpa-taru avatare

In the house of Śrīvāsa there was a kunda flower tree that appeared like the
incarnation of a *kalpa-vrksa*.

**TEXT 54**

*yateka vaisnav tole tulite nā pāre*

*aṅśaya avyaya puspa sarvā-kṣaṇa dhare*

The Vaiṣṇavas picked as many flowers as they liked, but the supply of flowers always remained inexhaustible and undiminished.

**TEXT 55**

*ūṣah-kāle uṭhiyā sakala bhakta-gaṇa*

*puspa tulihāre āsi' hailā milana*

After rising in the morning, all the devotees would regularly meet there to gather flowers.

**TEXT 56**

*sabei tolena puspa krṣṇa-kathā rase*

*gadādhara, gopinātha, rāmāṇi, śrīvāse*

Gadādhara, Gopinātha, Rāmāṇi, and Śrīvāsa all picked flowers while discussing topics of Krṣṇa.

**TEXT 57**

*henai samaye āsi' śrīmān-pandita*

*hāsīte hāsīte āsi' hailā vidita*

At that moment, Śrīmān Pandita arrived there with a smile on his face.

**TEXT 58**

*sabei balena,—“āji baḍa dekhi hāsyā?”*

*śrīmān kahena,—“āche kāraṇa avaśya”*

They all said, “It seems you are very happy today?” Śrīmān Pandita replied, “There is, of course, a good reason.”

**TEXT 59**

*“kaha dekhi”—balilena bhāgavata-gana*

*śrīmān-pandita bale,—“śunaha kāraṇa”*

The devotees said, “Please explain.” Śrīmān Pandita then said, “Please hear the reason.”
TEXT 60
parama-adbhuta kath, mah asambhava
'nimai-pandita haila parama vaisnava'

“A most wonderful and most impossible incident has occurred; Nimai Paṇḍita has become the greatest Vaiṣṇava.

“The same Nimai Pandita who was a few days before the crest jewel amongst logicians and who ridiculed the Vaiṣṇavas with caricatures and teasing words has now become a great Vaiṣṇava.”

TEXT 61
gay haite ailen sakala kušale
śuni āmi sambhāśite gelāna vikāle

“Hearing that He has happily returned from Gayā, I went to greet Him yesterday afternoon.

TEXT 62
parama-virakta-rūpa sakala sambhāsa
tilārdeka auddhatyera nāhika prakāsa

“Everything He said revealed His utmost aversion to the world. He did not display any arrogance for even a moment.

TEXT 63
nibhrte kahite lāgilena krṣna-kath
ye ye sthāne dekhitena ye apūrva yathā

“In a secluded place He began to speak about Krṣna and the wonders that He had witnessed at various places.

TEXT 64
pāda-padma-tīrthera laite mātra nāma
nayanera jale saba pūrṇa haila sthāna

“As soon as He mentioned the name of Pāda-padma-tīrtha, the place became filled with His tears.

TEXT 65
sarva anga mahā-kampa pulake pūrni
‘hā krṣṇa!’ baliyā mātra paḍilā bhūmita

“His entire body began to tremble and all the hairs on His body stood on end.
Calling out, `O Kṛṣṇa!' He fell to the ground.

TEXT 66
sarva anti dhātu nāhi, hailā mūrčita
kata-ksane bāhya-drśti hailā camakita

“When He fell unconscious, there was no sign of life in His body. Then, after a while, He regained His external consciousness with a sudden jerk.

TEXT 67
śeṣe ye baliyā 'kṛṣṇa' kāndite lāgilā
hena bujhi,—gāndēvī āstīyā miliālā

“When finally He cried out the name of Kṛṣṇa. It seemed as if Gāndā herself appeared in His eyes.

TEXT 68
ye bhakti dekhilu āmi tāhāna nayane
tāhāne manusya-buddhi nāhi āra mane

“We by the devotion that I have seen in Him, I no longer consider Him an ordinary human being.

TEXT 69
sabe ei kathā kahilena bāhya haile
“śuklāmbara-ghara kāli miliā sakale

“On regaining external consciousness, He said only, ´Let us meet at the house of Śuklāmbara early tomorrow morning.'

TEXT 70
tumi āra sadāsiva pandita murāri
tomā' sabā' sthāne duḥkhā kariba gohāri

“‘I wish to reveal My distress to you, Sadāśiva, and Murāri Pandita.'
The word gohāri (derived from the Sanskrit word gocara) generally means “expressing,” “submitting,” or “praying for sympathy,” but in Bihar and Orissa it refers to weeping.

TEXT 71
parama mangala ei kahilāna kathā
avaśya kāraṇa ithe āchaye sarvathā”
“There is every reason to believe this most auspicious news that I have given you.”

TEXT 72

śrīmānāra vacana śuniyā bhakta-gane
‘hari’ bāli' mahādhvani karilā takhane

On hearing the news from Śrīmān Pandita, the devotees triumphantly chanted the name of Hari.

TEXT 73

prathameī balilena śrivāsa udāra
“gotra bādāuna krṣṇa āmā' sabākāra”

The most magnanimous Śrīvāsa was the first to speak, “May Lord Krṣṇa increase our family.”

The word gotra means “family” or “assembly.”

TEXT 74

gotram nu vardhatām iti

May our family increase.

TEXT 75

ānande kareṇa sake krṣṇa-samkathana
uṭhila mangala-dhvani para-mohana

As all the devotees happily discussed topics of Krṣṇa, the most auspicious and enchanting sound vibration arose.

TEXT 76

‘tathāstu’ ‘tathāstu’ bale bhāgavata-gana
’sabei bhajukā krṣṇacandrera caraṇa’

All the devotees repeatedly exclaimed, “May it be so. Let everyone worship the lotus feet of Krṣṇacandra.”

The word tathāstu is used by the smārtas as a blessing during the offering of oblations to one's forefathers in the śrāddha ceremony. “Let everyone, from Brahmā down to the ant, serve the lotus feet of Krṣṇa and thus increase our family.” Hearing this statement from the mouth of Śrīvāsa, all the assembled devotees immediately approved by saying, “Let it be so.”

TEXT 77
hena-mate puśpa tuli' bhāgavata-gana
pūjā karibōre sabe karilā gamana

In this way, after picking flowers, all the devotees returned to their homes to perform their daily worship.

TEXT 78
śrīmān-pandita calilena gaṅgā-tire
śuklāmbara-brahmacārī—tāhāna mandire

Śrīmān Pandita went to the house of Śuklāmbara Brahmacārī on the bank of the Ganges.

TEXT 79
suniyā e-saba kathā prabhu-gadādhara
śuklāmbara grha-prati calilā satvara

When Gadādhara Prabhu heard the news, he quickly went to the house of Śuklāmbara.

TEXT 80
'ki ākhyāna krṣnera kahena suni giyā'
thākilena śuklāmbara-grhe lokāiyā

Thinking, “Let me hear what topics of Krṣṇa He will relate,” Gadādhara hid himself inside Śuklāmbara's house.

TEXT 81
sadāśiva, murāri, śrīmān, śuklāmbara
mililā sakala yata prema-anucara

Soon devoted companions of the Lord like Sadāśiva, Murāri, Śrīmān, and Śuklāmbara all gathered there.

TEXT 82
henai samaye viśvambhara dvija-rāja
āsiyā mililā hethā vaisnava-samāja

At that time Viśvambhara, the king of the twice-born, arrived there to meet the assembled Vaiṣṇavas.

TEXT 83
They all greeted Him in great happiness, but the Lord did not manifest any external vision.

**TEXT 84**

*dekhilena mātra prabhu bhāgavata-gana
padite lāgilā sloka bhaktira lakṣaṇa*

As soon as the Lord saw the devotees, He began to recite verses glorifying the characteristics of devotional service.

After seeing the eagerness of the devotees at the house of Śuklāmba, the Lord, who was overwhelmed with love of Kṛṣṇa, recited the following verses glorifying the characteristics of pure devotional service:

```
sarvopādhi-viṁuktam
tat-paratvena nirvālam
hṛṣīkena hṛṣikeśa-
sevanam bhaktir ucayate
```

“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.'

```
anyābhilāṣitā-sūnyam
jñāna-karmādy-anāvrtam
ānukūlyena krṣṇānu-
silanam bhaktir uttama
```

“One should render transcendental loving service to the Supreme Lord Kṛṣṇa favorably and without desire for material profit or gain through fruitive activities or philosophical speculation. That is called pure devotional service.” He also recited the following verse spoken by Śrī Madhavendra Puri which is the purport to the following verse 85: pāīnu, iṣvara mora kon dike gelā?—“I attained My Lord, but, Oh! where has He gone?”

```
ayi dina-dayādra nātha he
mathurā-nātha kadāvalokyase
```

```
hṛdayāṁ tvad-aloka-kātaram
dayita bhrāmyati kim karomy ahām
```

“O My Lord! O most merciful master! O master of Mathurā! When shall I see You again? Because of My not seeing You, My agitated heart has become unsteady. O most beloved one, what shall I do now?” This verse indicates the mood of separation from the Lord.
TEXT 85

“pāinu, iśvara mora kon dike gelā?”
eta bali' stambha kole kariyā padilā

“I attained My Lord, but, Oh! where has He gone?” Saying this, the Lord fell to the ground while holding a pillar.

“Alas, I attained Krṣṇa, but now He has left Me.” While speaking in this way, the Lord tightly embraced a pillar of the house out of love for Krṣṇa.

TEXT 86

bhāṅgila grhera stambha prabhura āveše
`kothā krṣṇa?` baliyā padilā mukta keśe

The pillar of the house broke under the pressure of the Lord. As He fell on the ground, His hair scattered and He lamented, “Where is Krṣṇa?”

TEXT 87

prabhu padilena mātra `ḥā krṣṇa` baliyā
bhakta saba padilena ḍhaliyā ḍhaliyā

As soon as the Lord fell to the ground saying, “O Krṣṇa,” all the devotees tottered and also fell to the ground.

TEXT 88

grhera bhitare mūrchā gelā gadādhara
kebā kon dike pade, nāhi parāpara

Gadādhara Pandita fell unconscious within the room. No one knew who fell on whom.

The word parāpara is a combination of para—“other” and apa-ra—“own” and means “without any distinction between oneself and others.”

TEXT 89

sabe hailā krṣṇa-prema-anande mūrchita
hāsena jāhnāvi-devi haiyā vismita

All the devotees lost consciousness due to ecstatic love of Krṣṇa, and the goddess Jāhnāvi smiled in amazement.

TEXT 90

kata-kṣane bāhya prakāśiyā visvambhara
`krṣṇa bali' kāndite lāgilā bahutara
After some time Viśvambhara regained His external consciousness and began to cry loudly and piteously while calling out the name of Kṛṣṇa.

TEXT 91

“krṣṇa re, prabhu re mora! kon dike gelā?”
eta bāli' prabhū punah bhāmīte padīlā

“O Kṛṣṇa, O My Lord! Where have You gone?” Saying this, the Lord again fell to the ground.

TEXT 92

krṣṇa-preme kānde prabhu śacīra nandana
catur-dike vedi' kānde bhāgavata-gana

The son of Śacī cried out of love for Kṛṣṇa, and all the devotees surrounding the Lord also cried loudly.

TEXT 93

āchādēra samuccaya nāhika śrī-ange
nā jāne thākura kichu nīja-prema-range

Again and again the Lord fell to the ground with great force, but due to ecstatic love He could not feel anything.

Being extremely overwhelmed with love of Kṛṣṇa, the Lord repeatedly fell to the ground, yet there was no resulting injury to His transcendental body. He was fully absorbed in His internal mood, so He did not feel any external happiness or distress.

TEXT 94

uthila kirtana-rola premera krandana
prema-maya haila śuklāmbarera bhavana

There arose the combined sounds of chanting and weeping as the house of Śuklāmbara became filled with love of God.

TEXT 95

sthirā hai, kṣaneke vasilā viśvambhara
tathāpi ānanda-dhārā vahe nirantarā

After some time Viśvambhara became pacified and sat down, yet the tears of ecstatic love continued to flow.

TEXT 96
prabhu bale,—“kon jana grhera bhitara?”
brahmacārī balena,—“tomāra gadādhara”

The Lord inquired, “Who is inside the room?” Śuklāṃbara Brahmacārī replied, “It is Your Gadādhara.”

TEXT 97

ehenta māthā kariyā kāndenā gadādhara
dekhiyā santosā baḍa prabhu viśvambhara

Gadādhara bent his head down and cried. Seeing this, Lord Viśvambhara became greatly satisfied.

TEXT 98

prabhu bale,—“gadādhara! tumī se sukṛti
śīṣu haiṭe kṛṣṇete karilā drāhā-mati

The Lord said, “O Gadādhara, you are indeed most fortunate. From your childhood you have had a strong inclination for Kṛṣṇa.”

TEXT 99

āmāra se hena janna gela vrthā-rase
pānu amūlaya nidi gela daśa-daśe”

“I have simply passed My life in useless endeavors. Although I received an invaluable jewel, I have lost it by the arrangement of providence.”

The Lord said to Gadādhara, “O Gadādhara, because you are inclined to the service of Kṛṣṇa since your childhood, you are most fortunate. I did not have the strong determination for serving Kṛṣṇa like you. I have uselessly wasted My time by studying books on logic. Although I found My lost wealth, Kṛṣṇa, due to My misfortune I am now bereft of Hīm.”

TEXT 100

eta bali’ bhūmite padilā viśvambhara
dhūlāya lotāya sarva-sevya kālevara

After saying this, Viśvambhara again fell to the ground, and His entire body, which is worshipable to everyone, became covered with dust.

The transcendental body of Śrī Gaurā is worshipable by all subordinates within the fourteen material worlds and the transcendental spiritual abodes of Vaiṣṇavīha and Goloka-Vṛndāvana.

TEXT 101
punah-punah haya bāhya, punah-punah pade
daive rakṣā pāya nāha-mukha se āchāde

The Lord repeatedly regained consciousness and repeatedly fell unconscious. Although He hit the ground with His nose and face, He was protected by providence.

TEXT 102
melite nā pāre dui caṅsu prema-jale
sabe eka ‘kṛṣṇa kṛṣṇa’ śrī-vadane bale

He could not open His eyes due to excessive tears of love. Other than the name of Kṛṣṇa, nothing issued from His beautiful mouth.

TEXT 103
dhariyā sabāra galā kānde viśambhara
“kṛṣṇa kothā?—bhāi saba! balaha satvara”

Grasping the necks of those present, Viśambhara wept and asked, “O brothers, tell Me quickly, where is Kṛṣṇa?”

TEXT 104
prabhura dekhiyā ārti kānde bhakta-gana
kā’ro mukhe āra kichu nā sphure vacana

Seeing the earnest longing of the Lord, all the devotees cried. They were all unable to speak.

TEXT 105
prabhu bale,—“mora duḥkha karaha khandana
āni’ deha’ more nanda gopendra-nandana”

The Lord said, “Please relieve My distress. Bring Me the son of Mahārāja Nanda.”

TEXT 106
eta bali’ śvāsa chādi’ punah-punah kānde
loṭāya bhūmite keśa, tāhā nāhi bāndhe

After saying this, the Lord sighed deeply and wept repeatedly. His hair was not bound and trailed on the ground.

TEXT 107
ei sukhe sarva-dina gela ksana-prāya
kathaṅcit sabā-prati hailā vidāya

The whole day passed like a moment in this blissful state. Then the Lord took
leave of the devotees for a short time.

In spite of feeling intense distress due to separation from Krṣṇa, Gaurasundara,
who was absorbed in the mood of a devotee, passed the entire day, consisting of
twelve hours, in the happiness of love for Krṣṇa. Thus the day appeared to be only
a moment in duration. Being intoxicated by the beverage of love for Krṣṇa and
remaining half-conscious, the Lord took leave from the devotees with great
difficulty.

TEXT 108

gadādhara, sadāśiva, śrīmān pandita
suklāmbara-ādi sabe hailā vismita

The devotees headed by Gadādhara, Sadaśiva, Śrīmān Pandita, and
Suklāmbara became struck with wonder on seeing the transformations of
ecstasy displayed by the Lord.

TEXT 109

ye ye dekhilena prema, sabei avākya
apūrva dekhiyā hā'ro dehe nāhi bāhya

Due to love, they all became speechless. Some of them even lost external
consciousness by that wonderful sight.

On seeing the Lord's most wonderful never before seen display of transformations
of ecstatic love belonging to the category of mahābhāva, all the devotees became
speechless.

TEXT 110

vaisṇava-samāje sabe, āilā hariṣe
ānupūrvi kahilena aśeṣa-višeṣe

They all joyfully went to the community of Vaiṣṇavas and narrated in detail
the entire incident.

TEXT 111

śuniyā sakala mahā-bhāgavata-gana
‘hari hari’ bali sabe kareṇa krandana

Hearing the news, all the great devotees chanted, “Hari, Hari,” and began to
cry.
TEXT 112

śuniyā apūrva prema sabe vismita
keha bale,—“iśvara và hailā vidita”

They were all amazed to hear about the wonderful display of love. Someone said, “Maybe the Supreme Lord has manifested.”

TEXT 113

keha bale,—“nimāi pandita bhāla haile
pāsandīra munda chhindibāre pāri hele”

Someone said, “If Nimāi Pandita becomes a good devotee, then we can easily tear off the heads of the atheists.”

TEXT 114

keha bale,—“haibeka krṣnera rahasya
sarvathā sandehe nāi, jāniha avaśya”

Some of them said, “Know for certain that this is one of Krṣna's mysteries. There is no doubt about it.”

Some devotees said, “Everyone will certainly understand the mystery of Krṣna's unknown pastimes from this Nimāi Pandita. There is no doubt about it.”

TEXT 115

keha bale,—“iśvara purīra saṅga haite
kibā dekhilena krṣna prakāsa gayāte”

Others said, “By associating with Īśvara Puri, He must have seen some manifestation of Krṣna at Gayā.”

TEXT 116

ei-mata ānande sakala bhakta-gana
nānā jana nānā kathā karena kathana

In this way, all the devotees happily discussed various topics among themselves.

TEXT 117

sabe meli’ karite lāgilā āśīrvāda
“hauka hauka satya krṣnera prasāda”

They all jointly blessed the Lord with the words, “May He be the object of
Kṛṣṇa's mercy.”

TEXT 118
ānande lāgilā sabe karite kirtana
keha gāya, keha nāce, karaye krandana

All the devotees began to perform kirtana in ecstasy. Some of them sang, some danced, and some cried.

TEXT 119
hena mate bhakta-gana āchena hariše
thākura avīsta hai' āchena nija-rase

In this way all the devotees happily passed their time, as the Lord remained absorbed in His own mood.

TEXT 120
kathaṅcit bāhyā prakāśiyā viśvambhara
calilena gāṅādāsa pandītera gharā

Returning to partial external consciousness, Viśvambhara went to the house of Gangādāsa Pandita.

TEXT 121
gurura karilā prabhū carana vandana
sambhrame uṭhiyā guru kailā ālingana

The Lord offered His obeisances at the feet of His teacher, who immediately got up with respect and embraced the Lord.

TEXT 122
guru bale,—“dhanya bāpa! tomāra jivana
pitṛ-kula mātr-kula karilā mocana

His Guru said, “Glorious is Your life, my dear. You have delivered both Your father's and mother's families.

TEXT 123
tomāra paduyā saba—tomāra avadhi
punthi keha nāhi mele, brahmā bale yadi

“Your students know only You as their teacher; they would not open their
books even for Lord Brahmā.

The word avadhī (“the border,” “the end,” “the limit”) means “to advance or progress under guidance” or “too much ‘great.’”

**TEXT 124**

ekhane aîlā tumī sabāra prakāśa
kāli haite padāibā ājī yāha vāsa”

“Now that You have returned, You should begin teaching from tomorrow.
Today go home.”

The phrase sabāra prakāśa indicates the Lord, who manifests the beauty and bliss in everyone’s heart, who revives the illuminating mood of awe and reverence, and who unfolds the real truth.

**TEXT 125**

guru namaskariyā calilā viśvambhara
catur-dihe pādūyā veṣṭita saṣadhara

After offering obeisances to His Guru, Viśvambhara left that place.
Surrounded by His students, He appeared like the moon amidst the stars.

**TEXT 126**

āilena śrī-mukunda-śaṅjayera ghare
āsiyā vasilā caṇḍi-maṇḍapa-bhitare

The Lord then arrived at the house of Mukunda-Śaṅjaya, where He sat down within the Caṇḍi-maṇḍapa.

**TEXT 127**

goṣṭhī-saṅge mukunda-śaṅjaya punyavanta
ye haila ānanda, tāhāra nāhi anta

Accompanied by his relatives, the most pious Mukunda-Śaṅjaya experienced unlimited happiness.

**TEXT 128**

puruṣottama-śaṅjayere prabhu kaila kole
siṅcilena ānga tāna nayanera jale

The Lord embraced Puruṣottama-Śaṅjaya and drenched his body with tears.

**TEXT 129**

jayakāra dite lāgilena nāri-gaṇa
parama-ānanda haila mukunda-bhavana

All the ladies made auspicious sounds, and the house of Mukunda became the abode of supreme happiness.

TEXT 130
śubha dṛṣṭipāta prabhū kari' sabākāre
āileṇa mahāprabhū āpana-mandire

After glancing mercifully on everyone, Mahāprabhu returned to His house.

TEXT 131
āsiyā vasiḷā viṣṇu-grhēra dūyāre
priti kari' vidāya āileṇa sabākāre

He came and sat at the doorstep of His Viṣṇu temple, where He affectionately bid farewell to His students.

TEXT 132
ye-ye-jana āise prabhure sambhāṣite
prabhura caritra keha nā pāre būjhite

Everyone who came to greet the Lord was unable to understand His characteristics.

TEXT 133
pūrva-vidyā-auddhatya nā dekhe kona jana
parama virakta-prāya thāke sarva-ksana

They found none of the arrogance that the Lord previously exhibited, rather they found Him always in a renounced mood.

TEXT 134
putrera caritra ṣacī kichui nā būjhe
putrera mangala lāgi' gangā-viṣṇu pūje

Mother Śacī was unable to understand anything of her son's behavior, she simply worshiped the Ganges and Lord Viṣṇu for the welfare of her son.

TEXT 135
“svāmī nilā kṛṣṇacandra! nilā putra-gaṇa
avaśiṣṭa sabe-mātra āče eka-jana

“O Supreme Lord, from whose lotus feet I have emerged! O son of the Ganges,
I am not a sacrificer. I am only a single human being.”
She prayed, “O Kṛṣṇacandra! You took away my husband and You took away my son. Now I have only this one son left.

TEXT 136

anāthini more, kṛṣṇa! ei deha' vara
sustha-citte grhe mora rahu viśvambhara”

“O Kṛṣṇa! I am a widow. Please give me the benediction that Viśvambhara may peacefully remain at home.”

TEXT 137

lakṣmire āniṅḥa putra-samipe vasāya
dṛṣṭipāta kāryā o prabhū nāhi cā'ya

Mother Śacī purposely brought Viṣṇupriyā and had her sit in front of her son. Although the Lord gazed in her direction, He did not actually see her.

The word lakṣmi in this verse refers to Viṣṇupriyā-devī. Seeing Nimāi's indifferent nature towards everything that was not related to Kṛṣṇa, Śacī acted like an ordinary worldly mother who is fond of increasing her son's family attachment and thought as follows: “If I create opportunities for my son to engage in intimate conversations with my daughter-in-law, Śrī Viṣṇupriyā-devī, then perhaps my son's strong tendency and attachment for worshiping Kṛṣṇa, which is just contrary to material enjoyment, will diminish.” According to ordinary worldly consideration, conditioned souls in their youth try to enjoy their wives, thinking of them as objects of enjoyment, and thus they become attached to material existence and grhamedhi family life, but such a consideration never arose in the Lord. Although while maintaining indifference and being afflicted by separation from Kṛṣṇa He gave Viṣṇupriyā a token glance, He did not become enthusiastic to see the personification of servitude, Viṣṇupriyā-devī, as an object of enjoyment.

TEXT 138

niravadhi śloka padi' karaye rodana
“kothā kṛṣṇa! kothā kṛṣṇa!” bale anuṣana

The Lord constantly recited verses and cried as He continually implored, “Where is Kṛṣṇa? Where is Kṛṣṇa?”

TEXT 139

kakhano kakhano yebā hunkāra karaya
dare palāyena lakṣmi, śacī pāya bhaya

Sometimes He roared loudly in such a way that Viṣṇupriyā-devī ran away in fear and Śacī became frightened.
TEXT 140

rātrye nidrā nāḥi yā'na prabhu krṣna-rase
virahe nā pāya svāśhya, uthe, pade, vaise

Due to feelings of separation from Krṣṇa, the Lord could not sleep at night. He would feel so uncomfortable that sometimes He would get up from bed, sometimes He would lie down, and sometimes He would just sit there.

Being merged in the vipralambha-rasa, the mood of separation, the Lord's feelings of separation became so intense that He regularly passed sleepless nights. He became so agitated by the pains of intense separation that sometimes He would get up from bed, sometimes He would lie down, and sometimes He would just sit there.

TEXT 141

bhinna loka dekhile kareṇa sambarana
ūṣah-kāle gangā-snāne karaye gamana

As soon as the Lord saw a materialistic person, He would conceal His internal mood. Every morning He would go take bath in the Ganges.

Whenever the Lord saw ignorant, materialistic nondevotees who were devoid of the propensity for serving Krṣṇa, He would consider them mundane and therefore control and conceal His transformations of ecstatic love arising from intense feelings of separation from Krṣṇa.

TEXT 142

āileenā mātra prabhu kari' ganga-snāna
paḍuyāra varga āsi' haila upasthāna

As soon as the Lord returned from taking bath in the Ganges, His students would assemble there.

TEXT 143

'krṣṇa' vinā thākurera nā āise vadane
paḍuyā-sakala ihā kichui nā jāne

The Lord did not explain anything other than Krṣṇa, so the students could not understand anything.

No word other than Krṣṇa was explained by the Lord, who was engaged in the loving service of Krṣṇa in the mood of separation, but the students could not at all understand the current condition of Nimāi Pāṇḍita, their teacher.

TEXT 144

anurodhe prabhu vasilena padāite
paduyā-sabāra sthāne prakāśa karite

By the students’ request, the Lord began to reveal the glories of the Supreme Lord to them.

TEXT 145
‘hari’ ḍali’ punthi melilena sīsya-gana
śuniṇā ānanda hailā śri-śacinandana

The students opened their books while chanting the name of Hari. The son of mother Śacī was greatly pleased to hear this.

TEXT 146
bāhya nāhi prabhura śuniṇā hari-dhvani
śubha-dṛṣṭi sabāre karilā dvija-mani

On hearing the name of Hari, the Lord lost all external consciousness. Then the jewel of the twice-born cast His merciful glance on everyone there.

TEXT 147
āviṣṭa haiya prabhu kareṇa vyākhyaṇa
sūtra-vṛtti-tīkāya, sakala hari-nāma

Being fully absorbed in Krṣṇa, the Lord explained the names of Hari in all the sūtras, aphorisms, and commentaries.

As a teacher who was fully absorbed in love of Krṣṇa, Nimāi explained in the course of teaching that the name of Hari was the only purport of all sūtras, aphorisms, and commentaries. The meaning of every word may be understood from three angles—enlightened, ordinary, and unenlightened. At that time, being induced by the unenlightened point of view, the mundane teachers of grammar who were attached to sense gratification explained every word as conducive for sense enjoyment. Due to their enjoying propensity, they could not understand that every syllable and word is a stimulus for Krṣṇa consciousness and therefore nondifferent from the Absolute Truth. Gaurasundara explained to His students that one can derive the real meaning of a book by discussing and studying through the enlightened point of view. He further explained that it is totally prohibited to consider that there is a difference between the Supreme Lord Viṣṇu and His transcendental holy name. Whenever one sees a distinction between the Lord and His name it is to be understood that he is bewildered by the illusory energy of the Lord and compelled by the unenlightened point of view. At that time Viśvambhara had no realization of the meanings of words other than their being indicative of the transcendental holy names situated in the spiritual sky. From the pure, transcendently enlightened viewpoint, every sound unfolding in the spiritual sky of Krṣṇa's service is completely nondifferent from the Lord and His holy names.
TEXT 148

prabhu bale,—‘sarva-kāla satya krṣṇa-nāma
sarva-sāstre ‘krṣṇa’ bai nā balaye āna

The Lord said, “The holy names of Kṛṣṇa are the eternal Truth. All scriptures explain Kṛṣṇa and nothing else.

The holy names of Kṛṣṇa are not temporary objects that are subject to creation and annihilation within the jurisdiction of time. Since there is no material difference between the names of Kṛṣṇa and Kṛṣṇa Himself, the form of Kṛṣṇa, which is the personified source of time, and His holy names are at all times the undivided Truth. All Vaiṣṇava literatures have no aim other than Kṛṣṇa. As stated in the Hari-vamśa:

vede rāmāyane caiva
purāne bhārāte tathā
ādāv ante ca madhye ca
hariḥ sarvatra giyate

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

TEXT 149

hartā kartā pālayitā krṣṇa se tīvara
aja-bhava-ādi, saba—krṣṇera kinkara

“Kṛṣṇa is the supreme controller, the creator, the maintainer, and the annihilator. Everyone beginning from Lord Brahmā and Lord Śiva is His servant.

Kṛṣṇa is the Supreme Personality of Godhead and the cause of all causes. He is the original creator, maintainer, and annihilator of all universes. Wherever Lord Brahmā and Lord Rudra are described as the creator and annihilator it is to be understood that they are empowered secondary agents under the instructions of Kṛṣṇa, and therefore they are established as predominating deities of the modes of passion and ignorance.

TEXT 150

krṣnera carana chādi’ ye āra vākhāne
vṛthā janma yāya tāra asatya-vacane

“The life of anyone who gives up the lotus feet of Kṛṣṇa and explains things as separate from Him is useless as a result of his false statements.

Kṛṣṇa alone is the cause of all causes and the original source of everything. Proud, asslike, ignorant people who give up the service of His lotus feet and take shelter of the unenlightened point of view distort the meaning of the scriptures with superficial explanations, thus they waste their rarely attained meaningful human form of life. In other words, as stated in the Śrīmad Bhāgavatam, they are actually
jīvan-mṛta (living dead), jīvañ-chava (dead bodies), or śvasan-śava (dead although breathing).

TEXT 151

āgama-vedānta-ādi yata daraśana
sarva-sāstre kahe 'krṣṇa-pade bhakti-dhana'

“The philosophies in all scriptures headed by the āgamas and Vedānta describe the wealth of devotion to the lotus feet of Kṛṣṇa.

The āgamas, or Pañcarātras, which are expansions of the Vedas; the Upaniṣads, which are the head of the Vedas; and Vedānta, which is the essence of the Upaniṣads; as well as various philosophical scriptures all point out that service to the lotus feet of Kṛṣṇa is the goal of life.

TEXT 152

mugdha saba adhyāpaka kṛṣnera māyāya
chādiyā kṛṣnera bhakti anya pathe yāya

“Teachers bewildered by the illusory energy of Kṛṣṇa give up the devotional service of Kṛṣṇa and take to other paths.

TEXT 153

karunā-sāgara kṛṣṇa jagat-jīvā
sevaka-vatsala nanda-gopera nandana

“Lord Kṛṣṇa is the ocean of mercy, the life and soul of the universe, the lover of His servants, and the darling son of the cowherd Nanda.

TEXT 154

hena kṛṣṇa-nāme yāra nāhi rati-mati
paḍiyā o sarva-sāstra, tāhāra durgati

“Even if one studies all the scriptures, if he has no affection or inclination for the name of Kṛṣṇa, he is certainly degraded. Although proudly advertising himself as a learned scholar, a proud person who in spite of studying all the scriptures gives up the enlightened point of view and as a result of accepting the unenlightened point of view does not develop any taste for the transcendental names of Kṛṣṇa is simply an unfortunate asslike traveler to hell rather than a swanlike person.

TEXT 155

daridra adhama yadi laya kṛṣṇa-nāma
sarva doṣa thakile o yāya kṛṣṇa-dhāma
“If a poor fallen person takes to chanting the holy names of Kṛṣṇa, he attains the abode of Kṛṣṇa in spite of having many faults.

TEXT 156

ei-mata sakala-sāsterā abhiprāya
ihāte sandeha yāra, se-ī duḥkhā pāya

“This is the purport of all scriptures. Anyone who doubts this fact suffers.

TEXT 157

kṛṣnera bhajana chādi' ye sāstra vākhāne
se adhama kabhu sāstra-marma nāhi jāne

“Anyone who explains the scriptures without referring to the worship of Kṛṣṇa is a fallen soul who does not know the purport of the scriptures.

Due to heaps of impious activities accumulated from previous lives, those who give up Kṛṣṇa’s worship, which is the only purport of all scriptures, and do not explain the scriptures based on devotional service—in other words, those who accept the unfavorable nondevotional processes of anyābhilāṣa, karma, jñāna, and yoga as processes for achieving the goal of life and dharma, artha, kāma, and mokṣa as goals of life—are actually ignorant of the real purport or intention of the scriptures. One should carefully discuss the following verses from the śruti, smṛti, and Purāṇas.

The Chāndogya Upaniṣad (6.14.2) states: acāryavān puruṣo veda—“One who follows the disciplic succession of acāryas knows things as they are.”
The Śvetāsvatara Upaniṣad (6.23) states:

yasya deve pariḥ bhaktir
yathā deve tathā guruau
tasyaite kathitā hy arthāḥ
prakāśante mahāmaṇah

“Only unto those great souls who have implicit faith in both the Lord and the spiritual master are all the imports of Vedic knowledge automatically revealed.”
The Kaṭha Upaniṣad (1.2.23) states:

nāyam ātmā pravacanena labhyo
na medhayā na bahunā śrutena

yam evaisa vṛnute tena labhyas
tasyaisa ātmā vṛnute tanām svām

“The Supreme Lord is not obtained by expert explanations, by vast intelligence, nor even by much hearing. He is obtained only by one whom He Himself chooses. To such a person He manifests His own form.”

In the Śrīmad Bhāgavatam (11.11.18) it is stated:

sabda-brähmani nisnāto
na nisnāyāt pare yadi
śramas tasya śrama-phalo
hy adhenum iva rakṣataḥ

“If one is learned in Vedic literature but is not a devotee of Lord Viṣṇu, his work is a useless waste of labor, just like the keeping of a cow that does not give milk.”
The Śrīmad Bhāgavatam (10.14.29) further states:

athāpi te deva padāmbuja-dvaya-
prasāda-leśanugṛha eva hi

jānāti tattvam bhagavan-mahimno
na cānya eko ’pi ciram vicīnvan

“My Lord, if one is favored by even a slight trace of the mercy of Your lotus feet, he can understand the greatness of Your personality. But those who speculate to understand the Supreme Personality of Godhead are unable to know You, even though they continue to study the Vedas for many years.”

TEXT 158

śāstrera nā jāne marma, adhyāpana kare
gardabhēra prāya yena śāstra vahi’ mare

“These who do not know the purport of the scriptures yet teach them to others are simply like asses, carrying the load of the scriptures.

Those who study the scriptures are of two types: (1) one group consists of those who carry the burden of the scriptures like cows or asses and (2) the other group consists of those who extract the essence of the scriptures like honey bees. The purport is that in order to gratify their material senses, assass like teachers who are induced by the unenlightened point of view and ignorant of the actual purport of the scriptures do not explain that the goal of life is unalloyed service to Lord Kṛṣṇa, the husband of Sarasvatī, the goddess of transcendental knowledge. Just as cows and asses are unable to relish the sweetness of honey or sugar kept in a jar, the study and teaching of the Vedas by such assass like, proud, so-called learned scholars, who uselessly labor hard like foolish animals, is completely useless and meaningless. Being bewildered by māyā, those foolish persons then mistakenly accept other equally qualified assass like people as learned. But actually it is most befitting and appropriate for the intelligent swanlike devotees, who know the causes of bondage and liberation, to be addressed as learned scholars. In Śrīmad Bhāgavatam (4.29.44) Nārada Muni speaks to the saintly King Prācinabarhi as follows: “Although expert speakers continually deliberated on the strength of austerity, knowledge, and samādhi, they could not fully know the Supreme Personality of Godhead, who witnesses all things.”

TEXT 159

padiṇā-suniṇā loka gela chāre-khāre
kṛṣṇa mahā-mahotsaye vaṃcilā tāhare

“People obtained death and destruction through such study of the Vedas, and
as a result they were deprived of the festivals of Lord Kṛṣṇa.

TEXT 160

pūtanāre yei prabhu kaila mukti-dāna
hena kṛṣṇa chāḍi’ lohe kare anya dhyāna

“The Lord awarded liberation to Pūtanā, yet people still leave aside Kṛṣṇa to meditate on others.

In spite of the hellish mentality of Pūtanā, who is the personification of deceit and who desired to kill Kṛṣṇa, the Lord delivered her from that mentality born of enmity to Kṛṣṇa and awarded her the rarely attained spiritual abode. Only those who are fortunate enough to consider the glories of the matchless and causeless mercy of Kṛṣṇa can understand that no comparison or limit to that mercy may be found in either the material worlds or the transcendental spiritual worlds. Therefore no one other than the most unfortunate, unintelligent, foolish, hellish person gives up service to the lotus feet of Kṛṣṇa, which is the topmost occupational duty, and contemplates or endeavors for anything else. In the Śrīmad Bhāgavatam (3.2.23) Śrī Uddhava speaks to Vidura as follows:

aho bākī yam stana-kāla-kūtaṁ
jighāmsayāpārayad api asādhi

lebhe gatim dhātry-ucitām tato 'nyaṁ
kam vā dayāluṁ saranaṁ vrajema

“Alas, how shall I take shelter of one more merciful than He who granted the position of mother to a she-demon [Pūtanā] although she was unfaithful and she prepared deadly poison to be sucked from her breast?”

Uddhava offers the following prayer to Lord Kṛṣṇa in the Śrīmad Bhāgavatam (10.48.26): “What learned person would approach anyone but You for shelter, when You are the affectionate, grateful and truthful well-wisher of Your devotees? To those who worship You in sincere friendship You reward everything they desire, even Your own self, yet You never increase or diminish.”

In the Caitanya-caritāmṛta (Madhya 22.95 and 97) it is stated: “Lord Kṛṣṇa is very kind to His devotees. He is always very grateful and magnanimous, and He possesses all abilities. A learned man does not give up Kṛṣṇa to worship anyone else. Whenever an experienced person develops real knowledge of Kṛṣṇa and His transcendental qualities, he naturally gives up all other engagements and renders service to the Lord. Uddhava gives evidence concerning this.”

TEXT 161

agḥāṣura-hena pāpi ye kaila mocana
kon sukhe chāde loka tānhāra kirtana?

“For what happiness will someone give up the glorification of He who delivered the most sinful Aghāṣura?
TEXT 162

_ye krśnera nāme hāya jagat pavitra_
_nā bāle duḥkhita jīva tānḥāra caritra_

“The entire world is purified by the name of Kṛṣṇa, yet wretched living entities abstain from chanting His glories.

TEXT 163

_ye-krśnera mahotsave brahmādi vihvala_
_tāhā chādi nṛtya-gite kare amāngala_

“Even the demigods headed by Brahmā are overwhelmed by Kṛṣṇa's festivals, yet people give up such festivals and take pleasure in inauspicious dancing and singing.

TEXT 164

_ajāmile nistārilā ye-krśnera nāme_
_dhana-kula-vidyā-māde tāhā nāhi jāne_

“The holy names of Kṛṣṇa delivered Ajāmila, yet those who are intoxicated by wealth, good birth, and education do not know Him.

One should refer to the _Sūrīmad Bhāgavatam_, Sixth Canto, Chapter One, verses 21-68 and Chapter Two for a description of Ajāmila's deliverance through _krśna-nāmābhāsa_, a glimpse of offensless chanting of Kṛṣṇa's name. The second line of this verse is confirmed in Kuntī's prayer to Kṛṣṇa in the _Sūrīmad Bhāgavatam_ (1.8.26):

_janaṁśvarya-śruta-śrībhīr_
_edhamāna-madāḥ pumān_
_naivāṛhaty abhidhātum vai_
_tvām akiṁcana-gocaram_

“My Lord, Your Lordship can easily be approached, but only by those who are materially exhausted. One who is on the path of [material] progress, trying to improve himself with respectable parentage, great opulence, high education and bodily beauty, cannot approach You with sincere feeling.”

TEXT 165

_śūna bhāi-saba, satya āmāra vacana_
_bhajaha amālya krśṇa-pāda-padma-dhana_

“O brothers, please hear My truthful statement. Worship the invaluable wealth of Kṛṣṇa's lotus feet.

Prabodhānanda Sarasvatī has written in his _Śrī Caitanya-candrāṁṛta_ (90): “O devotees, give up all unfavorable bodily and mental activities that are contrary to
the pleasure of Krṣṇa's senses and become attached to the lotus feet of Gaurāṅga-candra.”

TEXT 166-167

ye-carana sevite lakṣmīra abhilāsa
ye-carana-seviṇā śankara suḍḍha-dāsa
ye-carana haite jāhnavi-parakāśa
hena pāḍa-padma, bhāi, sabe kara āsa

“O brothers, may you all desire to attain the same lotus feet that Lakṣmī desires to serve, the same lotus feet by whose worship Lord Śiva has became known as a pure servant, and the same lotus feet from which the Ganges emanated.

TEXT 168

dekhi,—kār sakti āche ei navadvīpe
khaṇḍuka āmāra vyākhya āmāra samipe?”

“Who in Navadvīpa has the power to refute My explanations before Me?”

TEXT 169

param-brahma viśvambhara śabda-mūrti-maya
ye-sābde ye väkhānena se-i satya haya

Viśvambhara is the Supreme Brahman and the personification of transcendental sound, therefore whatever He explains is the supreme truth.

Śri Viśvambhara, the Lord of the spiritual world and the maintainer and nourisher of the animate and inanimate worlds, is directly the Supreme Brahman and personification of transcendental sound. Therefore He is the husband of Sarasvati, the goddess of transcendental knowledge. Any word that Lord Viśvambhara explains through the eternal, pure, complete, eternally liberated, spiritual, and most important enlightened point of view as related to Krṣṇa is the reality and supreme truth.

TEXT 170

mohita paduyā saba śune eka-mane
prabhu o vihvala hai’ satya se väkhāne

The students were captivated as they heard the Lord's explanations with undivided attention, and the Lord also became overwhelmed while He explained the Truth.

TEXT 171
sahajei śabda-mātre ‘krṣna satya’ kahe
īśvara ye vākhānibe,—kichu citra nahe

Every word inherently establishes Krṣna as the Supreme Truth, so there is no wonder that the Lord should explain in this way.

Any word that is received by the eternally pure sense of hearing smeared with the ointment of love and that is manifested from the pure spiritual sky is certainly nondifferent from the eternal primeval Absolute Truth, Krṣṇa. Therefore it is not very wonderful or astonishing that the Supreme Lord Śrī Viśvambhara, who is devoid of the four defects of mistakes, illusion, cheating, and imperfection that are found in living entities, will explain the meaning of every word through the eternal, pure, complete, eternally liberated, spiritual, and most important enlightened point of view.

TEXT 172

kṣaneke haila bāhya-drṣṭi viśvambhara
lajjita haiyā kichu kahaye uttara

After a while, Viśvambhara regained His external consciousness. Feeling somewhat embarrassed, He began to inquire.

TEXT 173

“ājī āmi kemata se sūtra vākhnānilun?”
pāḍuyā-sakala bale—“kichu nā bujhilun

“How was My explanation of the sūtras today?” The students replied, “We have not understood anything.

TEXT 174

yata kichu śabde vākhānaha ‘krṣna’ mātra
bujhite tomāra vyākhyā ke va ache pātra?”

“You explained every word simply in relationship with Krṣna, so who is the proper candidate for understanding Your explanations?”

TEXT 175

hāsi’ bale viśvambhara,—“śuna saba bhāti!
punthi bāndha’ āji, cala gangā-snāne yāti”

Viśvambhara smiled and said, “Listen, brothers! Pack up your books for today and let us go take bath in the Ganges.”

TEXT 176
bândhilà pustaka sabe prabhura vacane
ghâ-gsnâne calilena viśvambhara-sane

Being instructed by the Lord, the students packed up their books and went with Viśvambhara to take bath in the Ganges.

TEXT 177
ghâ-jale keli kare prabhu viśvambhara
samudrera mâjhe yena pârâna-sâsadharma

As Lord Viśvambhara sported in the Ganges, it appeared that the full moon was arising from the middle of the ocean.

The analogies and descriptions attributed to the Lord in this verse and in the following verses 182-184 reveal the poetic genius of the author.

TEXT 178
ghâ-jale keli kare viśvabhara-râya
parama-sukrî-saba dekhe nadyâya

Viśvambhara's sporting in the waters of the Ganges was seen by the most pious inhabitants of Nadia.

TEXT 179
brahmâdîra abhilâsa ye rûpa dekhite
hena prabhu viprä-rûpe khele se jalete

The same Lord that personalities such as Brahmâ desire to see was now sporting in the water in the form of a brâhmaṇa.

TEXT 180
gângâ-ghûte snâna kare yata saba jana
sabâî câ'hena gauracandrera vadana

All those persons who were taking bath at the bathing ghâtas of the Ganges gazed at the face of Gauracandra.

TEXT 181
anyo 'nye sarva-jane kahaye vacana
“dhanya mâtâ pitâ,—yâÎra e-hena nandana”

They all remarked to one another, “Glorious are the father and mother of such a son.”
TEXT 182

gangāra bādila prabhu-paraśe ullāsa
ānande kareṇa devī taranga-prakāśa

Being touched by the Lord, goddess Gangā became joyful, and out of delight, she manifested her agitation in waves.

TEXT 183

tarāṅgera chāle nṛtya kareṇa jāhnavī
ananta-brahmāṇḍa yāńra pada-yuge-sevī

Jāhnavī thus danced in the form of waves to worship the Lord, whose feet are served by innumerable universes.

TEXT 184

catur-dike prabhure bediyā jahnu-sutā
tarāṅgera chāle jala dei alaksitā

The daughter of Jahnu encircled the Lord on all sides and showered Him with her waters while remaining incognito.

TEXT 185

vede mātra e-saba līlāra marma jāne
kichu seše vyakta habe sakala purāne

The purport of these pastimes are known only to the Vedas, but later some of these pastimes will be revealed by the Purāṇas.

TEXT 186

snāna kari' grhe ālēna viśvambhara
calilē paduḷa-varga yathā yāńra ghara

After completing His bath, Viśvambhara and His students returned to their own homes.

TEXT 187-188

vastra parivarta' kari' dhuiḷa carana
tulasēre jala diyā karilē secana

yathā-vidhi kari' prabhu govinda-pūjana
āsiyā vasiḷa grhe karite bhojana

The Lord changed His clothes, washed His feet, and then offered water to
tulasī. Then, after properly worshiping Govinda, the Lord came inside and sat down to take His meal.

Unless a person properly initiated in the chanting of Viśnu mantras includes tulasī-maṇjarīs in his offering of foodstuffs, Lord Viśnu will not accept the offering, because tulasī is the eternal maidservant of Kṛṣṇa, so her leaves and flowers, or maṇjarīs, are certainly dear to Keśava. It is prescribed that one should offer tulasī-maṇjarīs in worship to the Deity form of Śrī Govinda, for Tulasī has incarnated in the form of a tree. The arrangement for offering tulasī-maṇjarīs in worship to the Deity form of Lord Viśnu is confirmed by all transcendental Vaiṣṇava smṛtis. After worshiping Śrī Tulasī in her manifested worshipable form as tāḍiya by sprinkling water on her, Śrī Gaurasundara worshiped His family Deity, Śrī Govinda; in other words, He offered pure worship to the Deity form of Viśnu. By performing this pastime, the Lord set the ideal example of mandatory daily duties for model God conscious householders. Every Vaiṣṇava householder should follow this ideal example of the Lord by engaging in the worship of the Deity form of Lord Viśnu and accepting the remnants of foodstuffs offered to the Lord with faith and humility.

**TEXT 189**

\[ tulasīra maṇjarī-śāhita divya anna \]
\[ mā'ye āni' sammukhe karilā upasanna \]

Mother Śacī brought fine cooked rice with a tulasī flower on top before the Lord.

**TEXT 190**

\[ viṣvaksenere tabe kari' nivedana \]
\[ ananta-brahmāṇḍa-nātha kareṇa bhōjana \]

After offering foodstuffs to Viṣvaksena, the Lord of innumerable universes began to eat.

Viṣvaksena, or Viṣvaksena, is a four-armed associate of Lord Viśnu who holds the Lord's garlands.

In the *Hari-bhakti-vilāsa* (8.84-87) it is stated: “Thereafter a sober person should offer one hundredth portion of the Lord's prasāda to Viṣvaksena.” And in the *Śrīmad Bhāgavatam* (11.27.29, 43) it is stated: “With offerings such as prokṣana one should worship Durgā, Viśṇū, Vyāsā, Viṣvaksena, the spiritual masters and the various demigods. All these personalities should be in their proper places facing the Deity of the Lord. Once again he should offer the Deity water for washing His mouth, and he should give the remnants of the Lord's food to Viṣvaksena.” In his *Bhāvārtha-dīpikā* commentary on this half of the latter verse, Śrīdāra Svāmipāda has stated: “One should meditate that the Lord has finished eating and then offer Him water for washing His hands and mouth. Thereafter one should offer the remnants of the Lord's foodstuffs to Viṣvaksena, and after taking his permission one may then eat.” This is the scriptural injunction.
TEXT 191

sammukhe vasilā śacī jagatera mātā
gharera bhitarē dekhe lakṣmī pati-vratā

Śacī, the mother of the universe, sat before the Lord, and the most chaste Viṣṇupriyā watched from within.

TEXT 192

mā'ye bale,—“āji, bāpa! ki punthi padilā?
kāhāra sahita ki vā kandala karilā?”

Mother Śacī asked, “My dear son, which book did You study today? Did You quarrel with anyone?”

TEXT 193-194

prabhu bale,—“āji padilāna krṣṇa-nāma
satya krṣṇa-carana-kamala guna-dhāma
satya krṣṇa-nāma-guna-śravana-kirtana
satya krṣṇacandrera sevaka ye-ye-jana

The Lord replied, “Today I read about the names of Krṣṇa. The lotus feet of Krṣṇa are in fact the reservoirs of transcendental qualities. Hearing and chanting about the qualities and names of Krṣṇa is the Truth, and the servants of Krṣṇacandra are also the Truth.

In answer to Śacīdevī's inquiry, the Lord said, “The lotus feet of Krṣṇa are alone the original shelter or source of all transcendental qualities. They are eternal, pure, primeval objects. The eternal occupational duty of all controlled living entities is to hear and chant about the Lord's transcendental names, forms, qualities, associates, and pastimes, which are completely nondifferent from the person indicated by those names, possessing those forms, exhibiting those qualities, accompanied by those associates, and performing those pastimes. Those devotees who hear and chant Krṣṇa's names, forms, qualities, associates, and pastimes are the eternal Truth.

TEXT 195

se-i śāstra satya—krṣṇa-bhakti kahe yā'ya
anyathā haile śāstra pāsandatva pāya

“No literatures that glorify devotional service to Krṣṇa are true scriptures, others are simply atheistic.

Those spiritual scriptures that dissipate the darkness of ignorance and glorify the devotional service of Krṣṇa are true and establish supreme religious principles. If any literature does not glorify topics related to Krṣṇa's names, forms, qualities,
associates, and pastimes; does not describe the topmost glories and eternal position of Kṛṣṇa's devotees; or does not describe devotional service to Kṛṣṇa as the topmost process for attaining the goal of life; then instead of calling it a scripture, it should be known as the useless babbling of atheists. One should never study such scriptures, understanding them as bad association.

In his commentary, Śrī Madhvācārya quotes the following verses from the Skanda Purāṇa:

\[ \text{rg-yajuh-sāmātharvāś ca} \\
\text{bhāratam pañcarātrakam} \\
\text{mūla-rāmāyanam caiva} \\
\text{sāstram ity abhidhiyate} \]

\[ \text{yac cānukūlam etasya} \\
\text{tae ca sāstram prakirtitam} \\
\text{atō'nya grantha vistarō} \\
\text{naivā sāstram kuvatma tat} \]

“The Ṛg, Yajur, Sāma, and Atharva Vedas, as well as the Mahābāhārata, the Nārada-pañcarātra, and the Rāmāyana, are certainly known as sāstra. Those books that favorably follow in the footsteps of these authorized scriptures are also counted amongst the sāstras. All other literature simply lead one down the wrong path and can never be known as scriptures.”

The following verses from the Matsya Purāṇa are quoted in the Tattva-sandarbha:

\[ \text{sāttvikesu ca kalpesu} \\
\text{māhātmmyam adhikām hareḥ} \\
\text{rājasesu ca māhātmmyam} \\
\text{adhikām brahmaṇo viduh} \]

\[ \text{tad-vad agnēś ca māhātmmyam} \\
\text{tāmasesu śivasya ca} \\
\text{sānkirnēśu sarasvatyaḥ} \\
\text{piṭṛnāms cā nigadyate} \]

“The Purāṇas in the mode of goodness glorify the Supreme Lord, Śrī Kṛṣṇa; those in the mode of passion promote the glories of Lord Brahmā, the creator of the universe; and those in the mode of ignorance celebrate the greatness of Agni, Śiva, and Durgā. In addition many other scriptures consisting of various mixtures of goodness, passion, and ignorance glorify the ancestors and demigods and demigoddesses like Śrāväṇa.”

Many ignorant asslike people who neither desire their own nor other's welfare think that since literatures glorifying Kṛṣṇa, the devotees of Kṛṣṇa, and the devotional service of Kṛṣṇa are critical of materially motivated persons who are attached to sense gratification, such literatures are therefore ever-conflicting and sectarian like their own literatures. But on the pretext of describing the glories of Kṛṣṇa, the devotees of Kṛṣṇa, and the devotional service of Kṛṣṇa to His own mother, Śrī Gaurasundara explained the supreme truth in order to deliver foolish mundane persons, whose only asset is material knowledge, from their defective imagination. Narrations of the glories of Kṛṣṇa, the devotees of Kṛṣṇa, and the devotional service of Kṛṣṇa by the spiritual literatures that dissipate the darkness
of ignorance are not sectarian, ever-conflicting interpretations; rather, they are the only supreme auspicious conclusions for all living entities who are desirous of the topmost good fortune. Those hellish narrow-minded people who are attached to material conceptions think that even Kṛṣṇa, who is the source of Viṣṇu and the Lord of lords, is an equal rival to the demigods or the worshipable Lord of a bigoted sect. But if one gives up the bad association of studying jñāna-sāstras, which are based impersonal considerations, and karma-sāstras, which are full of interpretations, flowery language, and injunctions for worshiping many gods, and engages in the study of the Ekāyana-sāstras, which direct one to the devotional service of Kṛṣṇa, then he will certainly receive the opportunity to achieve the ultimate perfection of life.

TEXT 196

yasmin sāstre purāne vā
hari-bhaktir na drṣyate
śrotavyam naiva tat śāstram
yadi brahmā svayam vadet

“One should never hear a scripture or Purāṇa that does not prominently describe the devotional service of Hari, even if it is recited by the four-headed Lord Brahmā.

TEXT 197

“candāla `candāla' nahe—yadi `krṣna' bale
vipra `vipra' nahe,—yadi asatpathe cale”

“A candāla is not a candāla if he chants the name of Kṛṣṇa, and a brāhmaṇa is not a brāhmaṇa if he engages in sinful activities.”

Even if a devotee of Kṛṣṇa is born in the family of dog-eaters, he is actually the topmost brāhmaṇa, and, according to sāstra, an atheist who is sinful and devoid of devotion to Kṛṣṇa, though born in a brāhmaṇa family, is certainly a dog-eater. Seeing either of them according to ordinary caste consideration is prohibited. Their varna should be ascertained according to their taste, occupation, and nature, or symptoms. This is the intention and conclusion of all scriptures, beginning with the śrutis, smṛtis, Purāṇas, Itihāsas, and Pañcarātras.

In his commentary on the Chāndogya Upaniṣad, Śrī Madhvācārya quotes from the Sāma-samhitā as follows:

ārjavam brāhmaṇe sākṣat
sūdro ‘nārjava-lakṣanah
gautamas tv iti vijnāya
satyakāmam upānayat

“A brāhmaṇa possesses the quality of simplicity, and a sūdra possesses the quality of crookedness. Knowing this fact, Gautama awarded sacred thread initiation to Satyakāma and made him a first-class brāhmaṇa.”

In the Brahma-sūtra (1.3.34) it is stated: sugasya tad-anādara-śravanāt tad-ādrenavat śucyate hi—“Anyone who is affected by lamentation is called a sūdra.”
Śrī Pūrṇaprajña Madhvācārya has stated in his commentary on this sūtra: nāsau praṭīyāvanḥ śūḍrah śucād-bravanam eva hi śūḍatvam—“King Pautrāyaṇa was not a śūḍra at birth, but because he was lamenting he was considered a śūḍra.” In the Padma Purāṇa it is stated:

rājā praṭīyāvanḥ śokāc-
chūḍretri muninodītah
prāṇa-vidyām-avāpyāsmāt
param dharma-vāptavān

King Pautrāyaṇa was a kṣatriya, yet because of his lamentation, Raikva Muni called him a śūḍra. Later, Pautrāyaṇa gained knowledge of the ultimate goal of life and the supreme religion from this Raikva Muni.

In the Mahābhārata (Vana-parva 180.26) it is stated:

yatraitāl lakṣyate sarpa
vṛttam sa brāhmaṇah smrtah
yatraitan na bhavet sarpa
tam śūḍram iti nirdiṣet

“O snake, only a person who is endowed with the characteristics of a brāhmaṇa can be called a brāhmaṇa, otherwise he is a śūḍra.”

In his commentary on Mahābhārata (Vana-parva 180.23-26) Śrī Nilakaṇṭha has written: “In the same way, if a śūḍra has qualities like truthfulness, then he is a brāhmaṇa. And if a brāhmaṇa does not exhibit qualities like peacefulness, which are appropriate for a brāhmaṇa, then he is a śūḍra. And if a śūḍra has qualities like peacefulness, then he is a brāhmaṇa. If a brāhmaṇa has qualities like lust, then he is a śūḍra. There is no doubt about it.”

In the Mahābhārata (Śanṭi-parva 189.8) it is stated:

śūḍre caitad bhavel lakṣyaṁ
dvijē tac ca na vidyate
na vai śūḍro bhavec chūḍro
brāhmaṇo brāhmaṇo na ca

“If the symptoms of a brāhmaṇa are found in a śūḍra and if the symptoms of a śūḍra are found in a brāhmaṇa, then the śūḍra should not be called a śūḍra and the brāhmaṇa should not be called a brāhmaṇa.”

In the Mahābhārata (Vana-parva 215.13-15) it is stated:

brāhmaṇah patanīyēṣu
vartamāno vikarmasu
dāmbhiko duṣkṛtah prājñāḥ
śūḍrena sadrśo bhavet
yas tu śūdro δame satye
dharme ca satatothitah
tam brāhmaṇam aham manye
vṛttena hi bhaved dvijāḥ

“After all, a brāhmaṇa who is proud and engaged in various sinful activities that result in his falling down into the degradation of being contaminated by impure
karma is equal to a śūdra. And I consider a śūdra who is self-controlled, truthful, and always enthusiastic about executing his religious duties to be a brāhmaṇa. Indeed, the only criteria for being a brāhmaṇa is to possess pure behavior in the form of worshiping Hari.”

In the Mahābhārata (Śānti-parva 188.13 and 189.7) it is stated:

\[
\begin{align*}
\text{himsānṛta-priyā lubdhāḥ} \\
\text{sarva-karmopajivināḥ} \\
\text{krṣnāḥ saucā-paribhrastās} \\
\text{te dvijāḥ śūdratāṁ gatāḥ}
\end{align*}
\]

\[
\begin{align*}
\text{sarva-bhākṣa-ratir nityam} \\
\text{sarva-karma-karo 'suciḥ} \\
\text{tyakta-vedas tv anācārah} \\
\text{sa vai śūdra iti smṛtaḥ}
\end{align*}
\]

“When brāhmaṇas commit violence, speak lies, become greedy, earn their livelihood by any and all activities, and lose their purity by sinful activities, then they become degraded into śūdras. One who is attached to eating all kinds of foods and performing all kinds of activities, who is impure, deviant from the principles of Vedic culture, and ill-behaved is known as a śūdra.”

In the Mahābhārata (Anuśāsana-parva 143.50-51) it is stated:

\[
\begin{align*}
\text{na yonir nāpi samśkāro} \\
\text{na śrutam na ca santatīḥ} \\
\text{kāraṇāni dvijatvasya} \\
\text{vṛttam eva tu kāraṇam}
\end{align*}
\]

\[
\begin{align*}
\text{sarvo 'yam brāhmaṇo loke} \\
\text{vṛttena tu vidhiyate} \\
\text{vṛtte sthitas tu śūdro 'pi} \\
\text{brāhmaṇatvam niyacchati}
\end{align*}
\]

“Birth, purificatory processes, study of the Vedas, and good birth are not the criterion for being a brāhmaṇa. The only criterion is one’s occupation. A person is born as a brāhmaṇa in this world simply as a result of his nature. A śūdra situated in the occupation of a brāhmaṇa also becomes a brāhmaṇa.”

The Hari-bhakti-vilāsa (Tenth Vilāsa) quotes from the Padma Purāṇa as follows:

\[
\begin{align*}
\text{na śūdrā bhagavad-bhaktās} \\
\text{te tu bhāgavatā matāḥ} \\
\text{sarva-varṇesu te śūdrā} \\
\text{ye na bhaktā janārdane}
\end{align*}
\]

“Devotees of the Lord are never śūdras, rather they are all first-class bhāgavatās. But if one is not a devotee of Lord Kṛṣṇa, he should be considered a śūdra even if he was born in a brāhmaṇa, ksatriya or vaiśya family.”

In the Atri-samhitā (372) it is stated:

\[
\begin{align*}
brāhma-tattvam na jānāti \\
brāhma-sūtrena garvitah \\
tenāiva sa ca pāpena
\end{align*}
\]
viprah paśur udāhrtah

“A person born in a brāhmaṇa family who proudly advertises himself as a sanctified brāhmaṇa but is ignorant of the Absolute Truth is because of this sin called an animal.”
In the Brhad-āranyaka Upaniṣad (3.9.10) it is stated:

etad aksaram gārgī vidityāsmaḥ lokāt praiti sa brāhmaṇaḥ

“O Gārgī, one who is acquainted with that infallible truth by which one transcends death is a brāhmaṇa.”
In the Brhad-āranyaka Upaniṣad (4.4.21) it is stated:

tam eva dhiro vijnāya prajñām kurvita brāhmaṇaḥ

“A wise person who knows the Supreme Lord, Parabrahman, through the process of devotion, is a brāhmaṇa.”
In the Padma Purāṇa (Uttara-khaṇḍa, Chapter 39) it is stated:

visnora yaṁ yato hy āsīt
tasmād-vaśnava ucyate
sarvesāṁ caiva varnānāṁ
vaśnavah śreṣṭhāṁ ucyate

“One who is related to Viśnu through devotion is known as a Vaiṣṇava. A genuine Vaiṣṇava is superior to all the varṇas and is the best of all.”
In the Padma Purāṇa (Svarga-khaṇḍa, Ādi 24) it is stated:

sakṛt pranāmi kṛṣṇasya
mātṛh stanyam pibena hi
hari-pāde mano yeṣāṁ
tebhyo nityāṁ namo namah

pukkasah śvapaco vāpi
ye cānya mleccha-jātayah
te ’pi vandyā mahābhadgā
hari-pādaika-sevakāḥ

“One who even once completely gives up his false ego and offers obeisances to the lotus feet of Kṛṣṇa will never again drink mother's breast milk. One who keeps the holy feet of Hari within his mind is always worthy of worship. Whether one is a dog-eater or a mleccha, if he takes shelter of the lotus feet of Śrī Hari with pure devotion and serves Him with attachment, he to be considered most fortunate and highly worshipable.”
It is stated in the Skanda Purāṇa:

na me bhaktāṁ catur-vedī
mad-bhaktāṁ śvapacah priyāṁ
tasmāi deyaṁ tato grāhyāṁ
sa ca pūjyo yathā hy aham

“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 fructive 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.”

In the Srimad Bhagavatam (3.33.7) it is stated:

\[
\begin{align*}
\text{aho bata sva-paco to gariyân} \\
\text{yaj-jihvâgre vartate náma tubhyam}
\end{align*}
\]

\[
\begin{align*}
tepus tapas te juhuvuh sasnur âryà \\
brâhmânâcâr náma grñanti ye te
\end{align*}
\]

“Oh, how glorious are they whose tongues are chanting Your holy name! Even if born in the families of dog-eaters, such persons are worshipable. Persons who chant the holy name of Your Lordship must have executed all kinds of austerities and fire sacrifices and achieved all the good manners of the Áryan. To be chanting the holy name of Your Lordship, they must have bathed at holy places of pilgrimage, studied the Vedas and fulfilled everything required.”

The Bhakti-sandarbha (117) quotes the following verses from the Garuda Purâna:

\[
\begin{align*}
brâhmânânâm sahasrebhyaḥ \\
satra-yâjî viśisyate \\
satra-yâjî-sahasrebhyaḥ \\
sarva-vedânta-pâragah
\end{align*}
\]

\[
\begin{align*}
sarva-vedânta-vit-kotyà \\
viṣṇu-bhakto viśisyate \\
vaiṣṇavânâm sahasrebhya \\
ekânty eko viśisyate
\end{align*}
\]

“It is said that out of thousands of brâhmanas, one is qualified to perform sacrifices, and out of many thousands of such qualified brâhmanas expert in sacrificial offerings, one learned brâhmaṇa may have passed beyond all Vedic knowledge. He is considered the best among all these brâhmanas. And yet, out of thousands of such brâhmanas who have surpassed Vedic knowledge, one person may be a viṣṇu-bhakta, and he is most famous. Out of many thousands of such Vaiṣṇavas, one who is completely fixed in the service of Lord Kṛṣṇa is most famous.”

**TEXT 198**

\[
\begin{align*}
\text{kapilera bhāve prabhu jananira sthâne} \\
\text{ye kahilâ, tāi prabhu kahaye ekhâne}
\end{align*}
\]

Whatever the Lord as Kapila had previously instructed His mother, He now instructed to His mother again in the same mood.

For a description of the conversation between Kapila and Devahûti, one should see the Srimad Bhagavatam, Canto Three, Chapter Twenty-five, verses 7 to 44 as well as Chapters Twenty-six through Thirty-two.

**TEXT 199-201**

“śuna śuna, mātā! kṛṣṇa-bhaktira prabhâva”
sarva-bhāve kara mātā! krṣṇe anurāga

krṣṇa-sevakera mātā! kabhu nāhi nāśa
kāla-cakra ḍarāya dekhiyā krṣṇa-dāsa

garbha-vāse yata dukhha janme vā marane
krṣṇera sevaka, mātā, kichū nā jāne

“O mother, please hear the glories of devotional service to Kṛṣṇa. Be attached to Kṛṣṇa in all respects! O mother, the servants of Kṛṣṇa are never destroyed. Even the wheel of time is frightened by the sight of Kṛṣṇa's devotees. O mother, Kṛṣṇa's servants do not undergo the tribulations of residing in a womb, taking birth, or dying.

For a description of the glories of devotional service to Kṛṣṇa and the devotees of Kṛṣṇa, one should refer to the statements of Lord Kapiladeva to His mother, Devahūti, recorded in the Śrīmad Bhāgavatam (3.25.32-44). One who worships Kṛṣṇa is not subjected like the conditioned souls to birth, sustenance, and death, which are effects of the material time factor. Actually, the devotees of the Lord are never vanquished by the influence of time; they lead a life of devotional service and eternally engage in the service of Hari. The formidable wheel of time, which brings about birth, sustenance, and death to everyone, including the demigods, is frightened by seeing the influence of the devotees' devotional service. The formidable wheel of time forces the conditioned souls, or persons who are averse to Kṛṣṇa, to wander through various species of life; in other words, it forces them to take birth and eventually kills them. But since the devotees of the Lord are eternal, spiritual, and self-realized, such a formidable wheel of time cannot touch them; rather, it follows them like an obedient servant.

In the Śrīmad Bhāgavatam (3.25.43) Lord Kapiladeva speaks to His mother, Devahūti, as follows: “The yogis, equipped with transcendental knowledge and renunciation and engaged in devotional service for their eternal benefit, take shelter of My lotus feet, and since I am the Lord, they are thus eligible to enter into the kingdom of Godhead without fear.” Being decorated with the garland of birth and death, persons who are averse to and forgetful of Kṛṣṇa suffer various tribulations in the wombs of their mothers. The devotees of the Lord, however, do not feel any inconvenience or disgust while living in the wombs of their mothers; rather, by the will of the Lord, they remain indifferent to the miseries resulting from living in a womb and engage in the service of the Lord even in that state. In fact, the devotees of the Lord do not feel any kind of distress at any stage of their life, either in the present or future life; they continually remain absorbed in the bliss of Kṛṣṇa's service. The prime example of this fact is the constant remembrance of Kṛṣṇa by the mahā-bhāgavata Śri Prahlāda, while residing in the womb of his mother, Kayādhu.

TEXT 202

jagatera pita—krṣṇa, yena bhaje bāpa
pitr-drohi pātakira janma-janma tāpa

Kṛṣṇa is the father of the entire universe, and anyone who does not respect his
father is rebellious and sinful and therefore subjected to miseries birth after birth.

Both the animate world of living entities and the inanimate world of matter emanate from Kṛṣṇa. Therefore Kṛṣṇa is the only father of the entire world. Just as it is the prime duty of the grateful son to serve and follow his father, every living entity, particularly the human beings, should understand that the lotus feet of Kṛṣṇa are the original source of the entire creation; in other words, they are the source of everything and are meant to be always worshiped by everyone. Those living entities who are bereft of the science of self-realization and do not engage in the service of Kṛṣṇa, who is the original Nārāyaṇa and the father of the lotus-born Brahmā, are in reality ungrateful sons and therefore subjected to suffer the miseries of material existence. The three types of miseries in this world—adhyātmika, adhibhautika, and adhidaivika (miseries inflicted by the body and mind itself, those inflicted by other living entities, and natural disturbances)—have been arranged for the benefit of such ungrateful offensive sons who transgress the principles of religion.

In the Śrīmad Bhāgavatam (11.5.3) Śrī Camasa Muni, who is one of the Nava-yogendraś, speaks to Nimi, the King of Videha, as follows:

> ya eṣāṁ puruṣam sākṣad
> ātma-prabhavam iśvaram
> na bhajany avajānanti
> sthānād bhraṣṭāḥ patanty adhaḥ

“If any of the members of the four varnas and four āśramas fail to worship or intentionally disrespect the Personality of Godhead, who is the source of their own creation, they will fall down from their position into a hellish state of life.”

**TEXT 203**

> citta diyā śuna, mātā! jīvera ye gati
> kṛṣṇa nā bhajile pāya yateka durgati

> “Dear mother, please hear attentively about the destination of the individual soul and the volume of distress he suffers by not worshiping Kṛṣṇa.

The pathetic condition of the living entities who are bereft of the service of Lord Kṛṣṇa is described in the Caitanya-caritāmṛta (Madhya 20.117-118) as follows: “Forgetting Kṛṣṇa, the living entity has been attracted by the external feature from time immemorial. Therefore the illusory energy [māyā] gives him all kinds of misery in his material existence. In the material condition, the living entity is sometimes raised to higher planetary systems and material prosperity and sometimes drowned in a hellish situation. His state is exactly like that of a criminal whom a king punishes by submerging him in water and then raising him again from the water.”

One should particularly discuss Śrīmad Bhāgavatam, Third Canto, Chapter Thirty and the statements of Lord Kapiladeva to His mother, Devahūti, found in the Śrīmad Bhāgavatam, Third Canto, Chapter Thirty-one, verses 1-31.

**TEXT 204**
mariyā-mariyā punah pāya garbha-vāsa
sarva-ānge haya pūrva-pāpera prakāsa

“The living entity repeatedly dies and suffers the miseries of confinement within the womb. The reactions to his sinful activities manifest in every one of his limbs.

The statements of Lord Kapiladeva to His mother, Devahūti, found in Srimad Bhāgavatam, Third Canto, Chapters Thirty and Thirty-one, up to verse 31, are as follows:
“The Personality of Godhead said: As a mass of clouds does not know the powerful influence of the wind, a person engaged in material consciousness does not know the powerful strength of the time factor, by which he is being carried.
“Whatever is produced by the materialist with great pain and labor for so-called happiness, the Supreme Personality, as the time factor, destroys, and for this reason the conditioned soul laments.
“The misguided materialist does not know that his very body is impermanent and that the attractions of home, land and wealth, which are in relationship to that body, are also temporary. Out of ignorance only, he thinks that everything is permanent.
“The living entity, in whatever species of life he appears, finds a particular type of satisfaction in that species, and he is never averse to being situated in such a condition.
“The conditioned living entity is satisfied in his own particular species of life; while deluded by the covering influence of the illusory energy, he feels little inclined to cast off his body, even when in hell, for he takes delight in hellish enjoyment.
“Such satisfaction with one’s standard of living is due to deep-rooted attraction for body, wife, home, children, animals, wealth and friends. In such association, the conditioned soul thinks himself quite perfect.
“Although he is always burning with anxiety, such a fool always performs all kinds of mischievous activities, with a hope which is never to be fulfilled, in order to maintain his so-called family and society.
“He gives heart and senses to a woman, who falsely charms him with māyā. He enjoys solitary embraces and talking with her, and he is enchanted by the sweet words of the small children.
“The attached householder remains in his family life, which is full of diplomacy and politics. Always spreading miseries and controlled by acts of sense gratification, he acts just to counteract the reactions of all his miseries, and if he can successfully counteract such miseries, he thinks that he is happy.
“He secures money by committing violence here and there, and although he employs it in the service of his family, he himself eats only a little portion of the food thus purchased, and he goes to hell for those for whom he earned the money in such an irregular way.
“When he suffers reverses in his occupation, he tries again and again to improve himself, but when he is baffled in all attempts and is ruined, he accepts money from others because of excessive greed.
“Thus the unfortunate man, unsuccessful in maintaining his family members, is bereft of all beauty. He always thinks of his failure, grieving very deeply.
“Seeing him unable to support them, his wife and others do not treat him with the same respect as before, even as miserly farmers do not accord the same treatment to their old and worn-out oxen.

“The foolish family man does not become averse to family life although he is maintained by those whom he once maintained. Deformed by the influence of old age, he prepares himself to meet ultimate death.

“Thus he remains at home just like a pet dog and eats whatever is so negligently given to him. Afflicted with many illnesses, such as dyspepsia and loss of appetite, he eats only very small morsels of food, and he becomes an invalid, who cannot work any more.

“In that diseased condition, one’s eyes bulge due to the pressure of air from within, and his glands become congested with mucus. He has difficulty breathing, and upon exhaling and inhaling he produces a sound like ghura-ghura, a rattling within the throat.

“In this way he comes under the clutches of death and lies down, surrounded by lamenting friends and relatives, and although he wants to speak with them, he no longer can because he is under the control of time.

“Thus the man, who engaged with uncontrolled senses in maintaining a family, dies in great grief, seeing his relatives crying. He dies most pathetically, in great pain and without consciousness.

“At death, he sees the messengers of the lord of death come before him, their eyes full of wrath, and in great fear he passes stool and urine.

“As a criminal is arrested for punishment by the constables of the state, a person engaged in criminal sense gratification is similarly arrested by the Yamadūtas, who bind him by the neck with strong rope and cover his subtle body so that he may undergo severe punishment.

“While carried by the constables of Yamarāja, he is overwhelmed and trembles in their hands. While passing on the road he is bitten by dogs, and he can remember the sinful activities of his life. He is thus terribly distressed.

“Under the scorching sun, the criminal has to pass through roads of hot sand with forest fires on both sides. He is whipped on the back by the constables because of his inability to walk, and he is afflicted by hunger and thirst, but unfortunately there is no drinking water, no shelter and no place for rest on the road.

“While passing on that road to the abode of Yamarāja, he falls down in fatigue, and sometimes he becomes unconscious, but he is forced to rise again. In this way he is very quickly brought to the presence of Yamarāja.

“Thus he has to pass ninety-nine thousand yojanas within two or three moments, and then he is at once engaged in the torturous punishment which he is destined to suffer.

“He is placed in the midst of burning pieces of wood, and his limbs are set on fire. In some cases he is made to eat his own flesh or have it eaten by others. His entrails are pulled out by the hounds and vultures of hell, even though he is still alive to see it, and he is subjected to torment by serpents, scorpions, gnats and other creatures that bite him.

“Next his limbs are lopped off and torn asunder by elephants. He is hurled down from hilltops, and he is also held captive either in water or in a cave.

“Men and women whose lives were built upon indulgence in illicit sex life are put into many kinds of miserable conditions in the hells known as Tāmisra, Andha-
tāmisra and Raurava.

“Lord Kapila continued: My dear mother, it is sometimes said that we experience hell or heaven on this planet, for hellish punishments are sometimes visible on this planet also.

“After leaving this body, the man who maintained himself and his family members by sinful activities suffers a hellish life, and his relatives suffer also.

“He goes alone to the darkest regions of hell after quitting the present body, and the money he acquired by envying other living entities is the passage money with which he leaves this world.

“Thus, by the arrangement of the Supreme Personality of Godhead, the maintainer of kinsmen is put into a hellish condition to suffer for his sinful activities, like a man who has lost his wealth.

“Therefore a person who is very eager to maintain his family and kinsmen simply by black methods certainly goes to the darkest region of hell, which is known as Andha-tāmisra.

“Having gone through all the miserable, hellish conditions and having passed in a regular order through the lowest forms of animal life prior to human birth, and having thus been purged of his sins, one is reborn again as a human being on this earth.

“The Personality of Godhead said: Under the supervision of the Supreme Lord and according to the result of his work, the living entity, the soul, is made to enter into the womb of a woman through the particle of male semen to assume a particular type of body.

“On the first night, the sperm and ovum mix, and on the fifth night the mixture ferments into a bubble. On the tenth night it develops into a form like a plum, and after that, it gradually turns into a lump of flesh or an egg, as the case may be.

“In the course of a month, a head is formed, and at the end of two months the hands, feet and other limbs take shape. By the end of three months, the nails, fingers, toes, body hair, bones and skin appear, as do the organ of generation and the other apertures in the body, namely the eyes, nostrils, ears, mouth and anus.

“Within four months from the date of conception, the seven essential ingredients of the body, namely chyle, blood, flesh, fat, bone, marrow and semen, come into existence. At the end of five months, hunger and thirst make themselves felt, and at the end of six months, the fetus, enclosed by the amnion, begins to move on the right side of the abdomen.

“Deriving its nutrition from the food and drink taken by the mother, the fetus grows and remains in that abominable residence of stools and urine, which is the breeding place of all kinds of worms.

“Bitten again and again all over the body by the hungry worms in the abdomen itself, the child suffers terrible agony because of his tenderness. He thus becomes unconscious moment after moment because of the terrible condition.

“Owing to the mother's eating bitter, pungent foodstuffs, or food which is too salty or too sour, the body of the child incessantly suffers pains which are almost intolerable.

“Placed within the amnion and covered outside by the intestines, the child remains lying on one side of the abdomen, his head turned towards his belly and his back and neck arched like a bow.

“The child thus remains just like a bird in a cage, without freedom of movement.
At that time, if the child is fortunate, he can remember all the troubles of his past one hundred births, and he grieves wretchedly. What is the possibility of peace of mind in that condition?

“All endowed with the development of consciousness from the seventh month after his conception, the child is tossed downward by the airs that press the embryo during the weeks preceding delivery. Like the worms born of the same filthy abdominal cavity, he cannot remain in one place.

“The living entity in this frightful condition of life, bound by seven layers of material ingredients, prays with folded hands, appealing to the Lord, who has put him in that condition.

“The human soul says: I take shelter of the lotus feet of the Supreme Personality of Godhead, who appears in His various eternal forms and walks on the surface of the world. I take shelter of Him only, because He can give me relief from all fear and from Him I have received this condition of life, which is just befitting my impious activities.

“I, the pure soul, appearing now bound by my activities, am lying in the womb of my mother by the arrangement of mâyâ. I offer my respectful obeisances unto Him who is also here with me but who is unaffected and changeless. He is unlimited, but He is perceived in the repentant heart. To Him I offer my respectful obeisances.

“I am separated from the Supreme Lord because of my being in this material body, which is made of five elements, and therefore my qualities and senses are being misused, although I am essentially spiritual. Because the Supreme Personality of Godhead is transcendental to material nature and the living entities, because He is devoid of such a material body, and because He is always glorious in His spiritual qualities, I offer my obeisances unto Him.

“The human soul further prays: The living entity is put under the influence of material nature and continues a hard struggle for existence on the path of repeated birth and death. This conditional life is due to his forgetfulness of his relationship with the Supreme Personality of Godhead. Therefore, without the Lord’s mercy, how can he again engage in the transcendental loving service of the Lord?

“No one other than the Supreme Personality of Godhead, as the localized Paramâtma, the partial representation of the Lord, is directing all inanimate and animate objects. He is present in the three phases of time—past, present and future. Therefore, the conditioned soul is engaged in different activities by His direction, and in order to get free from the threefold miseries of this conditional life, we have to surrender unto Him only.

“Fallen into a pool of blood, stool and urine within the abdomen of his mother, his own body scorched by the mother’s gastric fire, the embodied soul, anxious to get out, counts his months and prays: O my Lord, when shall I, a wretched soul, be released from this confinement?

“My dear Lord, by Your causeless mercy I am awakened to consciousness, although I am only ten months old. For this causeless mercy of the Supreme Personality of Godhead, the friend of all fallen souls, there is no way to express my gratitude but to pray with folded hands.

“The living entity in another type of body sees only by instinct; he knows only the agreeable and disagreeable sense perceptions of that particular body. But I have a body in which I can control my senses and can understand my destination;
therefore, I offer my respectful obeisances to the Supreme Personality of Godhead, by whom I have been blessed with this body and by whose grace I can see Him within and without.

“Therefore, my Lord, although I am living in a terrible condition, I do not wish to depart from my mother's abdomen to fall again into the blind well of materialistic life. Your external energy, called deva-māyā, at once captures the newly born child, and immediately false identification, which is the beginning of the cycle of continual birth and death, begins.

“Therefore, without being agitated any more, I shall deliver myself from the darkness of nescience with the help of my friend, clear consciousness. Simply by keeping the lotus feet of Lord Viṣṇu in my mind, I shall be saved from entering into the wombs of many mothers for repeated birth and death.

“Lord Kapila continued: The ten-month-old living entity has these desires even while in the womb. But while he thus extols the Lord, the wind that helps parturition propels him forth with his face turned downward so that he may be born.

“Pushed downward all of a sudden by the wind, the child comes out with great trouble, head downward, breathless and deprived of memory due to severe agony. The child thus falls on the ground, smeared with stool and blood, and plays just like a worm germinated from the stool. He loses his superior knowledge and cries under the spell of māyā.

“After coming out of the abdomen, the child is given to the care of persons who are unable to understand what he wants, and thus he is nursed by such persons. Unable to refuse whatever is given to him, he falls into undesirable circumstances.

“Laid down on a foul bed infested with sweat and germs, the poor child is incapable of scratching his body to get relief from his itching sensation to say nothing of sitting up, standing or even moving.

“In his helpless condition, gnats, mosquitoes, bugs and other germs bite the baby, whose skin is tender, just as smaller worms bite a big worm. The child, deprived of his wisdom, cries bitterly.

“In this way, the child passes through his childhood, suffering different kinds of distress, and attains boyhood. In boyhood also he suffers pain over desires to get things he can never achieve. And thus, due to ignorance, he becomes angry and sorry.

“With the growth of the body, the living entity, in order to vanquish his soul, increases his false prestige and anger and thereby creates enmity towards similarly lusty people.

“By such ignorance the living entity accepts the material body, which is made of five elements, as himself. With this misunderstanding, he accepts nonpermanent things as his own and increases his ignorance in the darkest region.

“For the sake of the body, which is a source of constant trouble to him and which follows him because he is bound by ties of ignorance and fruitive activities, he performs various actions which cause him to be subjected to repeated birth and death.”—One should seriously discuss these degradations, miseries in the womb, and tortures by the wheel of time experienced by conditioned souls who are averse to and forget of Kṛṣṇa. [The purport up to this point applies to verses 204-236.] In the course of time every object in the material world of birth, sustenance, and death successively takes birth, maintains, expands, produces by-products, and
dies. Misusing his independence, the spirit soul gives up the worship of Kṛṣṇa out of greed for material objects that are not related to Kṛṣṇa. At that point, his natural characteristics are transposed and the propensity for material enjoyment appears palatable to him. This is the reason for the living entity’s misuse of independence and his suffering the resultant miseries of material existence. As a result of misusing his independence, the living entity is repeatedly covered by gross and subtle bodies and thrown into this perishable world. Forgetting his constitutional position and giving up the endeavor for worshiping Kṛṣṇa, he then either desires to enjoy the fruits of his karma or renounce the fruits through jñāna. Therefore, when he abandons the service of Kṛṣṇa’s lotus feet, he becomes bereft of and fallen from his constitutional position and repeatedly wears the garland of birth and death. When such a conditioned soul dies, his gross body gradually mixes with the five gross material elements and his subtle body, which is full of desires for material enjoyment, leaves behind the gross body and anxiously awaits another gross body. Under the direction of the Supreme Lord, who awards everyone the fruits of their activities, that subtle body again takes up residence in a particular type of gross body according to the fruits of his karma. Thus he actively engages in fulfilling his unsatiated desires. After death, as he takes a new gross body in the womb of his mother, his previously accumulated sinful reactions manifest in his gross body in the form of diseases or deformed limbs. In order to suffer the burden of his previously acquired sinful reactions in this new gross body, the conditioned soul obtains deformed limbs and diseased bodies as the result of his sins and then again indulges in gross sense gratification. Thereafter, as a result of past sins, the conditioned soul becomes either a father or mother of sons and daughters that he produces. Until his spiritual knowledge is awakened by the nonduplicitous mercy of the spiritual master and Kṛṣṇa, his fructified and unfructified sinful reactions are not completely exhausted. When this feature of averseness to Kṛṣṇa produces in the conditioned soul a mentality of accepting the body as the self, then the causelessly merciful Kṛṣṇacandra sometimes comes personally and sometimes sends His dear associate as a teacher, preacher, or deliverer of the transcendental sounds of the spiritual world to revive the constitutional position of the unfortunate souls who have forgotten Kṛṣṇa. While living in the womb of his mother, the conditioned soul suffers various miseries or distresses in the form of disease as punishment for his previous sinful activities, thus accounting for those previous sins.

TEXT 205

ḥatu, amla, lavāṇa—jananī yata khāya
ange giyā läge tāra, mahā-moha pāya

“All the bitter, sour, and salty preparations that the mother eats creates great inconvenience to the body of the child within the womb.

TEXT 206

māṁsa-maya anga kṛṣṇi-kule bedi’ khāya
ghucāite nāḥi śakti, maraye jvalāya
“The worms within the mother's stomach bite the tender flesh of the child. Yet unable drive them away, it continually burns with pain.

TEXT 207

nadite nā pāre tapta-pañjarera mājhe
tabe prāna rahe bhavitavyatāra kāje

“Being encased within the hot ribs of the mother, the child cannot move. Yet he survives by the arrangement of providence.

The phrase bhavitavyatāra kāje means “due to unseen or inevitable fortune.”

TEXT 208

kona ati-pātakira janma nāhi haya
garbhe garbhe haya punah utpatti-pralaya

“Some most sinful persons do not even take birth; they are born within the womb, and they die within the womb.

TEXT 209

śuna śuna mātā, jīva-tattvera samsthāna
sāta-māse jīvera garbhete haya jñāna

“O mother, please hear attentively about the fate of the living entity. At the end of seven months, the living entity develops consciousness.

TEXT 210

takhane se smāriyā kare anutāpa
stuti kare kṛṣṇere chādiyā ghana śvāsa

“At that time the living entity remembers his previous sinful activities and repents. He sighs deeply and offers prayers to Kṛṣṇa.

TEXT 211

“rakṣa, kṛṣṇa! jagat-jīvera prāna-nātha
tomā' bai duḥkha—jīva nivedibe kā'ta

“O Kṛṣṇa, O life and soul of the universe, please protect me! Other than You, to whom can a living entity submit his sorrows?

The word kā'ta (the ancient Bengali words kuthā, kothā, kathi, kā'ta come from the Sanskrit word kutra) means “where,” “whom,” “with who,” or “at whose place.”

TEXT 212
“O Lord, one who binds someone can alone set him free. Therefore, O Lord, why do You deceive one is dead by nature.

While living within the womb of his mother, a living entity in his seventh month pathetically prays to the Lord as follows: “The illusory energy of the Supreme Lord, who has bound me with the three ropes of goodness, passion, and ignorance as a prisoner within the prison house of material existence; in other words, the external material energy of the Lord by whom I, who am averse to and forgetful of Krsna, have been bewildered and who is constantly burning me with the threefold miseries by making me mad to enjoy material happiness—this same illusory energy of the Lord, on seeing my inclination towards the service of the Lord that I receive by the mercy of Guru and Krsna, can, in her form as the internal spiritual potency, deliver me from the miseries of the material prison. O Lord, the moment I forgot You and became averse to You by not accepting You as my eternally worshipable Lord and the cause of all causes and the moment I became absorbed in illusory objects not related to You, from that moment, as a result of my perverted intelligence, I have become like a dead body, though breathing. In other words, as a result of identifying myself as the enjoyer, I have become the servant of unconscious objects or just like dead matter. Why are You again further deceiving me through Your illusory energy, which bewilders persons who are averse to You?”

Being forgetful of Krsna and always remaining busy gratifying our senses with the help of our sensual knowledge, we become averse to the transcendental service of Adhoksaja. This the proof of our natural tendency for either lording it over the material nature or becoming the servant of matter. In other words, just as material objects are bereft of the characteristic of independent action, as a result of misusing our constitutional propensity of independence we also become merged in ignorance, being bewildered by the illusory energy.

TEXT 213

mithyā dhana-putra-rase gonāilun janama
nā bhajilun tora dui amulya carana

“I have wasted My life in vain, seeking pleasure in wealth and children. Thus I have not worshiping Your priceless lotus feet.

TEXT 214

ye-putra poṣaṇa kailūn aševa vidharme
kothā vá se saba gela mora ei karme

“Where are the sons that I raised through endless sinful activities now gone, leaving me alone to enjoy the results of my deeds?

TEXT 215
ekhana e-duhkhe mora ke karibe pāra?
tumi se ekhana bandhu karibā uddhāra

“Now who will deliver me from this miserable condition? O Lord, You are the only friend who can deliver me.

TEXT 216
eteke jāninu—satya tomāra carana
rakṣa, prabhu kṛṣṇa! tora lainu śarāṇa

“I have therefore understood that Your lotus feet are the Truth. O Kṛṣṇa, I take shelter of You. Please protect me.

TEXT 217
tumi-hena kalpa-taru-thākura chādiyā
bhulilāna asat-pathe pramatta haiyā

“Giving up a desire tree like You, I became maddened and took to sinful life.

For an elaboration on the second line of this verse, one should discuss Brahmā's prayer to Nārāyaṇa found in the conversation between Maitreya and Vidura in the Śrīmad Bhāgavatam (3.9.6) as follows: “O my Lord, the people of the world are embarrassed by all material anxieties—they are always afraid. They always try to protect wealth, body and friends, they are filled with lamentation and unlawful desires and paraphernalia, and they avariciously base their undertakings on the perishable conceptions of ‘my’ and ‘mine.’ As long as they do not take shelter of Your safe lotus feet, they are full of such anxieties.”

TEXT 218
ucita tāhāra ei yogya śāsti haya
karilā ta’ ebe kṛpā kara, mahāśaya!

“O Lord, You have certainly awarded me proper punishment, but now please bestow mercy on me!

TEXT 219
ei kṛpā kara,—yena tomā’ nā pāsari
yekhāne-sekhāne kene nā janmi, nā mari

“Be merciful to me so that I may not forget You, wherever I take birth and die.

King Kulaśekhara has written in his Mukunda-mālā-stotra (5) as follows: “O my Lord! I have no attachment for religiousity, or for accumulating wealth, or for enjoying sense gratification. Let these come, as they inevitably must, in accordance with my past deeds. But I do pray for this most cherished boon: birth after birth, let me render unflinching devotional service unto Your two lotus feet.”
In the *Srimad Bhāgavatam* (10.14.30) Brahmā prays to Lord Kṛṣṇa as follows: “My dear Lord, I therefore pray to be so fortunate that in this life as Lord Brahmā or in another life, wherever I take my birth, I may be counted as one of Your devotees. I pray that wherever I may be, even among the animal species, I can engage in devotional service to Your lotus feet.”

TEXT 220-221

yekhāne tomāra nāhi yaśera pracrā
yathā nāhi vaisṇava-janera avatāra

yekhāne tomāra yātrā-mahotsava nāi
indraloka haile o tāhā nāhi cāi

“Any place where Your glories are not heard, where the Vaisnavas do not advent, and where there are no festivals for Your pleasure—I do not wish to live there even if it is the celestial abode of Indra.

That place which is devoid of glorification of Lord Kṛṣṇa's transcendental qualities and filled with improper behavior in the form of glorification of the conditioned souls' perishable qualities; that place where no pure devotee from Vaikuṇṭha has advented and glorified the names, forms, qualities, and pastimes of Kṛṣṇa, which are nondifferent from Kṛṣṇa; that place where the prowess of the Supreme Lord is not manifest; and that place where no festivals are celebrated for the pleasure of the Lord—even though such a place avails sense gratification equal to that of Amarāvatī, the abode of Indra, I do not desire it.

The phrase *tridaśa-pūr akāśa-puspayate*—“seeing promotion to the heavenly planets as equal to a will-o’-the-wisp” can only be applicable to one who has realized the service of Adhokṣaja, who is beyond sense perception; in other words, it can only be applicable to one who has no propensity for enjoying the external world. Since the materialists have intense desires for sense gratification, they have no possibility for remembering Vaikuṇṭha or Lord Viṣṇu. That is why they disregard Viśnu's devotional service, which is devoid of other desires and which is the shelter of selfless action, and glorify the heavenly planets, which are ideal for sense gratification.

TEXT 222

The supremacy of human birth in the land of Bhārata [India], which is favorable for the service of Hari, and the great utility for achieving the fifth goal of life provided by the human birth in the same land of Bhārata, which is full of sacred places wherein Lord Hari appeared and enacted His pastimes and which is better than the temporary heavenly planets wherein remembrance of the lotus feet of Hari is absent, are glorified by the demigods in the following verse spoken by Śrī Sukadeva Gosvāmī to Mahārāja Parīkṣit:

na yatra vaikuṇṭha-kathā-sudhāpagā
daśhavo bhāgavatas tadāśrayāh

na yatra yajñeya-makhā mahotsavāh
sureśa-loko 'pi na vai sa sevyatām

“An intelligent person does not take interest in a place, even in the topmost planetary system, if the pure Ganges of topics concerning the Supreme Lord's activities does not flow there, if there are not devotees engaged in service on the banks of such a river of piety, or if there are no festivals of sankīrtana-yajña to satisfy the Lord [especially since sankīrtana-yajña is recommended in this age].”

TEXT 223

“garbha-vāsa-duḥkha prabhu, eho mora bhāla
yadi tora smṛti mora rahe sarva-kāla

“I do not mind the miseries of living in the womb provided I can constantly remember You.

“O Lord! Although the extremely miserable conditions within the womb are intolerable and heart-rending, if my constant remembrance of You remains intact while suffering such extremely miserable conditions, then they are most praiseworthy, desirable, relishable, and wish-fulfilling.”

In the Śrīmad Bhāgavatam (1.8.25) Queen Kunti prays to Lord Kṛṣṇa as follows:

vipadāh sāntu tāh śaśvat
tatra tatra jagad-guro
bhavato dārśanāṁ yat syād
apunar bhava-dārśanāṁ

“I wish that all those calamities would happen again and again so that we could see You again and again, for seeing You means that we will no longer see repeated births and deaths.”

TEXT 224

tora pāda-padmārṇa smarana nāhi yathā
hena kṛpā kara, prabhu! nā phelibā tathā

“O Lord, grant me the mercy that You will not send me to such a place where remembrance of Your lotus feet is absent.

“Since Your mercy is not manifest in that place where one finds the desire for temporary material sense gratification or the checking of the desire for temporary material sense gratification, in other words, material enjoyment or renunciation, as well as attachment and hatred rather than remembrance of Your lotus feet, Your illusory cruelty towards the godless living entities is directly or indirectly present there. Please give up such illusory cruelty and deceit and never captivate me with material objects that are not related to You—this is my heartfelt prayer. If Your causeless mercy is showered on me, then You will always illuminate and remain in the pathway of my memory, and this I will consider Your nonduplicitous mercy. May I not be vanquished by forgetting Your lotus feet as a result of the fierce attacks of happiness and distress produced from my own sense gratification.”
TEXT 225

ei-mata duhkha prabhu, koti-koti janma
pāilun vistara, prabhu! saba—mora karma

“O Lord, I have suffered this way for millions and millions of births, simply as a result of my karma.

The word vistara means “collection” or “abundance.” The word karma refers to the results of previous misdeeds, sinful activities, misfortune, ill fortune, and bad luck.

TEXT 226

se duhkha-vipad prabhu, rahu bare bāra
yadi tora smṛti thāke sarva-veda-sāra

“O Lord, may those miseries and dangers come again and again as long as Your remembrance, which is the essence of all Vedas, remains intact.

“The essence of all the Vedas is that if a living entity constantly remembers Kṛṣṇa, he will never face any kind of inauspiciousness. O Lord, even after falling into a miserable condition of life in this world as a result of my previous misdeeds, if Your remembrance constantly remains awake within my heart, it will be most auspicious for me.”

In order to liberate the forgetful materialistic living entities from their absorption in matter and arouse their inclination towards Him, the Lord has provided them innumerable threefold tribulations and miseries, which from the external point of view appear to be punishment, but from the internal point of view are evidence of great compassion. In every step we become bewildered by the false ego of proudly identifying ourselves as the doers of our activities and always remain attached to sense gratification, but the bewildering illusory energy of the Lord turns all our material enjoyment into an ocean of misery. Yet behind the severe prescription of being afflicted by oppression, punishment, and threefold miseries, the incomparable mercy of the Lord flows like the Phalgu River, which flows underground. Since in this material world we face innumerable varieties of inconveniences like obstacles, disturbances, dangers, and misfortune, when our sense gratification is disturbed as a result, we condemn the misuse of our independence as godlessness, which is the root cause of our threefold miseries, and we simultaneously develop a distaste for absorption in matter. At that time we endeavor to search out our eternal benefit and freedom from material enjoyment, which is full of misery, and we remember the unlimited mercy of the lotus feet of our eternal Lord, Madhusūdana, the deliverer from sins and calamities. The lesson we get from this is that to endeavor to enjoy or lord it over material nature is an extremely foolish proposition. Remembrance of Kṛṣṇa, who is sac-cid-ānanda-vigraha and the cause of all causes, and engagement in His service based on remembrance is our eternal wealth and source of supreme benefit.

In the Śrimad Bhāgavatam (2.1.6) Śrī Śukadeva Gosvāmī speaks to Mahārāja Parīkṣit as follows:
etāvān sānkhya-yogābhīṣyān
sva-dharma-parinīṣṭhayā
janma-labhah parah pumsām
ante nārāyana-smṛtiḥ

“The highest perfection of human life, achieved either by complete knowledge of
matter and spirit, by practice of mystic powers, or by perfect discharge of
occupational duty, is to remember the Personality of Godhead at the end of life.”

TEXT 227

hena kara' krṣna, ebe dāsyā-yogā diyā
carane rākhaha dāsī-nandana kariyā

“O Kṛṣṇa, please favor me with Your service and keep me at Your lotus feet as
the son of Your maidservant.

“Just as the son of a grhaṭha devotee's maidservant does not know anything from
the time of his birth other than the service of the Lord, You should similarly
always engage me in Your unalloyed service, accepting me as the son of Your
dependent maidservant. Then I may remain constantly engaged in Your
nonduplicitous service and never on the pretext of service become a master by
forgetting You.”

TEXT 228

bāreka karaha yadi e duḥkkhaṃ para
tomā' bai tabe prabhu, nā cāhimu āra'

“If You once deliver me from this miserable condition of life, then I will not
desire anything other than You.'

TEXT 229

ei-mata garbha-vāse pode anuksana
tāho bhālavāse krṣṇa-smṛtira kāraṇa

“In this way the child constantly burns within the womb of his mother, yet he
nevertheless likes this situation because he can think of Kṛṣṇa.

The word tāho means “in spite of being burned by the miseries of residing in the
womb.” Although the intense pangs of distress due to living in the womb are certainly
intolerable, since that situation is endowed with the happiness of Kṛṣṇa's service,
the child accepts suffering in that condition as relishable and desirable.

TEXT 230

stavera prabhāve garbhe duḥkha nāhi pāya
kāle paḍe bhumite āpana-anicchāya

“By the influence of his prayer, the child does not feel distressed in the womb,
and in due course of time he reluctantly comes out.

TEXT 231

śuna śuna mātā, jīva-tattvera saṁsthāṇa
bhume padile mātra haya āgeyāna

“O mother, please hear attentively about the living entity's condition. He loses consciousness on touching the ground.

The phrase jīva-tattvera saṁsthāṇa refers to the state or situation of the materialistic conditioned souls who have forgotten Krṣṇa.

TEXT 232

mūraḍgata haya ksane, ksane kānde svāse
kahite nā pāre, duḥkha-sāgarete bhāse

“Sometimes he loses his consciousness, sometimes he cries, and sometimes he sighs. Unable to say anything, he floats in an ocean of misery.

The word svāse means “he inhales and exhales.”

TEXT 233

krṣnera sevaka jīva krṣnera māyā
kṛṣṇa nā bhajile ei-mata duḥkha pāya

“By the illusory energy of Krṣṇa, the servant of Krṣṇa suffers in this way if he does not worship Krṣṇa.

Every living entity is constitutionally a Vaiṣṇava, or an eternal servant of Krṣṇa. As soon as he turns from the service of Viṣṇu, he comes under the control of the covering and throwing potencies of Krṣṇa's deluding illusory external energy. The mentality of measuring every object under the shelter of the illusory energy through one's sensory knowledge is certainly deluding and born of the desire for material enjoyment; therefore it is the source of unlimited miseries.

In Śrī Caitanya-caritāmṛta (Madhya 20.117-118, 120) it is stated: “Forgetting Krṣṇa, the living entity has been attracted by the external feature from time immemorial. Therefore the illusory energy [māyā] gives him all kinds of misery in his material existence. In the material condition, the living entity is sometimes raised to higher planetary systems and material prosperity and sometimes drowned in a hellish situation. His state is exactly like that of a criminal whom a king punishes by submerging him in water and then raising him again from the water. If the conditioned soul becomes Krṣṇa conscious by the mercy of saintly persons who voluntarily preach scriptural injunctions and help him to become Krṣṇa conscious, the conditioned soul is liberated from the clutches of māyā, who gives him up.” It is further stated in Caitanya-caritāmṛta (Madhya 22.12-15, 24-25, 33, 35, 37, 41): “Apart from the ever- liberated devotees, there are the conditioned souls who always turn away from the service of the Lord. They are perpetually conditioned in this material world and are subjected to the material tribulations
brought about by different bodily forms in hellish conditions. Due to his being opposed to Kṛṣṇa consciousness, the conditioned soul is punished by the witch of the external energy, māyā. He is thus ready to suffer the threefold miseries—miseries brought about by the body and mind, the imimical behavior of other living entities and natural disturbances caused by the demigods. In this way the conditioned soul becomes the servant of lusty desires, and when these are not fulfilled, he becomes a servant of anger and continues to be kicked by the external energy, māyā. Wandering and wandering throughout the universe, he may by chance get the association of a devotee physician, whose instructions and hymns make the witch of external energy flee. The conditioned soul thus gets into touch with the devotional service of Lord Kṛṣṇa, and in this way he can approach nearer and nearer to the Lord. The living entity is bound around the neck by the chain of māyā because he has forgotten that he is eternally a servant of Kṛṣṇa. If the conditioned soul engages in the service of the Lord and simultaneously carries out the orders of his spiritual master and serves him, he can get out of the clutches of māyā and become eligible for shelter at Kṛṣṇa's lotus feet. One is immediately freed from the clutches of māyā if he seriously and sincerely says, 'My dear Lord Kṛṣṇa, although I have forgotten You for so many long years in the material world, today I am surrendering unto You. I am Your sincere and serious servant. Please engage me in Your service.' Due to bad association, the living entity desires material happiness, liberation or merging into the impersonal aspect of the Lord, or he engages in mystic yoga for material power. If such a person actually becomes intelligent, he takes to Kṛṣṇa consciousness by engaging himself in intense devotional service to Lord Śrī Kṛṣṇa. If those who desire material enjoyment or merging into the existence of the Absolute Truth engage in the Lord's transcendental loving service, they will immediately attain shelter at Kṛṣṇa's lotus feet, although they did not ask for it. Kṛṣṇa is therefore very merciful. When someone engages in Lord Kṛṣṇa's devotional service for the satisfaction of the senses and instead acquires a taste to serve Kṛṣṇa, he gives up his material desires and willingly offers himself as an eternal servant of Kṛṣṇa.”

TEXT 234

katho-dine kāla-vāse haya buddhi-jñāna
ithe ye bhajaye kṛṣṇa, se-i bhāgyavān

“In due course of time the child develops intelligence and knowledge, but one who worships Kṛṣṇa is alone fortunate.

TEXT 235

anyathā nā bhaje kṛṣṇa, duṣṭa-sanga kare
punah sei-mata māyā-pāpe dubhī mare

“But if one does not worship Kṛṣṇa and instead associates with evil-minded persons, then he again sinks into the depths of sinful activities and delusion.
The word anyathā means “on the other hand,” “apart from this,” or “on the contrary.”
The words māyā-pāpe refer to either forgetfulness of Kṛṣṇa due to the influence of
māya or the ocean of sin accumulated through aversion to Kṛṣṇa. The wicked propensity of the dishonest nondevotees is to give up the service of Kṛṣṇa and endeavor for extraneous desires, karma, or jñāna. They consider spiritual objects to be limited and insignificant, and while measuring them with their sensual knowledge they become materialistic. Those living entities who are extremely unfortunate and devoid of taste for the service of Kṛṣṇa meet death by drowning in the ocean of material existence created by māya. The attempt to measure everything through material senses is simply aversion to and forgetfulness of the Lord. Material knowledge carries away such conditioned souls in the waves of piety and impiety and ultimately compels them to suffer the pangs of birth and death by drowning them in the deep waters of material existence.

In the Śrīmad Bhāgavatam (11.26.3) Lord Kṛṣṇa speaks to Uddhava as follows:

\[
\begin{align*}
\text{sangam na kuryād asatām} \\
\text{sīśnodara-trpām kvacit} \\
\text{tasyānugās tamasy andhe} \\
\text{pataty andhānugāndha-vat}
\end{align*}
\]

“One should never associate with materialists, those dedicated to gratifying their genitals and bellies. By following them one falls into the deepest pit of darkness, just like a blind man who follows another blind man.”

TEXT 236

\[
\begin{align*}
yady asadbhiḥ pathi punah \\
sīśnodara-kṛtodyamaṁ \\
āsthitō ramate jantus \\
tamo visatī pūrvavat
\end{align*}
\]

“If, therefore, the living entity again associates with the path of unrighteousness, influenced by sensually minded people engaged in the pursuit of sexual enjoyment and the gratification of the palate, he again goes to hell as before.

TEXT 237

\[
\begin{align*}
anāyāsena maraṇam \\
vinā dainyena jivanam \\
anārādhitā govinda- \\
caraṇasya kathāṃ bhavet
\end{align*}
\]

“For one who has never worshiped the lotus feet of Lord Govinda, how is it possible for Him to live in comfort and die in peace?

See Ādi-khanda, Chapter Seven, verse 136.

TEXT 238

\[
\begin{align*}
“anāyāse maraṇa, jīvana duhkha vine \\
kṛṣṇa bhajile se haya kṛṣnera smarane
\end{align*}
\]
“To live without poverty and die peacefully, one must worship and remember Kṛṣṇa.

See Ādi-khaṇḍa, Chapter Seven, verse 137.

TEXT 239

eteke bhajaha kṛṣṇa sādhu-sānga kari' 
mane cinta kṛṣṇa mātā, mukhe bala 'hari'

“Therefore, O mother, worship Kṛṣṇa in the association of devotees. Think of Kṛṣṇa and chant the name of Hari.

“Therefore, O mother, always worship Kṛṣṇa in the association of devotees and remember Kṛṣṇa within your heart while chanting the name of Hari with your mouth. If you give up the association of devotees, or if you attempt to worship Kṛṣṇa under the direction of a nondevotee, there is no possibility of your attaining the service of Kṛṣṇa.”

The necessity for chanting the name of Kṛṣṇa in the association of devotees is described in the Śrīmad Bhāgavatam (3.23.55), wherein Devahūti speaks to Kardama Muni as follows:

\[\begin{align*}
\text{sango yah samsrter hetur} \\
\text{asatsu vihito 'dhiyā} \\
\text{sa eva sādhuṣu kṛto} \\
\text{nīḥsangatvāya kalpate}
\end{align*}\]

“Association for sense gratification is certainly the path of bondage. But the same type of association, performed with a saintly person, leads to the path of liberation, even if performed without knowledge.”

In the Śrīmad Bhāgavatam (11.2.30) Nimi, the King of Videha, speaks to the nine Yogendras as follows:

\[\begin{align*}
\text{ata ātyantikam kṣemam} \\
\text{prcchāmo bhavato 'nagāh} \\
\text{samsāre 'smin kṣanārdho 'pi} \\
\text{sat-sangāḥ sevadhir nṝṇam}
\end{align*}\]

“Therefore, O completely sinless ones, I ask you to kindly tell me what the supreme good is. After all, even half a moment's association with pure devotees within this world of birth and death is a priceless treasure for any man.”

In the Śrīmad Bhāgavatam (3.25.20) Lord Kapila speaks the following words to Devahūti:

\[\begin{align*}
\text{prasāngam ajaram pāśam} \\
\text{ātmanah kavayo viduh} \\
\text{sa eva sādhuṣu kṛto} \\
\text{mokṣa-dvāram apāvrtam}
\end{align*}\]

“Every learned man knows very well that attachment for the material is the greatest entanglement of the spirit soul. But that same attachment, when applied to the self-realized devotees, opens the door of liberation.”

In the Śrīmad Bhāgavatam (4.22.19) Śrī Sanat-kumāra says to Mahārāja Pṛthu:
sāngamah khalu sādhūnām
ubhayesaṁ ca samnataḥ
yat-sambhasana-samprasnaḥ
sarvesaṁ vitanoti sam

“When there is a congregation of devotees, their discussions, questions and answers become conclusive to both the speaker and the audience. Thus such a meeting is beneficial for everyone's real happiness.”

In the Śrīmad Bhāgavatam (4.29.40) Nārada Muni speaks to Śrī Prācīnabharhi as follows:

tasmin mahan-mukharatā madhubhic-caritra-
pīyusa-śeṣa-saritah pariṭah sravanti

tā ye pibanty avitrso nrpa gādha-karnais
tān na sprṣanty asana-trā-bhayā-śoka-mohāḥ

“My dear King, in that assembly of saintly persons, the glories of the Supreme Personality of Godhead are heard and chanted with great eagerness by the pure devotees. If one gets a chance to hear their constant flow of nectar, which is exactly like the waves of a river, one will forget the necessities of life—namely hunger and thirst—and become immune to all kinds of fear, lamentation and illusion.”

In the Śrīmad Bhāgavatam (4.30.33) the Pracetas offer the following prayer to the Lord:

yāvat te māyāyā sprṣtā
bhramāma iha karmabhiḥ
tāvad bhavat-prasangānāṁ
sāṅgah syāṁ no bhāve bhāve

“Dear Lord, as long as we have to remain within this material world due to our material contamination and wander from one type of body to another and from one planet to another, we pray that we may associate with those who are engaged in discussing Your pastimes. We pray for this benediction life after life, in different bodily forms and on different planets.”

In the Śrīmad Bhāgavatam (2.2.36) Śrī Śukadeva Gosvāmī speaks the following words to Mahārāja Parīśit:

tasmāt sarvātmanā rājan
harīḥ sarvatra sarvadā
śrotavyah kirtitavyaṣ ca
smartavyo bhagavān nṛṇāṁ

“O King, it is therefore essential that every human being hear about, glorify and remember the Supreme Lord, the Personality of Godhead, always and everywhere.”

In the Śrīmad Bhāgavatam (4.20.24) Mahārāja Prthu prays to the Lord of Vaikuntha as follows:

na kāmaye nātha tad apy aham kvacin
na yatra yusmac-caranāmbujāsavaḥ
mahattamāntar-hṛdayān mukha-cyuto
vidhatsva karnāyutam esa me varah

“My dear Lord, I therefore do not wish to have the benediction of merging into Your existence, a benediction in which there is no existence of the nectarine beverage of Your lotus feet. I want the benediction of at least one million ears, for thus I may be able to hear about the glories of Your lotus feet from the mouths of Your pure devotees.”

In the Śrīmad Bhāgavatam (5.12.13) the avadhūta Bharata speaks to Rhūgaṇa as follows:

yatrottaṁasloka-guṇanuvādah
prastāyate grāmya-kathā-vighātah
nisevyamāno 'nudinam mumukṣor
matim satim yacchati vāsudeve

“In an assembly of pure devotees, there is no question of discussing material subjects like politics and sociology. In an assembly of pure devotees, there is discussion only of the qualities, forms and pastimes of the Supreme Personality of Godhead. He is praised and worshiped with full attention. In the association of pure devotees, by constantly hearing such topics respectfully, even a person who wants to merge into the existence of the Absolute Truth abandons this idea and gradually becomes attached to the service of Vāsudeva.”

The saintly King Mucukunda prays to Lord Kṛṣṇa in the Śrīmad Bhāgavatam (10.51.53) as follows:

bhavāpavargo bhramato yadā bhavej
janasya tarhy acyuta sat-samāgamaḥ

sat-sangamo yarhi tadaiva sad-gatau
parāvareśe tvayi jāyate matih

“When the material life of a wandering soul has ceased, O Acyuta, he may attain the association of Your devotees. And when he associates with them, there awakens in him devotion unto You, who are the goal of the devotees and the Lord of all causes and their effects.”

In the Śrīmad Bhāgavatam (6.11.27) Vṛtra offers the following prayer to the Supreme Lord:

mamot Paraṁ asya vasudevah
samsāra-cakre bhramataḥ sva-karmabhīḥ

tvam-māyayātmāmāya-dāra-geśv
āsakta-cittasya na nātha bhūyāt

“O my Lord, my master, I am wandering throughout this material world as a result of my fruitive activities. Therefore I simply seek friendship in the association of Your pious and enlightened devotees. My attachment to my body, wife, children and home is continuing by the spell of Your external energy, but I wish to be attached to them no longer. Let my mind, my consciousness and everything I have be attached only to You.”

In the Śrīmad Bhāgavatam (3.25.25) Lord Kapila speaks to His mother, Devaḥūti, as follows:
satām prasangān mama vīrya-samvido
bhavanti hṛt-karna-rasāyanāḥ kathāḥ

taj-jośanād āśv apavarga-vartmani
śraddhā ratir bhaktir anukramiṣyati

“In the association of pure devotees, discussion of the pastimes and activities of the Supreme Personality of Godhead is very pleasing and satisfying to the ear and the heart. By cultivating such knowledge one gradually becomes advanced on the path of liberation, and thereafter he is freed, and his attraction becomes fixed. Then real devotion and devotional service begin.”

In the Śrīmad Bhāgavatam (1.2.14 and 16-18) Śrī Sūta Gosvāmī speaks to the sages headed by Saunaka as follows:

tasmād ekaṇa manasā
bhagavān sāvatām patiḥ
śrōtavyah kirtitavyasya ca
dhyeyah pūjyaḥ ca nityadā
sūśrūsoh śraddadhānasya
vāsudeva-kathā-ruciḥ
śyan mahat-sevayā viprāḥ
punya-tirtha-nīsevanāt

śrīvatām sva-kathā krṣṇah
punya-srāvana-kirtanah
hrday antah stho hy abhadrāṇi
vidhunoti suhrt satām

naṣta-prāyev abhadreṣu
nityam bhāgavata-sevayā
bhagavaty uttama-sloke
bhaktir bhavati naiṣṭhiki

“Therefore, with one-pointed attention, one should constantly hear about, glorify, remember and worship the Personality of Godhead, who is the protector of the devotees. O twice-born sages, by serving those devotees who are completely freed from all vice, great service is done. By such service, one gains affinity for hearing the messages of Vāsudeva. Śrī Krṣṇa, the Personality of Godhead, who is the Paramātmā [Supersoul] in everyone's heart and the benefactor of the truthful devotee, cleanses desire for material enjoyment from the heart of the devotee who has developed the urge to hear His messages, which are in themselves virtuous when properly heard and chanted. By regular attendance in classes on the Bhāgavatam and by rendering of service to the pure devotee, all that is troublesome to the heart is almost completely destroyed, and loving service unto the Personality of Godhead, who is praised with transcendental songs, is established as an irrevocable fact.”

TEXT 240

bhakti-hina-karme kona phala nahi pāya
sei karma bhakti-hina,—parahimsā yāya”

“There is no substantial result in activities that are devoid of devotion to the Lord. Such nondevotional activities simply result in violence to others.”

The performer of pious activities that are not executed for the pleasure of the Lord does not achieve any result. Activities that are devoid of devotion to the Lord are simply violence, in other words, every activity wherein there is an absence of devotional service results in violence. Fruitive activities and mental speculation are both dependent on devotional service, but devotional service is not dependent on either fruitive activities, mental speculation, or mystic yoga, rather it is fully independent and unaffected by anything material. There is no possibility of violence in the execution of devotional service. In other words, no form of violent activities can remain in the devotional service of a servant who is inclined towards the service of the Lord.

Condemnation of materialistic activities is described as follows: In the Śrīmad Bhāgavatam (3.23.56) Lord Kapila speaks to His mother, Devahūti, as follows:

\[
\begin{align*}
\text{neha yat karma dharmāya} \\
\text{na virāgāya kalpate} \\
\text{na tirtha-pada-sevāyai} \\
\text{jivann api mrto hi sah}
\end{align*}
\]

“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.”

In the Śrīmad Bhāgavatam (1.2.8) Śrī Sūta Gosvāmī speaks to the sages headed by Śaunaka as follows:

\[
\begin{align*}
dharmah svanuṣṭhitah punsāṁ \\
\text{visvaksena-kathāsu yah} \\
\text{notpādayed yadi ratim} \\
\text{śrama eva hi kevalam}
\end{align*}
\]

“The occupational activities a man performs according to his own position are only so much useless labor if they do not provoke attraction for the message of the Personality of Godhead.”

In the Śrīmad Bhāgavatam (1.5.12) Śrī Nārada Muni speaks to Śrī Vyāsa as follows:

\[
\begin{align*}
\text{naiskarmyam apy acyuta-bhāva-varjitaṁ} \\
\text{na śobhate jñānam alam nirañjanam}
\end{align*}
\]

\[
\begin{align*}
kutah punah saśvad abhadram īśvare \\
\text{na cārputam karma yad apy akāraṇam}
\end{align*}
\]

“Knowledge of self-realization, even though free from all material affinity, does not look well if devoid of a conception of the Infallible [God]. What, then, is the use of fruitive activities, which are naturally painful from the very beginning and transient by nature, if they are not utilized for the devotional service of the Lord?”

In the Bhagavad-gītā (9.21) Lord Kṛṣṇa instructs Arjuna as follows:
te tam bhuktavä svarga-lokam visalam
kåne punye martya-lokam visanti

evam trayi-dharmam anuprapannä
gatagatam kåma-kåma labhante

“When they have thus enjoyed vast heavenly sense pleasure and the results of their pious activities are exhausted, they return to this mortal planet again. Thus those who seek sense enjoyment by adhering to the principles of the three Vedas achieve only repeated birth and death.”

In the Mundaka Upanisad (1.2.7) it is stated:

plavä hy ete adrdhää yañna-rüpä
aSTådaśoktam avaram yesu karma
etac chreyo ye ’bhinandanti mûdhä
jarå-mrtyum te punar evåpi yanti

“Even the best kinds of karmic sacrifice carefully performed with eighteen priests are unreliable boats for crossing the ocean of material existence. Those deluded souls who take to materialistic forms of sacrifice, thinking that they lead to the highest spiritual gain, are fools who suffer again and again the miseries of birth, death, old age, and disease.”

Again in the Mundaka Upanisad (1.2.9) it is stated:

yat karmino na pravedayanti rågåt
tenåturåh kåsa-lokåś cyavante

“Deep in the darkness of ignorance, these fools think, ‘We have reached the goal.’ Being attached to karmic religions they fail to understand the truth. After their piety is exhausted they fall down to repeated birth and death.”

TEXT 241

kapilera bhåve prabhu må’yere sikåhya
śuni’ sei våhya saci ånande milåya

In this way the Lord, in the mood of Kapila, instructed His mother. Upon hearing His words, Saci merged in ecstasy.

The word milåya means “she became attached,” “she became absorbed,” “she saw,” or “she melted.”

TEXT 242

ki bhojane, ki sayane, kibå jågarane
kåsa-vinu prabhu åra kichu nå våkhåne

Whether eating, sleeping, or remaining awake, the Lord did not speak of anything other than Kråña.

While eating, sleeping, and remaining awake, the Lord never attempted to glorify anything other than topics related with Kråña’s names, forms, qualities, and
pastimes. Persons belonging to the gaura-nāgarī and other apa-sampradāyas say
that the householder Gaurāṅga instructed attached householders to simply
perform grhamedha-yajñas, or sacrifices for the prosperity of one's family life. But
in this case, the author, Thākura Śrī Vṛndāvana dāsa, is not describing any such, or
similar, endeavors of the Lord, who is fully absorbed in the mood of a devotee.

TEXT 243

āpta-mukhe e-kathā śuniṁ bhakta-gana
sarva-gaṇe vitarka bhāvena mane-mana

When all the devotees heard from their friends about this, they discussed
together and began to contemplate.
The second line of this verse indicates that the devotees began to discuss, imagine,
and consider.

TEXT 244

“kibā krṣṇa prakāśa hailā se šarīre?
kibā sādhu-sange, kibā pūrvera samskāre?”

“Has Krṣṇa manifested in His body? Is it because of the devotees' association
or because of previous impressions?”

TEXT 245

ei-mata mane sabe kareṇa vicāra
sukha-maya citta-vṛttī haila sabāra

As all the devotees contemplated in this way, their hearts filled with
happiness.

TEXT 246

khaṇḍila bhaktēra duḥkha, pāṇḍriṇa nāsa
mahāprabhu viśvambhara hailā prakāśa

The devotees' distress was vanquished and the atheists were uprooted as the
Supreme Lord Viśvambhara manifested Himself.

Now, the rising sunlike preaching of devotional service to Krṣṇa by Viśvambhara,
who is the distributor of love of Krṣṇa throughout the entire world, eradicates the
former mental agony of the devotees, who were ridiculed and harassed by the
nondevotees, and begins the pastime of oppressing the atheists, who are opposed
to devotional service.

TEXT 247

 vaiṣṇava-āveṣe mahāprabhu viśvambhara
krṣṇa-maya jagat dekhaye nirantara
In the mood of a Vaisnava, Mahâprabhu Viśvambhara constantly saw Kṛṣṇa present everywhere in the world.

TEXT 248

ahar-niṣa śravane śunaye kṛṣṇa-nāma
vadane bolaye ‘kṛṣṇacandra’ avirāma

He heard the names of Kṛṣṇa both night and day, and He constantly chanted the name of Kṛṣṇacandra.

Śrī Gaurasundara exhibited the pastimes of a mahā-bhāgavata Vaisnava and began to see everything in relation to Kṛṣṇa. Ordinary materialists who have forgotten Kṛṣṇa become bewildered by mundane knowledge, and instead of seeing everything in relation to Kṛṣna they see the entire world as the abode of enjoyment. Mahâprabhu, however, did not set such an example by identifying Himself as the enjoyer; rather, He saw this animate and inanimate world, which is visible to the conditioned souls who are averse to and forgetful of Kṛṣṇa, through the spiritual vision of a mahā-bhāgavata Vaisnava who is inclined to the service of Kṛṣṇa. He began to realize the pastimes of omnipotent Kṛṣṇa in the heart of every living entity, therefore, since He had no temporary material conceptions like the forgetful materialistic conditioned souls, while realizing transcendental Vaikuṇṭha-Goloka everywhere, He was not obstructed by those opulences from seeing Kṛṣṇa's pastimes of enjoyment and acceptance of service.

In the Caitanya-caritāmṛta (Madhya 8.274) it is stated: “The mahā-bhāgavata, the advanced devotee, certainly sees everything mobile and immobile, but he does not exactly see their forms. Rather, everywhere he immediately sees manifest the form of the Supreme Lord.”

In the Śrīmad Bhāgavatam (11.2.45, 49-54) Śrī Havi, one of the nine Yogendras, speaks to Nimi, the King of Videha, as follows: “The most advanced devotee sees within everything the soul of all souls, the Supreme Personality of Godhead, Śrī Kṛṣṇa. Consequently he sees everything in relation to the Supreme Lord and understands that everything that exists is eternally situated within the Lord.

“Within the material world, one's material body is always subject to birth and decay. Similarly, the life air [prāṇa] is harassed by hunger and thirst, the mind is always anxious, the intelligence hankers for that which cannot be obtained, and all of the senses are ultimately exhausted by constant struggle in the material nature. A person who is not bewildered by the inevitable miseries of material existence, and who remains aloof from them simply by remembering the lotus feet of the Supreme Personality of Godhead, is to be considered bhāgavata-pradhāna, the foremost devotee of the Lord.

“One who has taken exclusive shelter of the Supreme Lord, Vāsudeva, becomes free from frutitive activities, which are based on material lust. In fact, one who has taken shelter of the lotus feet of the Lord is freed from even the desire to enjoy material sense gratification. Plans for enjoying sex life, social prestige and money cannot develop within his mind. Thus he is considered bhāgavatottama, a pure devotee of the Lord on the highest platform.

“Birth in an aristocratic family and the execution of austere and pious activities
certainly cause one to take pride in himself. Similarly, if one enjoys a prestigious position within society because his parents are highly respected members of the varnaśrama social system, one becomes even more infatuated with himself. But if despite these excellent material qualifications one does not feel even a tinge of pride within himself, he is to be considered the dearmost servitor of the Supreme Personality of Godhead.

“When a devotee gives up the selfish conception by which one thinks ‘This is my property, and that is his,’ and when he is no longer concerned with the pleasures of his own material body or indifferent to the discomforts of others, he becomes fully peaceful and satisfied. He considers himself simply one among all the living beings who are equally part and parcel of the Supreme Personality of Godhead. Such a satisfied Vaiṣṇava is considered to be at the highest standard of devotional service.

“The lotus feet of the Supreme Personality of Godhead are sought even by the greatest of demigods, such as Brahmā and Śiva, who have all accepted the Supreme Personality of Godhead as their life and soul. A pure devotee of the Lord can never forget those lotus feet in any circumstance. He will not give up his shelter at the lotus feet of the Lord for a single moment—indeed, not for half a moment—even in exchange for the benediction of ruling and enjoying the opulence of the entire universe. Such a devotee of the Lord is to be considered the best of the Vaiṣṇavas. “How can the fire of material suffering continue to burn the hearts of those who worship the Supreme Lord? The Lord's lotus feet have performed innumerable heroic deeds, and the beautiful nails on His toes resemble valuable jewels. The effulgence emanating from those nails resembles cooling moonshine, for it instantly relieves the suffering within the heart of the pure devotee, just as the appearance of the moon's cooling light relieves the burning heat of the sun.”

TEXT 249

ye-prabhu āchilā bholā mahā-vidyā-rase
   ebe kṛṣṇa-vinu āra kichu nāhi vāse

The same Lord who was once absorbed in the taste of scholastic pastimes does not relish anything now other than Kṛṣṇa.

TEXT 250

paduvāra varga saba ati úṣah-kāle
   padibāra nimitta āsiyā sabe mile

In the early morning, all His students would gather for studies.

TEXT 251

padāite vaie gīyā trijagat-rāya
   kṛṣṇa-vinu kichu āra nā āise jihvāya

When the Lord of the three worlds began to teach, nothing other than Kṛṣṇa came from His mouth.
TEXT 252

“siddha-varna-samānnāya?” bale śiṣya-gaṇa
prabhu bale,—“sarva-varne siddha nārāyana”

The students asked, “What is the meaning of siddha-varna-samānnāya?” The Lord replied, “Nārāyana is situated in every letter of the alphabet.”

The phrase siddha-varna-samānnāya is the first sūtra of Kalāpa grammar. The sequence of reading vowels and consonants are well known. The Lord's students quoted the first sūtra of Kalāpa grammar and said that the process for learning the alphabet is well-known. A question) In reply, the Lord said that from the eternal, pure, complete, eternally liberated, spiritual, and most important enlightened point of view every letter of the alphabet certainly refers to Nārāyana. Persons who are on the ascending path study linguistic literature from their unenlightened point of view, but, following the descending process, the Lord explained that each letter of the alphabet indicates the Supreme Lord. If a conditioned soul tries to measure each letter of the alphabet through his unenlightened point of view, then he will only achieve sensual knowledge that is not related to Nārāyana. But the enlightened point of view confirms that each letter of the alphabet is the direct manifestation of Lord Nārāyana. The unenlightened point of view turns the materialistic mental speculators into speakers of nonsense, whereas Lord Nārāyana, who is the self-manifested Personality of Godhead, manifests Himself in the form of letters to help the living entities chant His glories.

TEXT 253

śiṣya bale,—“varna siddha haila kemane?”
prabhu bale,—“krṣna-drṣṭi-pātera kārane”

The students asked, “How were the letters of the alphabet perfected?” The Lord replied, “By the merciful glance of Krṣna.”

In reply to the students' question regarding the perfection of the letters of the alphabet, the Lord said that it was due to the glance of the Supreme Personality of Godhead Krṣna; in other words, every letter is perfect because it indicates the complete, perfectly pure, and eternally liberated holy names, which are nondifferent from Krṣṇa.

TEXT 254

śiṣya bale,—“pandita, ucita vyākhya kara”
prabhu bale,—“sarva-kṛṣṇa śri-kṛṣṇa smanara”


The word ucita means “proper,” “reasonable,” or “logical.”

TEXT 255
krṣnera bhajana kahi—samyak āmnāya
ādi-madhya-ante krṣṇa bhajana būjhayā”

“I am explaining to you Krṣṇa's service, which is the purport of the beginning, middle, and end of all Vedic literature.”

The phrase samyak āmnāya is explained as follows: The śāstras that instruct one about the supremacy of Lord Viṣṇu are called āmnāya; the śāstras that are always discussed by great sages who have realized the Supreme Brahma are called āmnāya; and the śāstras that instruct human beings about the supreme religious principles so that they may attain the goal of life are called āmnāya. In his commentary on the word samāmnāya found in Śrīmad Bhāgavatam (10.47.33), Śrīdharma Svāmipāda explains, samāmnāyo vedah—“knowledge of the Vedas is received through disciplic succession.”

In the Bhāgavat-gītā (15.15) Lord Krṣṇa speaks to Arjuna as follows: “I am seated in everyone’s heart, and from Me come remembrance, knowledge and forgetfulness. By all the Vedas, I am to be known. Indeed, I am the compiler of Vedānta, and I am the knower of the Vedas.”

In the Śrīmad Bhāgavatam (12.13.1) Śrī Sūta Gosvāmi speaks to the sages headed by Saunaka as follows: “Unto that personality whom Brahmā, Varuṇa, Indra, Rudra and the Maruts praise by chanting transcendental hymns and reciting the Vedas with all their corollaries, pada-kramas and Upanisads, to whom the chanters of the Śāma Veda always sing, whom the perfected yogis see within their minds after fixing themselves in trance and absorbing themselves within Him, and whose limit can never be found by any demigod or demon—unto that Supreme Personality of Godhead I offer my humble obeisances.”

In the Śrīmad Bhāgavatam (11.21.42-43) Lord Krṣṇa speaks the following words to Uddhava: “In the entire world no one but Me actually understands the confidential purpose of Vedic knowledge. Thus people do not know what the Vedas are actually prescribing in the ritualistic injunctions of karma-kānda, or what object is actually being indicated in the formulas of worship found in the upāsanā-kānda, or that which is elaborately discussed through various hypotheses in the jñāna-kānda section of the Vedas. I am the ritualistic sacrifice enjoined by the Vedas, and I am the worshipable Deity. It is I who am presented as various philosophical hypotheses, and it is I alone who am then refuted by philosophical analysis. The transcendental sound vibration thus establishes Me as the essential meaning of all Vedic knowledge. The Vedas, elaborately analyzing all material duality as nothing but My illusory potency, ultimately completely negate this duality and achieve their own satisfaction.”

In the Hari-vanśa it is stated: “Throughout the Vedas, the Rāmāyana, the Purāṇas, and the Mahābhārata, from beginning to end, only the glories of the Supreme Lord Hari are sung.”

TEXT 256

śuniyā prabhura vyākhya hāse sīsya-gana
kehō bale,—“hena bujhi vāyura kārana”

Hearing the Lord's explanation, the students began to laugh. Some remarked,
“It appears He is affected by an imbalance of life airs.”

TEXT 257

śiṣya-varga bale,—“ebe kemata vākhāna?”
prabhu bale,—“yena haya śāstrera pramāṇa”

The students asked, “From where did You get this explanation?” The Lord replied, “This is the verdict of the scriptures.”

The students asked the Lord, “How have You given such a strange explanation?” The Lord answered, “I have explained according to the conclusions and consistency of the scriptures.”

TEXT 258

prabhu bale,—“yadi nāhi bujhaha ekhane
vikāle sakala bujhāiba bhāla mane

The Lord said, “If you cannot understand now, then this afternoon I will explain to you in detail.

TEXT 259

āmiha virale giyā vasi' punthi cāī
vikāle sakale yena hai eka thānī”

“I will also go sit in a solitary place and look at My books. Let us meet together in the afternoon.”

The words punthi cāī, or cinti, mean “to study a book.”

TEXT 260

śuniyā prabhura vākya sarva śiṣya-gana
kautuke pustaka bāndhi' karilā gamana

Hearing the Lord's words, all the students packed up their book and left.

TEXT 261

sarva-śiṣya Gaṅgādāsa-paṇḍītera sthāne
kahilena saba—yata thākura vākhāne

All the students reported to Gaṅgādāsa Paṇḍita everything that Nimāi had explained to them.

TEXT 262

“ebe yata vākhānena nimāṇi-paṇḍita
śabda-sane vākhānena kṛṣṇa-samihita

“In every explanation that Nimāi Pandita has given recently, He explains Kṛṣṇa as the meaning of every word.

The word samihita means “complete,” “desired,” “intention,” “wish,” or “purport.”

TEXT 263

gayā haite yāvat āsiyāchena ghare
tadavadhi kṛṣṇa bai vyākhya nāhi sphure

“Since He has returned from Gayā, He does not mention anything other than Kṛṣṇa in His explanations.

TEXT 264

sarvadā balena ‘kṛṣṇa’—pulakita-anga
kṣane hāṣya, hunkāra, karaye bahu ranga

“He always chants the name of Kṛṣṇa, and the hairs of His body stand on end. Sometimes He laughs or shouts loudly, and sometimes He plays some prank.

TEXT 265

prati-sabde dhātu-sūtra ekatra kariyā
prati-dina kṛṣṇa-vyākhya karena väsiyā

“He takes the verbal root of every word and explains Kṛṣṇa through grammatical rules.

Through the process of param-yaugika-vṛtti, Śrī Gaurāṅgadeva explained every verb as the energy of Lord Kṛṣṇa and every prayaya as devotion to Viṣṇu.

TEXT 266

ebe tāna bujhibāre nā pāri carita
ki kariba āmi-saba?—balaha, paṇḍita!”

“O Pandita, we are unable to understand His present characteristics, so please tell us what to do.”

TEXT 267

upādhyāya-širomani vipra gangādāsa
śuniyā sabāra vākya upajila hāsa

Hearing the students' words, the brāhmaṇa Gangādāsa Paṇḍita, who is the crest jewel of teachers, burst into laughter.
TEXT 268

ojiha bale,—“ghare yaha, asiha sakale
aji ami siksaiba tanhare vikale

Gangadasa said, “Go home now, and come in the morning. This afternoon I will instruct Him.

TEXT 269

bhala mata hari' yena padayena punthi
asiha vikale saba tanhara samhati”

“Then He may teach you properly. You may also come with Him in the afternoon.”

TEXT 270

parama-harise sabe vasaya calila
visvambhara-sange sabe vikale ailala

All the students happily returned to their homes, and in the afternoon they came with Visvambhara to the house of Gangadasa Pandita.

TEXT 271

gurur caRNA-dhuli prabhu laya sire
“vidya-labha hau”—guru asirvada kare

The Lord took the dust from the feet of His Guru, and the Guru blessed Him, saying, “May You attain knowledge.”

TEXT 272

guru bale,—“bapa visvambhara! suna vakyaa
brahmaRena adhayayana nahe alpa bhagya

The teacher said, “My dear Visvambhara, please hear my words. The studying of a brahmaRna is not the result of being less fortunate.

TEXT 273

matamaRha yRna—cakravarti nilambara
bapa yRna—jagannatha-misra-purandara

“Your maternal grandfather is Nilambara Cakravarti, and Your father is Jagannatha MiRsa Purandara.
TEXT 274

ubhaya-kulete mūrkha nāhika tomāra
tumi o parama-yogya vyākhāne tīkāra

“There are no fools in either Your maternal or paternal families, and You Yourself are most qualified to explain the commentaries.

TEXT 275

adhyayana chādile se yadi bhakti haya
bāpa-mātāmaha ki tomāra ‘bhakta’ naya?

“If by giving up studies one becomes a devotee, then were Your father and grandfather not devotees?

TEXT 276

ihā jāni’ bhāla-mate kara’ adhyayana
adhyayana haile se vaiśṇava-brāhmaṇa

“Remembering all this, practice Your lessons properly. One can become a Vaiśṇava brāhmaṇa, simply on the basis of one’s studies.

“According to my instructions, for now You should leave aside Your explanations of devotional service to the Lord and concentrate on studying and teaching the sāstras. As a result of studying the sāstras, You and Your students will actually become Vaiśṇava brāhmaṇas. Just by studying the Vedas and literatures in pursuance of the Vedas one can become a Vaiśṇava brāhmaṇa. If one does not undergo the purificatory processes under the guidance of an acārya and becomes indifferent to the study of the Vedas, then he will face disturbances in realizing the devotional service of Viśṇu.”

In the Caitanya-caritāmṛta (Madhya 22.65) it is stated: “One who is expert in logic, argument and the revealed scriptures and who has firm faith in Kṛṣṇa is classified as a topmost devotee. He can deliver the whole world.”

In the Bhakti-rasāmṛta-sindhu (1.2.17) it is said: “One who is expert in logic and understanding of revealed scriptures, and who always has firm conviction and deep faith that is not blind, is to be considered a topmost devotee in devotional service.”

TEXT 277

bhadrābhadra mūrkha dvija jānibe kemane?
ihā jāni’ ‘krṣṇa’ bala, kara, adhyayane

“How will an ignorant twice-born know what is proper and what is not? Knowing this, You should chant the name of Kṛṣṇa and concentrate on Your studies.

The word bhadrābhadra is a combination of the words bhadra (śreyah, or ultimate
benefit) and abhadra (preyah, or temporary gratification) and means “good and bad,” “beneficial and nonbeneficial,” “auspicious and inauspicious,” or “proper and improper.”

“Although a foolish person devoid of Vedic study may be a so-called brāhmaṇa, he is not qualified to discriminate between good and bad. Therefore, if by Your instructions Your students become neglectful in their study of the scriptures and simply chant, ‘Kṛṣṇa Kṛṣṇa,’ then they will not be able to understand what is right and what is wrong.”

TEXT 278

bhala-mate giyā śāstra vasiyā padāo
vyatirikta artha kara',—mora māthā khāo"

“Go now, but promise me that You will teach the scriptures properly without any different meanings.”

The word vyatirikta means “opposite,” “contradictory,” “independent,” “separate,” or “different.”
The words māthā khāo refers to the imposition of a vow on someone or the criteria for one’s ruination.

TEXT 279-281

prabhu bale,—“tomāra due-carana-prasađe
navadvipe keha more nā pāre vivāde
āmi ye vākhani sūtra kariyā khaṇḍana
navadvipe tāhā sthāpibeka kon jana?
nagare vasiyā ei padāimu giyā
dekhi,—kā’ra śaktī āche, dāṣuka āsiyā?”

The Lord said, “By the mercy of your feet, no one in Navadvipa can stand before Me in debate. Who in Navadvipa can refute My explanations on the sūtras? I will teach publicly in the middle of city. Let Me see who has the power to challenge Me.”

For an elaboration on these verses, one should see Ādi-khaṇḍa, Chapter Ten, verses 16-18.

TEXT 282

hariṣa haila guru śuniyā vacana
calilā guruṭa kari’ carana-vandana

The Guru became pleased on hearing these words of the Lord, who then departed after offering respects at His Guru's feet.

TEXT 283

gangādāsa-pandita-carane namaskāra
veda-pati sarasvati-pati—śīṣya yāṇra

I offer my humble obeisances at the feet of Gaṅgādāsa Pandita, whose disciple is Lord of the Vedas and master of the goddess of learning.

For a description of the phrase veda-pati sarasvati-pati, one should refer to the statements of Lord Krṣṇa to Uddhava found in the Śrīmad Bhāgavatam (11.21.26-43).

TEXT 284

āra kibā gaṅgādāsa-panditera sādhyā?
yāṇra śīṣya—catur-daśa-bhuvana-ārādhyā

What else is there to be attained by Gaṅgādāsa Pandita, whose student is worshiped throughout the fourteen worlds?

The phrase āra kibā sādhyā means “what other superior desired result is there?”

TEXT 285

caḷilā paḍuyā-sāṅge prabhu viśvambhara
tārakā veṣṭita yena pūrṇa-śaśadhara

As Lord Viśvambhara walked along with His students, He appeared like the full moon surrounded by the stars.

TEXT 286

vasilā āsiyā nagariyāra du<yare
yānhāra caraṇa—lakṣmī-hṛdaya-upare

He whose lotus feet are kept on the heart of Lakṣmī came and sat at the doorstep of a resident’s house.

TEXT 287

yogapattā-chānde vastra kariyā bandhana
sūtrera karaye prabhu khaṇḍana sthāpana

Wearing His cloth like a sannyāsī, the Lord repeatedly established and refuted sūtras.

For an explanation of the phrase yogapattā-chānde, one should refer to Ādi-khanda, Chapter Ten, verse 12.

TEXT 288-290

prabhu bale,—“sandhi-kārya-jñāna nāhi yāra
kali-yuge ’bhāttacārya’-padavi tāhāra
śabda-jñāna nāhi yāra, se tarka vākhāne
ämāre ta' prabodhite nāre kona-jane
ye āmi khandana kari, ye kari sthāpana
dekhi,—tāhā anyathā karuka kon jana?

The Lord said, “In Kali-yuga, one who does not have any knowledge about the
conjunction of words is awarded the title Bhaṭṭacārya. One who has no
knowledge of grammar is engaged in explaining logic. But none of them can
defeat Me. Who can challenge the way I refute and reestablish a sūtra?”

For an elaboration on these verses, one should refer to Ādi-khaṇḍa, Chapter Ten,
verses 42-45, and Chapter Twelve, verses 271-275.

TEXT 291

ei-mata bale viśvambhara viśvanātha
pratyuttara karibeka, hena śakti kā'ṭa?

In this way, Viśvambhara, the Lord of the universe, spoke. Who has the power
to answer His challenge?

TEXT 292

gangā dekhībāre yata adhyāpaka yāya
śuniyā, sabāra ahankāra cūrna haya

Hearing such words, the pride of those teachers who passed by on their way to
take bath in the Ganges was smashed to pieces.

TEXT 293

kār śakti āche viśvambharera samipe
siddhānta dibeka,—hena āche navadvipe?

Who in Navadvipa had the power to establish a conclusion before
Viśvambhara?

TEXT 294

ei-mata āveśe vākhāne' viśvambhara
cāri-danda rātri, tabu nāhi avasara

In this way, Viśvambhara was absorbed in ecstasy as He continued to give His
explanations well into the night.

TEXT 295

daive āra eka nagariyāra duyāre
eka mahābhāgyavān āche vipra-vare
By providence, a most fortunate brähmaṇa was sitting at the doorstep of a resident's house.

TEXT 296

‘ratnagarbha-ācārya' vikhyāta tāṇra nāma
prabhura pitāra sangi, janma—eka grāma

He was famous by the name Ratnagarbha Ācārya, and he was a friend of the Lord's father, being born in the same village.

TEXT 297

tina putra tāṇra krṣṇa-pada-makaranda
krṣṇananda, jiva, yadunātha-kavicandra

His three sons—Krṣṇananda, Jiva, Yadunātha Kavicandra—were like bees at the lotus feet of Krṣṇa.

Krṣṇananda was one of the main students of Gangādāsa Pāṇḍita (Ādi-khaṇḍa 8.38), he joined the Lord and His associates in sporting in the waters after the deliverance of Jagāi and Mādhāi (Madhya-khaṇḍa 13.337), and he was an associate of Nityānanda (Cc. Ādi 11.50).

Regarding Jiva (Pāṇḍita), the Antya-khaṇḍa (5.751) states: “Jiva Pāṇḍita was magnanimous and most fortunate. Lord Nityānanda enjoyed various pastimes in his house.” The Caitanya-caritāmṛta (Ādi 11.44) states: “Śrī Jiva Pāṇḍita glorified the qualities of Śrī Nityānanda Prabhu.” According to the Gaura-ganoddeśa-dipikā (169) in the pastimes of Krṣṇa, he is the Vrajavāsī named Indirā.

Regarding Yadunātha Kavicandra, the Antya-khaṇḍa (5.735) states: “Yadunātha Kavicandra is full of the transcendental mellows of love for Krṣṇa. Nityānanda constantly showered His mercy on him.” In the Caitanya-caritāmṛta (Ādi 11.35) it is stated: “Yadunātha Kavicandra was a great devotee. Lord Nityānanda Prabhu always danced in his heart.”

TEXT 298

bhāgavata parama ādare dvija-vara
bhāgavata-śloka pađe kariyā ādara

That topmost brähmaṇa had the highest respect for the Śrīmad Bhāgavatam, the verses of which he recited with great affection.

TEXT 299

When the hungry cowherd boys requested Krṣṇa for some food, He sent them to some brāhmaṇas who were performing sacrifices nearby, but they were turned away by the brāhmaṇas because they considered Krṣṇa an ordinary mortal being. Disappointed, the cowherd boys returned to Krṣṇa, who then sent them to the wives of those brāhmaṇas. As soon as those brāhmaṇas' wives, who were
spontaneously attracted to hearing the transcendental qualities of Kṛṣṇa, heard Kṛṣṇa’s appeal for food, they immediately took innumerable foodstuffs of four types with them and, in spite of being obstructed by their husbands, brothers, and friends, they came to Kṛṣṇa with unmotivated and uninterrupted devotion like a river naturally flows to the ocean and saw Him as follows:

śyāmam hiranya-paridhim vanamālya-barha-
dhātu-pravāla-naṭa-veṣam anavratāmśe
vinyasta-hastam itareṇa dhunānam abjam
karnotpālālaka-kapola-mukhābja-hāsam

“His complexion was dark blue and His garment golden. Wearing a peacock feather, colored minerals, sprigs of flower buds, and a garland of forest flowers and leaves, He was dressed just like a dramatic dancer. He rested one hand upon the shoulder of a friend and with the other twirled a lotus. Lilies graced His ears, His hair hung down over His cheeks, and His lotuslike face was smiling.”

TEXT 300
bhakti-yoge sloka pade parama-santoṣe
prabhura karnete āsi’ karila praveṣe

He was devotedly reciting the verses of Śrīmad Bhāgavatam with great satisfaction, when the sound of his recitation entered the ears of the Lord.

TEXT 301
bhaktira prabhāva mātra sūnilā thākiyā
sei-kṣane padilena mūrchita haiyā

As soon as the Lord heard the glories of devotional service, He lost external consciousness and fell to the ground.

TEXT 302
sakala paduyā-varga vismita hailā
kṣaneka-antarē prabhu bāhya-prakāsilā

All the students were struck with wonder. After some time the Lord regained His consciousness.

TEXT 303
bāhya pāī’ ‘bala bala’ bale viśvambhara
 gadāgadī yāya prabhu dharani-upara

Upon regaining consciousness, Viśvambhara repeatedly exclaimed, “Go on
reciting,” as He rolled on the ground.

TEXT 304
prabhu bale,—“bala bala”; bale vipra-vara
úthila samudra kṟṣna-sukha manohara

The Lord said, “Chant, chant,” and the pious bṟhaṁana continued reciting. Thus an enchanting ocean of happiness in Kṟṣna consciousness manifest.

TEXT 305
locanera jale haila pṟthivi siñcita
asru-kampa-pulaka-sakala suvidita

The earth became soaked with the tears of the Lord, who manifest ecstatic symptoms like tears, shivering, and hairs standing on end.

The word suvidita means “they were clearly manifest.”

TEXT 306
dekhe vipra-vara, tānra parama-ānanda
pade bhakti-śloka bhakti-sane kari’ ranga

When the pious bṟhaṁana saw the Lord’s great happiness, he recited the verses with increased devotion.

TEXT 307
dekhiyā tāhāna bhakti-yogera pathana
tuṣṭa hai’ prabhu tāne dilā àlingana

Seeing his devoted recitation of Śrimad Bhāgavatam, the Lord became pleased and embraced him.

TEXT 308
pāiyā vaikunṭha-nāyakera àlingana
preme pārṇa ratnagarbha hailā takhana

Being embraced by the Lord of Vaikunṭha, Ratnagarbha became filled with love of God.

TEXT 309
prabhura carana dhari’ ratnagarbha kānde
bandi hailā dvija caitanyera prema-phānde

Ratnagarbha wept aloud as he clasped the Lord’s feet. Thus the bṟhaṁana was
ensnared in the network of Lord Caitanya’s love.

The second line of this verse means “to be captured by the bondage of love.”

**TEXT 310**

punah punah pade sloka prema-yukta haita
“bala bala” bale prabhu hunkāra kariyā

As the brāhmaṇa repeatedly recited verses with love and devotion, the Lord loudly exclaimed, “Go on reciting, go on reciting.”

**TEXT 311**

dekhiyā sabāra haila aparūpa-jñāna
nagariyā sabā dekhī’ kare paraṇāma

On seeing this, the townspeople were struck with wonder and offered their obeisances with respect.

**TEXT 312**

“nā padiha āra” balilena gadādhara
sabe vasilena vedi’ prabhu-viśvambhara

Then Gadādhara said, “Do not recite further,” and everyone sat around Lord Viśvambhara.

**TEXT 313**

kṣaneke haila bāhya-drṣti gaura-rāya
“ki bala, ki bala”—prabhu jijñāse sadāya

After a short time, Lord Gaura regained His external consciousness and inquired, “What did you say? What did you say?”

**TEXT 314**

prabhu bale,—“ki câncałya karilāna āmi?”
paduyā-sakala bale,—“kṛta-kṛtya tumi

The Lord asked, “Have I been restless?” The students replied, “Your actions are glorious.

The word kṛta-kṛtya means “successful,” “glorious,” “satisfied,” “fulfilled in desire,” “successful attempt,” or “learned.”

**TEXT 315**

ki balite pāri āmā’ sabāra šakati”
"What power do we have to explain Your activities?" Their friends intervened, 
"Don't indulge in praising Him."

**TEXT 316**

*bāhya pāī' viśvambhara āpanā' sambare*  
sarva-gane calilena gangā dekhībāre

Upon regaining His consciousness, Viśvambhara restrained Himself.  
Thereafter He went with His followers to see the Ganges.

**TEXT 317**

*gangā namaskari' gangā-jala nilā śire*  
gośthira sahita vasilena gangā-tire

He offered obeisances to the Ganges and sprinkled water on His head. Then  
He sat down on the bank of the Ganges with His followers.

**TEXT 318-319**

*yamunāra tire yena bedī' gopa-gana*  
nānā-krīḍā karilena nandera nandana

*sei-mata śacira nandana gangā-tire*  
bhaktera sahita kṛṣṇa-prasange vihare

Just as the son of Mahārāja Nanda surrounded by the cowherd boys enjoyed  
various sporting activities on the bank of the Yamunā, the son of Śācī  
surrounded by His devotees enjoyed discussing topics of Kṛṣṇa on the bank of  
the Ganges.

Just as the son of Mahārāja Nanda enjoyed His pastimes with the *gopīs* on the  
banks of the Kālindi River, the son of Śācī surrounded by His students similarly  
engaged in glorifying topics of Kṛṣṇa's names, forms, qualities, and pastimes on  
the bank of the Ganges. Rather than accepting that Gaurasundara spent His time  
discussing topics of Kṛṣṇa, the foolish *gaura-nāgarīs* imagine that He was a *nāgara*,  
or amorous lover. In order to counteract such imagination, the author has used the  
phrase *kṛṣṇa-prasanga*, or "topics related with Kṛṣṇa," while describing  
Gaurasundara's pastime of *kṛṣṇa-kīrtana*.

**TEXT 320**

*kata-kśane sabāre vidāya diyā ghare*  
viśvambhara calilena āpana-mandire

After some time, Viśvambhara took leave of everyone and returned home.
TEXT 321

*bhojana kariyā sarva-bhuvanera nātha*  
*yoga-nidrā-prati karilena drṣṭi-pāta*

After taking His meal, the Lord of the entire universe glanced towards *yoga-nidra*.

TEXT 322

*pohāila niśā,—sarva-paduyāra-gaṇa*  
*āsiyā vasilā punthi karite cintana*

After the night passed, all the students came and sat down with their books to study.

TEXT 323

*ṭhākura āilā jhāṭa kari' gangā-snāna*  
*vasiyā kareṇa prabhu pustaka vyākhyāṇa*

The Lord quickly returned from His bath in the Ganges and after taking His seat began to explain the texts.

TEXT 324

*prabhura nā sphure krṣṇa-vyatireke āna*  
*śabda-mātre krṣṇa-bhakti karaye vyākhyāṇa*

The Lord's explanations did not deal with anything that was not related to *Krṣṇa*. He explained every word in relation to *Krṣṇa's devotional service.*

Gaurasundara explained every word through the completely spiritual, perfectly pure, eternally liberated, and most important enlightened point of view as being related to devotional service. With His tongue that was attached to glorifying *Krṣṇa*, He would not explain any word as having a meaning not related to *Krṣṇa*.

TEXT 325

*paduyā sakale bale,—“dhātu-samjñā kār?”*  
*prabhu bale,—“śri-krṣṇera śakti nāma yāra”*

The students inquired, “What is the definition of *dhātu*?” The Lord replied, “That which indicates *Krṣṇa's energy.*

In answer to the students' questions, the Lord said, “Since *Krṣṇa's parā, antarānga, or svarūpa śakti* manifests *Krṣṇa's audārya, mādhurya, and aiśvarya* spiritual pastimes, the energy and the energetic are thus inseparably related to each other. Similarly when every derivation of a word and its root is inseparably merged in *yoga-vṛtti* (an etymologically derived meaning)?? to manifest the meaning and
energy of that word.

TEXT 326

dhātu-sūtra vākhāni,—sunaha bhāi-gana!
dekhi, kār sakti āche, karuka khaṇḍana?

“O brothers! I am explaining the aphorisms about dhātu. Let Me see who has the power to refute My explanation.

TEXT 327

yata dekha rājā—divya-divya-kalevara
kanaka-bhūṣita, gandha-candane sundara

“All the kings we have seen had luxurious bodies, decorated with gold and beautified with fragrant sandalwood paste.

TEXT 328

`yama lakṣmī yāhāra vacane' loke kaya
dhātu-vine suna tā'ra ye avasthā haya

“Although their words determine a person's prosperity or death, hear what happens to them when their dhātu leaves their bodies.

Yama [Yamaraja] is the predominating deity of religion, or Dharmarāja. Lakṣmī is the predominating deity of wealth, opulence, beauty, and prosperity. The word vacane refers to the display of mercy or compassion. The word dhātu means “life air,” “life,” “consciousness,” or “the fragmental part of Kṛṣṇa's spiritual energy.”

TEXT 329

kothā yāya sarvāṅgera saundaryā caityā
kāre bhasma kare, kāre edena puniyā

No one knows how the beauty of their bodily limbs disappears; some bodies are burned, and some are buried.

TEXT 330-334

sarva-dehe dhātu-rupe vaise krṣṇa-sakti
tāhā-sane kare sneha, tāhāne se bhakti

bhrama-vaše adhyāpaka nā bujhaye ihā
`haya' `naya' bhāi-sāba! bujha mana diyā

ebe yānre namaskari' kari mānya-jñāna
dhātu gele, tānre paraśile kari snāna
ye-bāpera kole putra thāke mahā-sukhe
dhātu gele se-i putra agni deya mukhe

dhātu-samjnā—krṣṇa-śakti vallabha sabāra
dekhi,—ihā dāśuka,—āchaye śakti kār?

“The energy of Kṛṣṇa dwells in the body of every living entity as the dhātu, or active principle. All affection and devotion is meant for Him alone. Due to illusion, teachers cannot understand this. Yet consider carefully whether I am right or wrong. There are persons to whom we now offer obeisances and respects, but when the active principle leaves their bodies, we must take bath after touching them. The son who was happily nourished on the lap of his father touches the fire of cremation to the mouth of his father after the active principle leaves him. That which is called dhātu is the power of Kṛṣṇa, the beloved of all. Is there anyone who can deny this?

For an explanation of verse 330 and the first line of verse 334, one should refer to Ādi-khanda, Chapter Seven, verses 54-55.

In the Śrīmad Bhāgavatam (10.14.50-57) Śrī Śukadeva Gosvāmī speaks to Mahārāja Parīksit as follows: “O King, for every created being the dearest thing is certainly his own self. The dearness of everything else—children, wealth and so on—is due only to the dearness of the self. For this reason, O best of kings, the embodied soul is self-centered: he is more attached to his own body and self than to his so-called possessions like children, wealth and home. Indeed, for persons who think the body is the self, O best of kings, those things whose importance lies only in their relationship to the body are never as dear as the body itself. If a person comes to the stage of considering the body ‘mine’ instead of ‘me,’ he will certainly not consider the body as dear as his own self. After all, even as the body is growing old and useless, one’s desire to continue living remains strong. Therefore it is his own self that is most dear to every embodied living being, and it is simply for the satisfaction of this self that the whole material creation of moving and nonmoving entities exists. You should know Kṛṣṇa to be the original Soul of all living entities. For the benefit of the whole universe, He has, out of His causeless mercy, appeared as an ordinary human being. He has done this by the strength of His internal potency. Those in this world who understand Lord Kṛṣṇa as He is see all things, whether stationary or moving, as manifest forms of the Supreme Personality of Godhead. Such enlightened persons recognize no reality apart from the Supreme Lord Kṛṣṇa. The original, unmanifested form of material nature is the source of all material things, and the source of even that subtle material nature is the Supreme Personality of Godhead, Kṛṣṇa. What, then, could one ascertain to be separate from Him?”

TEXT 335

ei-mata pavitra pūjya ye krṣnera śakti
hena krṣne, bhāi-saba! kara’ drdha-bhakti

“O brothers! Please render unflinching devotional service to Kṛṣṇa, whose energy is most pure and worshipable.
TEXT 336

*bala krṣṇa, bhaja krṣṇa, śuna krṣṇa-nāma
ahar-niṣa sīr-krṣṇa-carana kara' dhyāna*

“Chant the name of Krṣṇa, worship Krṣṇa, and hear the name of Krṣṇa. Day and night meditate on the lotus feet of Krṣṇa.

“You should give up rasābhāsa, the overlapping of transcendental mellowsa, and useless talk that is opposed to the conclusions of the scriptures and not related to Krṣṇa and constantly chant the holy names of Krṣṇa with your nonduplicitous service-inclined tongues. Rather than considering yourselves the enjoyers while enjoying external objects, you should consider yourselves the eternal ingredients for Krṣṇa's service and constantly remain favorably engaged in the chanting of Krṣṇa's pure holy names. You should give up desires for sense gratification, which are born from the propensity for hearing temporary material sound vibrations based on mundane enjoyment, and hear the spiritual sound vibration of topics related to Krṣṇa's names, which are nondifferent from Krṣṇa, through your nonduplicitous service-inclined ears.

Regarding the necessity for hearing about, glorifying, and remembering Śrī Hari, in the *Srimad Bhāgavatam* (1.2.14) Śrī Sūta Gosvāmī speaks to the sages headed by Saunaka as follows:

\[
tasmād ekena manasā
tasmād bhārata sarvātmā
\]

bhagavān sātvatām paṭih
śrotavyah kirtitavyaḥ ca
dhyeyah pūjyaḥ ca nityadā

‘Therefore, with one-pointed attention, one should constantly hear about, glorify, remember and worship the Personality of Godhead, who is the protector of the devotees.”

In the *Srimad Bhāgavatam* (2.1.5) Śrī Śukadeva Gosvāmī speaks to Mahārāja Parīkṣit as follows:

\[
tasmād bhārata sarvātmā
\]

bhagavān iśvaro hariḥ
śrotavyah kirtitavyaḥ ca
smartavyaḥ cecchataḥbhayam

‘O descendant of King Bharata, one who desires to be free from all miseries must hear about, glorify and also remember the Personality of Godhead, who is the Supersoul, the controller and the savior from all miseries.”

In the *Srimad Bhāgavatam* (2.2.36) Śrī Śukadeva Gosvāmī speaks to Mahārāja Parīkṣit as follows:

\[
tasmāt sarvātmāḥ rājān
\]

hariḥ sarvatra sarvadā
śrotavyah kirtitavyaḥ ca
smartavyo bhagavān nrnāṃ

‘O King, it is therefore essential that every human being hear about, glorify and remember the Supreme Lord, the Personality of Godhead, always and everywhere.’
TEXT 337

yānḥāra carane durvā-jala dile mātra
kabhu nahe yamera se adhikāra-pātra

“Anyone who offers a little water or durvā grass at the feet of the Lord is never subject to the punishment of Yamarāja.

In the Śrīmad Bhāgavatam (6.1.19) Śrī Śukadeva Gosvāmī explains to Mahārāja Parīksit as follows:

sakṛṇ manah krṣna-pādāravindayor
nīvesitam tad-guna-rāgī yair iha

na te yamam pāṣa-bhṛtas ca tad-bhatān
svapne 'pi pāsyanti hi cīrṇa-niṣkṛtāh

“Although not having fully realized Kṛṣṇa, persons who have even once surrendered completely unto His lotus feet and who have become attracted to His name, form, qualities and pastimes are completely freed of all sinful reactions, for they have thus accepted the true method of atonement. Even in dreams, such surrendered souls do not see Yamarāja or his order carriers, who are equipped with ropes to bind the sinful.”

In the Nṛsiṁha Purāṇa, Yamarāja speaks the following words:

aham amara-ganārcitena dhātṛa
yama iti loka-hitāhite niyuktah

hari-guru-vimukhān prāsāsmi martyān
hari-carāṇa-praṇatān namas karomi

“I have been appointed by Lord Brahmā, who is worshiped by the demigods, to judge people's pious and impious activities. I severely punish the materialistic fruitless actors who are averse to the spiritual master and Lord Hari, and I offer my obeisances to the Vaiśṇavas who have surrendered themselves at the lotus feet of Lord Hari.” In the Skanda Purāṇa it is stated:

na brahmā na śivāgnindrā
nāham nānye divaukasah
saktās tu nirghram kartum
vaiśṇavānāṁ mahātmanāṁ

“Lord Brahmā, Lord Śiva, Agni, Indra, myself (Yamarāja), and other demigods are unable to chastise the broad-minded Vaiśṇavas.”

TEXT 338

aṅga-baka-pūtanāre ye kailā moçana
bhaja bhaja sei nanda-nandana-carāṇa

“Worship the lotus feet of Nanda-nandana, who delivered Aghāsura, Bakāsura, and Pūtanā.
The deliverance of Aghāsura is described by Śrī Śukadeva Gosvāmī to Mahārāja Parīksit in the Śrimad Bhāgavatam (10.12.38-39) as follows: “Kṛṣṇa is the cause of all causes. The causes and effects of the material world, both higher and lower, are all created by the Supreme Lord, the original controller. When Kṛṣṇa appeared as the son of Nanda Mahārāja and Yaśodā, He did so by His causeless mercy. Consequently, for Him to exhibit His unlimited opulence was not at all wonderful. Indeed, He showed such great mercy that even Aghāsura, the most sinful miscreant, was elevated to being one of His associates and achieving sārūpya-mukti, which is actually impossible for materially contaminated persons to attain.

If even only once or even by force one brings the form of the Supreme Personality of Godhead into one’s mind, one can attain the supreme salvation by the mercy of Kṛṣṇa, as did Aghāsura. What then is to be said of those whose hearts the Supreme Personality of Godhead enters when He appears as an incarnation, or those who always think of the lotus feet of the Lord, who is the source of transcendental bliss for all living entities and by whom all illusion is completely removed?”

The deliverance of Pūtanā, the sister of Bakāsura, is described by Śrī Śukadeva Gosvāmī to Mahārāja Parīksit in the Śrimad Bhāgavatam (10.6.35, 38) as follows: “Pūtanā was always hankering for the blood of human children, and with that desire she came to kill Kṛṣṇa; but because she offered her breast to the Lord, she attained the greatest achievement. Because Kṛṣṇa embraced Pūtanā’s body with great pleasure and sucked her breast, although she was a great witch, she attained the position of a mother in the transcendental world and thus achieved the highest perfection. What then is to be said of the cows whose nipples Kṛṣṇa sucked with great pleasure and who offered their milk very jubilantly with affection exactly like that of a mother?”

The first line of this verse refers to the Lord, who awarded the supreme destination to those who were killed by Him. This is confirmed in the Bhakti-rasāmṛta-sindhu (2.1.205) as follows:

\[ \text{parābhavam phenila-vaktratāṁ ca} \\
\text{bandham ca bhītim ca mṛtīm ca kṛtvā} \\
\text{pavarga-dātāpi śikhanda-maule} \\
\text{tvam sāstra-bānām apavarga do 'si} \]

“O Kṛṣṇa, whose head is decorated with a peacock feather, although You award the pavargas—the five situations of parājaya (defeat), phena-yukta ānana (foaming mouth), bandhana (bondage), bhaya (fearfulness), and mṛtyu (death)—to Your enemies, You ultimately award them apavarga, or liberation.”

For a description of Kṛṣṇa’s killing of Bakāsura and Aghāsura, one should see Śrimad Bhāgavatam (10.11.47-53 and 10.12.13-35).

**TEXT 339**

\[ \text{putra-buddhi chādi' ajāmila se smarane} \\
\text{calilā vaikunṭha, bhaja se kṛṣṇa-carane} \]

“By remembering the holy name was not that of his son, Ajāmila attained Vaikunṭha. So worship the lotus feet of Kṛṣṇa, who is so merciful.

Although the most sinful Ajāmila first uttered the name Nārāyaṇa, referring to his
son, as soon as he gave up thoughts of his son as the object of enjoyment and simultaneously remembered that the sound vibration of Närāyana is nondifferent from Närāyana Himself, he immediately attained liberation due to the influence of nāmabhāsa resulting from remembering Kṛṣṇa. He was then able to enter the kingdom of Vaikuṇṭha, which is transcendental, beyond the reach of the senses, and beyond the jurisdiction of māyā.

For a description of Ajāmila’s life one should see Śrīmad Bhāgavatam, Canto Six, Chapter One, verses 21-68, as well as Chapters Two and Three.

TEXT 340

yāṅhāra carana sevi śiva—digambara
ye-carana sevīre lakṣmīre ādara

“By serving His lotus feet, Lord Śiva goes about naked. The service of those lotus feet is desired by Lakṣmī.

In the Brahma-vaiśvarta Purāṇa it is stated: “By maintaining the water that has washed the lotus feet of the Lord on his head, the five-headed Śiva dances in ecstasy; from His lotus navel, Brahmā, the grandfather of mankind, was born; being agitated by the power of His desire, the creation, maintenance, and destruction of the universe take place—if one desires the topmost abode, he should worship those lotus feet of Śrī Govinda.”

TEXT 341

ananta ye carana-mahimā-guṇa gāya
dante tṛṇa kari’ bhaja hena kṛṣṇa-pā’ya

“You should take straw between your teeth and worship Kṛṣṇa, whose lotus feet are glorified by Lord Ananta

TEXT 342

yāvat āchaye prāṇa, dehe āche sakti
tāvat karaha kṛṣṇa-pāda-padme bhakti

“As long as there is life and strength in the body, you should render devotional service to the lotus feet of Kṛṣṇa.

In the Śrīmad Bhāgavatam (11.9.29) the mendicant brāhmaṇa speaks to the King of the Yadus as follows: “After many, many births and deaths one achieves the rare human form of life, which, although temporary, affords one the opportunity to attain the highest perfection. Thus a sober human being should quickly endeavor for the ultimate perfection of life as long as his body, which is always subject to death, has not fallen down and died. After all, sense gratification is available even in the most abominable species of life, whereas Kṛṣṇa consciousness is possible only for a human being.”

TEXT 343
"Kṛṣṇa is mother, Kṛṣṇa is father, Kṛṣṇa is life and wealth. I beg you to engage your minds in thinking of Kṛṣṇa."

In the Caitanya-candrāmṛta (90) it is stated: “Taking a straw in my teeth I fall at your feet hundreds of times and implore you with sweet words, saying, ‘O noble soul! Please throw out everything you have learned and cultivate attachment to the lotus feet of Śrī Gaurāṅga.’”

In the Śrīmad Bhāgavatam (7.1.31) Nārada Muni speaks to Mahārāja Yudhiṣṭhīra as follows: “Somehow or other, one must engage his mind in thinking of Kṛṣṇa.”

TEXT 344

dāsya-bhāve kahe prabhu āpana-mahimā
haila prahara dui, tabu nāhi simā

In the mood of a servant, the Lord continually narrated His own glories till half of the day had passed.

The word simā means “the end,” “completion,” “retirement,” “finished.”

TEXT 345

mohita paduyā-saba śune eka-mane
dviruki karite kāro nā āise vādane

The charmed students heard the Lord’s explanation with rapt attention. None of them dared to open their mouths.

TEXT 346

se-saba kṛṣnera dāsa,—jāniha niścaya
kṛṣṇa yānre padāyena, se ki anya haya?

Know for certain that they are all eternal servants of Kṛṣṇa. When Kṛṣṇa Himself is teaching them, can they be anyone else?

See the following verse 397.

TEXT 347

kata-kṛṣane bāhya prakāśilā viśvambhara
cāhiyā sabāra mukha—lajjita-antara

After a while, Viśvambhara manifested His external consciousness. He felt ashamed on seeing everyone’s face there.

TEXT 348
prabhu bale,—“dhātu-sūtra vākhânilun kena?”
padhyaâ sakala bale,—“satya artha yena

The Lord asked, “How was My explanation of the sūtras on verbal roots?” The students replied, “Your explanation was correct.

The word kena means “how” or “in which way,” the word yena means “as” or “in this way.”

TEXT 349
ye-sabde ye-artha tumi karilâ vâkhâna
kâr bâpe tâhâ karibâre pâre âna?

“There is no one arrogant enough to deny the meaning of every word that You have explained.

The word âna means “otherwise,” “contradictory,” “opposing.”

TEXT 350
yateka vâkhâna' tumi,—saba satya haya
sabe ye uddese padi,—târa artha naya”

“Whatever You explained is perfectly true, but the aim for which we study is different.”

“The meanings of words that You present and have presented through the enlightened point of view is the only actual eternal truth. The meaning of the words that we explain through the unenlightened point of view, though bearing the apparent meaning, is not the actual truth but a useless interpretation.”

TEXT 351
prabhu bale,—“kaha dekhi âmâre sakala?
vâyu vâ âmâre kariyâche ye vihvala

The Lord said, “Could you explain everything to Me? It seems I have been overwhelmed by a disorder of the nerves.

TEXT 352
sūtra-rūpe kon vr̥tti kariye vâkhâna?”
śisya-varga bale,—“sabe eka hari-nâma

“What import of the sūtras did I explain?” The students replied, “You have explained the name of Hari in all of them.

TEXT 353
sūtra-vrtti-tīkāya vâkhâna' krṣna mātra
“You have explained that Kṛṣṇa alone is the meaning of the sūtras, brief explanations, and commentaries. But who is qualified to understand Your explanations?

TEXT 354

bhaktira śravane ye tomāra āsi' haye
tāhāte tomāre kabhū nara-jñāna nahe”

“By the transformation You undergo while hearing about devotional service, one can never consider You an ordinary human being.

The first line of the verse is explained as follows: “As a result of hearing the previously quoted verses that indicate the glories of devotional service to Kṛṣṇa, You manifested various extraordinary transcendental transformations of ecstatic love.”

The phrase nara-jñāna nahe means “one cannot consider You a product of matter.”

TEXT 355

prabhu bale,—“kon-rūpa dekhaha àmāre?”
paduyā sakale bale,—“yata camatkāre

The Lord said, “In what form do you regard Me?” The students replied, “As the perfection of all excellence.

TEXT 356

ye kampa, ye aśru, ye vā pulaka tomāra
āmarā ta' kothā kabhū nāhi dekhi āra

“We have never before seen the tears of love, the shivering, and the hairs standing on end that You manifest.

TEXT 357

kāli tumi puṇthi yabe cintāha nagare
takhana padila śloka eka vipra-vare

“When You were teaching us yesterday in the town, a pious brāhmaṇa recited one verse.

TEXT 358

bhāgavata-Śloka śuni' hailā mūrchita
sarva-ange nāhi prāna, āmarā vismita

“On hearing that verse from the Śrīmad Bhāgavatam, You fell unconscious. We
were amazed to see that there were no symptoms of life visible in Your body.

TEXT 359

caitanya pāiyā punah ye kailā krāndana
gangā yena āsiyā haila milāna

“The way You cried after regaining consciousness, it appeared that the goddess Gangā had manifested there.

TEXT 360

śese ye vā kampa āsi’ haila tomāra
śata jana samartha nā haya dhāribāra

“When You ultimately started shivering, even a hundred persons were unable to hold You still.

TEXT 361

āpādamastaka haila pulake unnati
lālā-gharma-dhūlāya vyāpita gaura-mūrti

“The hairs of Your entire body stood on end, and Your golden form was smeared with sweat, saliva, and dust.
The phrase pulake unnati means “hairs standing on end.”

TEXT 362

āpārva bhāvaye saba,—dekte yata jana
sabei balena,—‘e puruṣa nārāyaṇa’

“Everyone who saw You was struck with wonder and said, ‘This person is Nārāyana Himself.’

TEXT 363

keha bale,—‘vyāsa, śūka, nārada, prahlāda
tān-sabāra samayogya e-mata prasāda’

“Someone said, ‘The mercy He has received is comparable to that received by Vyāsadeva, Śukadeva, Nārada, and Prahlāda.’
The phrase e-mata prasāda means “such mercy of the Lord.”

TEXT 364

sabe meli’ dhārilena kariyā śakati
kṣāneke tomāra āsi’ bāhya haila mati
“Then with all their strength they all held You still, and shortly after You regained external consciousness.

The second line of the verse indicates that after a short time His external consciousness returned.

**TEXT 365**

e-saba vṛttānta tumī kichū nā jāna' 
āra kathā kahi,—tāhā citta diyā śuna

“You do not know all these incidents. Now please hear attentively what we have to say.

**TEXT 366**
dina daśa dhari' kara' yateka vyākhyāna 
sarva-sāstre-sabde—kṛṣṇa-bhakti kṛṣṇa-nāma

“Since the past ten days You have explained that devotional service to Kṛṣṇa and the holy name of Kṛṣṇa is the meaning of every word of every sāstra.

**TEXT 367**
daśa dina dhari' āji pāṭha-vāda haya 
kahite toṁāre sabe vāsi bada bhaya

“For the last ten days our studies have been held up, and we were afraid to inform You of this.

The phrase pāṭha-vāda means “a cessation, stoppage, or rejection of teaching and learning.”

**TEXT 368**
sabdera aśeṣa artha—tomāra gocara 
ye vākhāna' hāsi' tāhā ke dibe uttara?”

“You know the unlimited meanings of every word. Who has the power to contradict even Your light-hearted comments?”

The first line of this verse is explained as follows: “You alone are the greatest and most expert in linguistic literature. You are the most experienced person to explain the meanings of words through various brief explanations under the categories of yoga, rūḍhi, yoga-rūḍhi, gaṇi, mukhyā, laksanā, and abhidhā (“The śabda-vṛtti termed mukhyā is the primary, literal meaning of a word; this is also known as abhidhā, a word’s ‘denotation,’ or dictionary meaning. Mukhyā-vṛtti is further divided into two subcategories, namely rūḍhi and yoga. A primary meaning is called rūḍhi when it is based on conventional usage, and yoga when it is derived from another word’s meaning by regular etymological rules. For example, the word go (‘cow’) is an example of rūḍhi, since its relation with its
literal meaning is purely conventional. The denotation of the word pācaka (‘chef’), on the other hand, is a yoga-vṛtti, through the word's derivation from the root pac (‘to cook’) by addition of the agent suffix -ka. Beside its mukhya-vṛtti, or primary meaning, a word can also be used in a secondary, metaphorical sense. This usage is called lakṣanā. The rule is that a word should not be understood metaphorically if its mukhya-vṛtti makes sense in the given context; only after the mukhya-vṛtti fails to convey a word's meaning may lakṣanā-vṛtti be justifiably presumed. The function of lakṣanā is technically explained in the kāvyā-sāstra as an extended reference, pointing to something in some way related to the object of the literal meaning. Thus, the phrase gangāyām ghosah literally means ‘the cowherd village in the Ganges.’ But that idea is absurd, so here gangāyām should rather be understood by its lakṣanā to mean ‘on the bank of the Ganges,’ the bank being something related to the river. Gauna-vṛtti is a special kind of lakṣanā, where the meaning is extended to some idea of similarity. For example, in the statement sinho devadattah (‘Devadatta is a lion’), heroic Devadatta is metaphorically called a lion because of his lionlike qualities. In contrast, the example of the general kind of lakṣanā, namely gangāyām ghosah, involves a relationship not of similarity but of location.” (Bhāg. 10.87.1 purport) See also the purport to Caitanya-caritāmṛta (Ādi 7.110).”

TEXT 369

prabhu bale,—“daśa dina pāṭha vāḍa yāya!
tabe ta’ āmāre sabe kahite yuyāya?”

The Lord said, “Your studies have been held up for ten days! Wasn't it your duty to inform Me of this?”

The second line of this verse means “in such a situation wasn't it proper to inform Me of this matter (regarding the cessation of studies)?”

TEXT 370

paduyā-sakala bale,—“vākhāna uciṭa
satya ‘krṣṇa’—sakala sāstrera samihiτa

The students replied, “Your explanations were correct. The purport of all scriptures is that Kṛṣṇa is the Absolute Truth.”

TEXT 371-372

adhyayana ei se—sakala-sāstra-sāra
tabe ye nā lai’—doṣa āmā' sabākāra
mūle ye vākhāna' tumi, jñātavya se-i se
tāhāte nā laya citta nija-karma-dose”

“This is real study and the essence of all scriptures, and it is our fault if we do not accept it. Whatever You have explained is fundamental truth and the only knowledge worthy of the name. It is due to our own misdeeds that we do not
accept it.”

“Although the only aim, intention, and purport of all scriptures is to understand Kṛṣṇa, due to our own offenses we do not accept Your scriptural explanations based on Kṛṣṇa. Actually our only goal is to realize the meaning of words in the way You explain and have explained, but due to the fault of misfortune our minds are incapable of grasping the true purport of all scriptures’ essence explained by You.

TEXT 373

paduyāra vākye tuṣṭa hailā ṭhākura
kahite lāgilā kṛpā kariyā pracura

The Lord was pleased on hearing the students' words. Out of compassion, He began to speak as follows.

TEXT 374

prabhu bale,—“bhāi saba! kahilā susatya
āmāra e-saba hathā—anyatra akathya

The Lord said, “My dear brothers, whatever you have said is true. But do not tell anyone what I have said.
The phrase anyatra akathya means “it is improper to disclose to anyone else.”

TEXT 375-376

kṛṣṇa-varṇa eka śīṣu murali bājāya
sabe dekhi,—tāi bhāi! bali sarvaṭhāya
yata śuni śrāvane, sakala—kṛṣṇa-nāma
sakala bhuvana dekhi govinda dhāma

“O brothers, I speak in this way because all I see is a blackish complexioned child playing on His flute, I only hear the name of Kṛṣṇa, and I behold the entire world as the abode of Govinda.

Śrī Gaurasundara is saying, “I am always seeing a blackish complexioned young boy attracting everyone with the sound of His flute. Since I constantly see Him only, I always chant His name and sing His glories. The sound vibration that enters your ears is simply the names of Kṛṣṇa, and the material world, the field of enjoyment, that you are presently seeing around you is not actually a place for your enjoyment, rather it is Vaikuṇṭha-Goloka, the place of Kṛṣṇa's enjoyment.”

TEXT 377

tomā' sabā' sthāne mora ei pariḥāra
āji haite āra pātha nāhika āmāra

“I humbly apologize to all of you. From today on I will not continue with
The word parihāra means “to promise,” “to swear,” “to accept,” “to advertise,” “to appeal,” “to request,” “to pray,” “to submit,” or “to speak with humility.”

TEXT 378

tomā' sabākāra—yānra sthāne cittā laya
tānra sthāne pada’—āmi dilāṇa nirbhaya

“I am giving you permission to fearlessly study with whomever you like.

TEXT 379

krṣna-vinu āra vakṣya nā sphure āmāra
satya āmi kahilāṇa cittā āpanāra”

“No word other than Kṛṣṇa manifests to Me. This is the true state of My mind.”

TEXT 380

ei bola mahāprabhu sabāre kahiya
dilena punthite dora āṣru-yukta haiya

After speaking in this way, Mahāprabhu packed His books with tears in His eyes.

The phrase dilena dora indicates that the Lord tied His books with ropes or string.

TEXT 381

śīṣya-gana balena kariyā namaskāra
“āmarā o karilāṇa sankalpa tomāra

After offering obeisances, the students said, “We are also making the same resolution.

The second line of this verse means “following Your footsteps, we are also retiring from studies.”

TEXT 382

tomāra sthāne ye padilāṇa āmi-saba
āna-sthāne kariba ki grantha-anubhava?”

“Now that we have studied under You, what can we learn from anyone else?”

The words grantha-anubhava refer to the purport, true meaning, substance, essence, intention, or purpose of the scriptures.

TEXT 383
gurura viccheda-duhkha sarva-sisya-gana
kahite lāgilā sabe kariyā krandana

Being afflicted due to separation from their teacher, all the students wept and began to speak as follows.

TEXT 384

tomāra mukhete yata sunilun vyākhyaṇa
janme-janme hṛdaye rahuka sei dhyāna

“May the explanations that we have heard from You remain in our hearts, birth after birth.

TEXT 385

kār sthāne giyā āra kibā padibāna?
sei bhāla,—tomā' haite yata jānilāna”

“Whom can we approach, and what can we study? We are quite satisfied with whatever we have learned from You.”

TEXT 386

eta bali' prabhure kariyā hāta-joda
pustake dilena sabā sisya-gaṇa ṭora

After speaking in this way, all the students offered respects to the Lord with folded hands and then tied up their books with cords.

TEXT 387

'hari' bali' sisya-gana karilena dhvani
sabā' kole kariyā kāndena dvija-mani

The students loudly chanted 'Hari, Hari,' and then the crest jewel of the twice-born embraced everyone with tears in His eyes.

TEXT 388

sisya-gana krandana kareṇa adhomukhe
dubilena sisya-gana parānanda-sukhe

The students cried with their heads down, as they all merged in the ocean of transcendental bliss.

TEXT 389
ruddha-kantha hailena sarva-sisya-gana
āśirvāda kare prabhu śrī-Śacīnandana

The voices of all the students became choked. Then the Lord, Śrī Śacīnandana, blessed them all.

TEXT 390

“divas eko āmi yadi hai krṣṇa-dāsa
tabe siddha hau tomā' sabāra abhilāsa

“If I have been the servant of Krṣṇa for even one day, then may all of your desires be fulfilled.

TEXT 391

tomarā—sakale laha krṣnera sarana
krṣṇa-nāme pūrṇa hau sabāra vadana

“All of you take shelter at the lotus feet of Krṣṇa, and may your mouths be filled with the names of Krṣṇa.

TEXT 392

niravadhi śravane śunaha krṣṇa-nāma
krṣṇa hau tomā' sabākāra dhana prāṇa

“Constantly hear the names of Krṣṇa. May Lord Krṣṇa be your life and wealth.

TEXT 393

ye padilā, se-i bhāla, āra kārya nāi
sabe meli 'krṣna' balibāna eka thāni

“Whatever you have learned is enough. There is no need for further studies. Now let us chant the names of Krṣṇa together.

The word kārya means “requirement” or “necessity.”

TEXT 394

krṣnera krṛpāya śāstra sphuruka sabāra
tumi-saba—janma-janma bāndhava āmāra”

“By the mercy of Krṣṇa, let the purport of the scriptures be revealed to you. You are all My friends, birth after birth.”

TEXT 395
prabhura amrta-vākyā śuni' šisyā-gana
parama-ānanda-mana haila tata-hṣaṇa

On hearing the Lord's nectarean words, the students became filled with ecstasy.

TEXT 396

se-saba šisyera pā'ya mora namaskāra
caitanyera šisyāte haila bhāgya yānra

I offer my humble obeisances at the feet of those students, who were sufficiently fortunate to become Lord Caitanya's students.

The author offers his humble obeisances at the feet of those most fortunate students, who as a result of heaps of pious activities accumulated from many births achieved the rare, incomparable fortune of becoming Śrī Viśvambhara's students.

TEXT 397

se-saba krṣnera dāsa,—jāniha niścaya
krṣṇa yāre padāyena, se ki anya haya?

Know for certain that they are all eternal servants of Krṣṇa. When Krṣṇa Himself is teaching them, can they be anyone else?

See the previous verse 346.

TEXT 398-399

se vidyā-vilāsa dekhlilena ye ye jana
tānre o dekhile haya bandha-vimocana

hailun pāpiṣṭha,—janma nā haila takhane
hailāṇa vaṇcita se sukhā-daraśane

Just by seeing those who saw the Lord's scholastic pastimes, one is freed from material bondage. I am such a sinner that I did not take birth at that time, therefore I was deprived of the sight of those blissful pastimes.

If one sees the pure liberated devotees who were fortunate enough to see the scholastic pastimes of Gaurasundara, who is the life of all transcendental knowledge, the husband of the transcendental goddess of learning, and the personification of transcendental sound, then such a person becomes forever freed from the propensity of enjoyment, which is born of ignorance. Later on, Śrila Thākura Narottama also wrote in his Prārthana:

se-saba saṅgīra saṅge ye koīlo vilāsa
se-sāṅga nā pāiyā kānde narottama dāsa

“Being unable to obtain the association of Lord Gaurāṅga accompanied by all of
these devotees in whose association He performed His pastimes, Narottama dāsa simply weeps.”

yakhana gaura-nityānanda, advaitādi bhakta- vrṇda,
nadiyā-nagare avatāra
takhana nā haila janma, ebe dehe kibā karma,
mīchā-mātra vahi phiri bhāra

“I did not take birth at that time when Gaura, Nityānanda, Advaita, and other devotees appeared in Nadia. What is the use of my birth now? I am uselessly carrying the burden of this body.”

TEXT 400

tathāpiha ei kṛpā kara' mahāśaya!
se vidyā-vilāsa mora rahuksa hrdaya

Still, O Lord, grant me this one favor! May Your scholastic pastimes always remain in my heart.

TEXT 401

padāilā navadvipe vaikunthera rāya
adyāpiha cihna āche sarva-nadiyāya

Evidence of the scholastic pastimes of the Lord of Vaikuṇṭha is still seen throughout Nadia.

The word cihna refers to the place or abode where those scholastic pastimes took place.

TEXT 402

 Caitanya-lilāra ādi-avadhi nā haya
`āvirbhāva` 'tirobhāva' ei vede kaya

Although the Vedas describe the “appearance” and “disappearance” of Lord Caitanya, there is actually no beginning or end to His pastimes.

The word avadhi means “end,” “finish,” or “limit.” For an explanation of this verse one should refer to the Ādi-khanda, Chapter Three, verse 52.

TEXT 403

ei-mate paripūrṇa vidyāra vilāsa
sankīrtana-ārāmghera haila prakāsa

In this way the Lord's scholastic pastimes came to an end and the congregational chanting of the holy names was begun.

Upon the inauguration of the congregational chanting of the holy names of Kṛṣṇa, the Lord's scholastic pastimes were completed. The word sankīrtana refers to congregational glorification of the names, forms, qualities, associates, and pastimes
of Śrī Hari, as well as the hearing of such topics by service inclined persons. This is
the special characteristic of sankirtana. Unless the names, forms, qualities,
associates, and pastimes of Kṛṣṇa are properly glorified, in other words, unless
they are glorified without offense, there is no possibility for materialistic people
who are forgetful of and averse to Kṛṣṇa from time immemorial to give up their
absorption in material objects. If topics of the spiritual abode, or transcendental
topics of Kṛṣṇa, do not reach materialistic persons who are attached to sense
gratification, then various concocted ideas or attempts for sense gratification will
become prominent in the name of religion and thus create chaos in this world.
Obliged/controlled?? by His all-auspicious, causeless mercy, the all-auspicious
ocean of mercy and most magnanimous Śrī Kṛṣṇa Caitanyaadeva protected the
inhabitants of this world, who are acaitanya, devoid of spiritual conscious, from
their absorption in matter resulting from ignorance—in other words, He awakened
the pure spiritual propensity for serving Kṛṣṇa in the hearts of the animate and
inanimate entities who were devoid of spiritual consciousness—by preaching that
the ultimate result of cultivating spiritual knowledge is to achieve the perfectional
platform of serving Kṛṣṇa.

TEXT 404
catur-dike aśru-kanthe kānde śisyā-gana
sadaya haiyā prabhu balena vacana

The students surrounding the Lord were choked with tears as He mercifully
spoke to them.

TEXT 405
“padilāṇa śunilāṇa yata-dīna dhari’
krṣṇera kirtana kara’ paripūrṇa kari”

“You have studied and listened for many days; now let us chant the names of
Kṛṣṇa together to make everything complete.”

The Lord said, “As a result of studying and hearing linguistic literatures for so
long, I have understood that chanting the names of Kṛṣṇa is the only essence and
fruit of such studying and teaching. It is the only purport of the Vedas. Therefore,
O students, you should constantly engage in śrī-krṣṇa-sankirtana, which cleanses
the heart of all the dust accumulated for years, which extinguishes the fire of
conditional life, of repeated birth and death, which is the prime benediction for
humanity at large because it spreads the rays of the benediction moon, and which
is the life of all transcendental knowledge.”

TEXT 406
śisyā-gana balena,—“kemana sankirtana?”
āpane sikhāyena prabhu śrī-sacinandana

The students asked, “How shall we perform sankirtana?” The son of Śacī
taught them by His own example.
While describing *kṛṣṇa-saṅkīrtana* in reply to His students’ inquiries about the Absolute Truth and devotional service to Viṣṇu, Śrī Viśvambhara, who is the husband of the transcendental goddess of learning, Sarasvati, taught those students about the descending process of accepting knowledge. Since the path of argument was not respected in His teachings, the uselessness of the ascending process has been revealed. The chanting of *viṣṇu-mantras* is recommended in order to check sinful attempts for temporary frutitive activities and impersonal knowledge on the useless ascending path described in the *prāyena veda tad idam* and *jnāne pravāsam udapāsyā* verses of the *Śrimad Bhāgavatam* (6.3.25 and 10.14.3). But any concocted artificial doggerel?? verses chanted by so-called Vaiṣṇavas who are current mental speculators, averse to the ascending path, and envious of Hari, Guru, Vaiṣṇava were not instructed to anyone by either Mahāprabhu or the *jagad-guru ācārya* preachers who are His nonduplicitous liberated servants. Rather they gave instructions on chanting mantras and holy names that were received through disciplic succession. Mahāprabhu exhibited the pastime of receiving such mantra and holy names through disciplic succession and gave instructions on the same.

TEXT 407

“(hare) haraye namah kṛṣṇa yādavāya namah
gopāla govinda rāma śrī-madhusūdana”

“O Lord Hari, O Lord Kṛṣṇa, I offer my obeisances to You, who are known as Hari, Yādava, Gopāla, Govinda, Rāma, Śrī Madhusūdana.”

In this case, the fourth case of the names Hari and Yādava are used to indicate *saranāgati* or *ātma-samarpana*, or self-surrender. In other words, a person who is desirous of chanting the holy names of Kṛṣṇa should first receive transcendental knowledge by fully surrendering at the lotus feet of a bona fide spiritual master whose only resolution is to chant the holy names of Kṛṣṇa and constantly engage in hearing the topics and holy names of Kṛṣṇa from the mouths of the spiritual master and the Vaiṣṇavas; he should loudly call out and always chant the holy names of Kṛṣṇa without offense. If one wants to chant with full surrender and without duplicity by using the fourth, or dative, case of the holy names of the Lord, then he is chanting mantra, and if one chants the holy names of the Lord as an address, by using the vocative case, then he is engaged in *bhajana*, or worship, of the holy names. Chanting the holy names in their fourth case indicates full surrender, whereas chanting the holy names in the form of an address indicates a desire for eternal service. An initiated person is liberated from the bondage of material existence by chanting mantra, and a liberated soul exhibits his eternal *bhajana* by chanting the holy names as an address. By accepting *kṛṣṇa-mantra as sādhana* and *kṛṣṇa-nāma as sādhaṇa* and *sādhyā*, both *sādhyā* and *sādhaṇa* are accepted as nondifferent from one another and as adjacent categories of devotional service. Both mantra and *nāma* are nondifferent from Viṣṇu Himself. The practice of chanting mantra is meant to achieve knowledge of one’s relationship with the Lord, and when one achieves perfection in chanting mantras, then the bhajana of such a liberated soul begins. In the *Caitanya-caritāmṛta* (Ādi 7.73) it is stated:

*kṛṣṇa-mantra haiṭe habe samsāra-mocana*
krṣna-nāma haite pābe krṣnera carana

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

TEXT 408

dīṣa dekhāiyā prabhu hāte tāli diyā
āpane kīrtana kare śisya-gana laiyā

The Lord then demonstrated for His students the process of kīrtana by clapping His hands while chanting.

The phrase dīṣa dekhāiyā means “showed the direction,” “the process,” “the tradition,” “the method,” or “ascertaining the way.”

TEXT 409

āpane kīrtana-nātha kareṇa kīrtana
caudike bediyā gāya saba-śisya-gaṇa

The Lord of kīrtana personally chanted His glories as His students surrounded Him and all chanted together.

The phrase kīrtana-nātha means “the father of sāṅkīrtana,” “the inaugurator of sāṅkīrtana,” or “the personification of sāṅkīrtana.”

TEXT 410

āviṣa haityā prabhu nīja-nāma-rase
gadāgadi yāya prabhu dhulāya āveṣe

Absorbed in the sweet taste of His own name, the Lord rolled in the dust under its overpowering influence.

The phrase nīja-nāma-rase in this verse indicates that He who is engaged in kīrtana is the object of the kīrtana. The holy names of the Lord and the Lord Himself are nondifferent, and Gaura and Kṛṣṇa are nondifferent; therefore when Mahāprabhu sings His own glories, the mādhurya-rasa of Kṛṣṇa, the Lord of Goloka, and the aīśvarya-rasa of Nārāyaṇa, the Lord of Vaikuṇṭha, are manifested. Mahāprabhu displayed the pastime of becoming absorbed in Kṛṣṇa by relishing these transcendental mellows of the holy names and by giving up absorption in māyā, which is subordinate to Kṛṣṇa.

TEXT 411

‘bala bala’ bali prabhu catur-dihe pade
prthivī vidīrṇa haya āchāde-āchāde

The Lord repeatedly fell down here and there while crying out, “Chant,
chant.” The earth cracked under His repeated falls.

TEXT 412

gandagola śuni’ sarva nadiyā-nagara
dhāiyā āilā sabe thākurerā gharā

On hearing the sound of the uproar, all the inhabitants of Nadia came running to the residence of the Lord.

The phrase nadiyā-nagara refers to all the inhabitants of Nadia.

TEXT 413

nikaṭe vasaye yata vaisnāvera gharā
kirtana śuniyā sabe āilā satvara

All the Vaiṣṇavas who lived nearby immediately came there when they heard the sound of the kirtana.

TEXT 414-418

prabhura āveśe dekhi’ sarva-bhakta-gana
parama-apūrva sabe bhāve mane-mana

parama-santoṣa sabe hailā antare
“ēbe se kirtana haila nadiyā-nagare

emana durlabhā bhakti āchaye jagate?
nayana saphāla haya e bhakti dekhite!

yata auddhatyera simā—ei visvambhara
prema dekhilāna nāradādīro duśkara

hena uddhatera yadi hena bhakti haya
nā bujhi krṣṇera icchā,—e vā kibā haya”

When the devotees saw the Lord overwhelmed with ecstasy, they were struck with wonder and began to contemplate. They became fully satisfied at heart, thinking, “Now kirtana has been inaugurated in the town of Nadia. Is there such rare devotion in the world? The purpose of the eyes is fulfilled by the sight of such devotion. This Viśvambhara was the ultimate limit of all arrogance. Now we have seen love of God that is rare for even persons like Nārada. If such an arrogant person can attain such devotion, then we cannot understand the will of Kṛṣṇa or what this person will become.

In verse 17, the word simā means “ultimate” or “supreme,” and the word duśkara means “rare,” “difficult to obtain,” or “uncommon.”

The incarnation of Gaura and the glories of kirtana are elaborately described by Tridāndi Gosvāmī Śrīpāda Prabodhānanda Sarasvatī in his Śrī Caitanya-candrāmṛta (111-121, 124, 126-128, 133, 134) as follows:
“When the most merciful Śrī Caitanyaadeva suddenly appeared in this world, then there was no longer need for yoga, meditation, chanting of mantras, undergoing austerities, renunciation, following strict vows, studying the Vedas, or strict principles of behavior. What to speak of these, even those who were reluctant to give up their sinful activities happily plundered the topmost love, which is the crest jewel of all goals of life.

“When the most wonderful and opulent Śrī Caitanyaadeva appeared in this world, even the minds of fruitless workers that were merged in the currents of formidable fruitless activities became pacified by attaining love of God and, though such minds were harder than the hardest stone, they melted by the transcendental mellows of devotional service. Even the hearts of persons who were engaged in the performance of intense yoga practice retired from such temporary practice and began to dance. In other words, they relished love of God in the spiritual kingdom of Adhokṣaja.

“Now that Lord Caitanyaacandra has revealed the path of pure devotional service, the materialists have given up talking about their wives, children, and material affairs, the scholars have given up debating the scriptures, the yogis have given up the trouble to control their breath, the ascetics have given up their austerities, and the impersonalists have given up studying Vedanta. No one is attracted to anything other than the sweet taste of devotional service to Kṛṣṇa.

“In every home there is a tumult of hari-sankirtana. In every body are seen symptoms of ecstasy like tears and hairs standing erect. In every heart is the most exalted and sweet spiritual path that leads far from the path of the four Vedas. All this has appeared now that Lord Gaura has descended to this world.

“When the most attractive enchanting Lord Śrī Kṛṣṇa appeared in this world with a golden complexion, the whole world was suddenly flooded with the nectarine ocean of pure love for Kṛṣṇa and struck with wonder by seeing the extraordinary transformations of ecstatic love, which were never seen or heard of before.

“In the past many scholars became extremely proud, thinking themselves the omniscient masters of all scriptures, and many others thought they had become perfect through the performance of austerities or the constitutional and conditional duties mentioned in the smritis. Some persons who were situated on the preliminary or advanced stages of sāṅkhya-yoga chanted the holy names of Lord Hari two or three times. Yet the hearts of all such persons were full of the cheating propensity. That was in the past. But now that Lord Gauracandra has appeared, love for Lord Kṛṣṇa has become common. In other words, it has become available to all, including the most sinful.

“Now that the Supreme Personality of Godhead, Śrī Caitanyaadeva, who is the enjoyer of transcendental pastimes and whose lotus feet the demigods aspire to serve, has descended to this world and totally flooded the entire world with the sweet nectarine waves of pure love for Kṛṣṇa. Now who is a child? Who is an old man? Who is a fool? Who is a woman? Who is fallen and unfortunate? Everyone of this world is now qualified to attain devotional service and the wonderful unalloyed mellows of love for the lotus feet of Śrī Hari has manifested in their hearts.

“Now that the Supreme Personality of Godhead, Lord Gauracandra, the crest jewel of those who relish the mellows of love of God, has descended to this earth, the demigods headed by Śiva and Nārada (Advaita, Śrīvāsa, and other devotees)
appeared with Him. Goddess Lakṣmīdevi, herself (in the form of Śrī Lakṣmipriyā and Śrī Viṣṇupriyā) also appeared with Him. Lord Baladeva, who is nondifferent from svayam-bhagavān and who is a plenary manifestation of the Lord (in the form of Nityānanda Rāya, who smashed the atheists), was also present. The Yādavas (Śacī and Jagannātha) were also manifested. What more can I say? The Vrajaśāsīs headed by Nanda Mahārāja, the cowherd boys headed by Subāla, His sāktis headed by the gopīs, His servants headed by Raktaka and Citraka—in other words, all the eternally perfect associates from the pastimes of Kṛṣṇa—appeared in the pastimes of Gaurā.

“Now that the golden complexioned Lord is distributing pure extraordinary love of Kṛṣṇa in this world, His servants, friends, and eternally perfect maidservants who are situated in mādhurya-rasa devoid of conceptions of opulence have all come to His lotus feet to relish the invaluable wealth of pure love for Kṛṣṇa, which is more palatable than anything they had relished before (in Kṛṣṇa’s pastimes).

“When the most glorious and extraordinary Śrī Caitanya appeared in this world the married women laughed loudly (after giving up their shyness due to love of Kṛṣṇa), the stonelike hearts of the materialists who were attached to sense gratification completely melted, and those who were devoid of spiritual knowledge ridiculed the society of learned scholars (after receiving spiritual knowledge through the mercy of Śrī Caitanya, in other words, they ridiculed the scriptural knowledge of the so-called learned persons who claimed to be expert scholars).

“Before the advent of Śrī Caitanya in this world, the constitutional propensities, in the form of service to Kṛṣṇa, of scholars proud of knowing all scriptures were practically covered. They did not endeavor to achieve love of Kṛṣṇa, which is the crest jewel of life’s objectives, because their intelligence was ordinary and irresolute. But since Gauracandra has mercifully appeared in this world, who has not merged into the most incomprehensible and wonderful loving devotional service that is full of the most elevated radiant mellow of conjugal love and nourished by ingredients like vibhāva and anubhāva?

“Although the great omniscient sages established their respective doctrines on the basis of reason and argument, no one as yet was firmly convinced by their prejudiced philosophy. But since Śrī Gauracandra, whose glories are inexhaustible, has appeared in this world, who has not confidently accepted that devotional service to Hari is the only spiritual activity and purpose of the Vedas?

“Some persons have become successful in achieving the abode of Vaikuṇṭha with the support of some most pious ancient great personalities, but no one has ever before immersed the entire world in the ocean of love of God like Śrī Caitanyacandra has.

“Even after maintaining incomparable attachment for religiosity and properly taking shelter of pure devotional service people live in this world with hearts as hard as iron; but how wonderful (through the mercy of Śrī Gaurahari), sinful persons who are lower than the cow-killers (after becoming totally freed from sinful propensities) have flooded the entire world with their flowing tears of love.

“How wonderful! Who can understand the incomprehensible pastimes of the golden complexioned Śrī Gaurāṅga-sundara? By His unfathomable glories Śrī Gaurasundara has amazed the entire world. Absorbed in the mood of Kṛṣṇa, He sometimes crawled like child Kṛṣṇa, sometimes He manifested the characteristics of the cowherd boys, sometimes He made various gestures as He danced, and
sometimes He pathetically cried in separation while chanting 'Hari! Hari! Hari!' in the mood of Rādhārāni.

“When Śrī Gaurasundara was intoxicated with love for Himself and began to dance and jump high in this world, the demigods played drums, the principle Gandharvas congregationally chanted the Lord's names, and the Siddhas constantly showered flowers that covered the entire earth. At that time great sages who were expert in reciting selected verses offered Him their prayers with love. "Being absorbed in the nectarean mellows of mahābhāva, Śrī Gaurahari sometimes laughed, sometimes cried, sometimes fell unconscious, sometimes rolled on the ground, sometimes walked swiftly, sometimes sighed deeply, and sometimes loudly exclaimed, 'Ha Ha.' In this way He enjoyed His pastimes in this world."

TEXT 419

kṣanke hailā bāhyā viṣvambhara-rāya
sabe prabhu 'krṣṇa krṣṇa' balaye sadāya

After a while Lord Viṣvambhara regained His external consciousness, but He continually chanted the name of Kṛṣṇa.

TEXT 420

bāhyā haile o bāhyā-kathā nāhi kaya
sarva-vaiṣṇavera galā dhariyā kāndaya

Although the Lord regained His external consciousness, He did not talk of external subjects. Rather, He cried while holding the necks of all the Vaiṣṇavas.

TEXT 421

sabe mili' thākurere sthira karāiyā
calilā vaiṣṇava-saba mahānanda haiyā

Thereafter, all the Vaiṣṇavas pacified the Lord and departed in great delight.

TEXT 422

kona kona paduyā-sakala prabhu-sange
udāsina-patha laileenā prema-range

Some of the students happily took the path of renunciation by following in the footsteps of the Lord.

In order to follow the Lord's most ideal example of renunciation from the material world, some students accepted the orders of vānaprastha or sannyāsa. They neither accepted vānaprastha or sannyāsa with the mentality of fruitive workers nor did they accept vānaprastha or sannyāsa with the mentality of mental speculators. They were inspired by the intense ecstasy of Kṛṣṇa's devotional service to accept proper Vaiṣṇava vānaprastha and proper Vaiṣṇava sannyāsa.
TEXT 423

ārambhilā mahāprabhu āpana-prakāśa
sakala-bhaktera duhkha haila vināsa

In this way Mahāprabhu began to manifest Himself, and the miseries of all the devotees were vanquished.

TEXT 424

śrī krṣṇa-caitanya nityānanda-cânda jāna
vrndāvana-dāsa tachu pada-yuge gāna

Accepting Śrī Caitanya and Nityānanda Prabhu as my life and soul, I, Vṛndāvana dāsa, sing the glories of Their lotus feet.

Thus ends the English translation of the Gaudiya-bhāṣya of Śrī Caitanya-bhāgavata, Madhyā-khanda, Chapter One, entitled “The beginning of the Lord’s manifestation and instructions on krṣṇa-sankirtana.”

Chapter Two

The Lord's manifestation at the house of Śrīvāsa and the inauguration of sankirtana

This chapter contains the following descriptions: The devotees informed Advaita of the Lord's love for Krṣṇa, and Advaita was delighted on hearing the same. Advaita then told all the devotees about His dream, and the devotees happily chanted the names of Krṣṇa. Whenever the Lord saw Śrīvāsa and the other devotees He offered them obeisances, and the devotees in turn blessed Him. The Lord accepted their good wishes and exhibited the ideal example of service to the Vaiṣṇavas in various ways. The devotees offered Him their blessings and became hopeful of His advancement in Krṣṇa consciousness. The Lord gave assurance to the devotees after hearing of their grief caused by the misbehavior of the haters of Vaiṣṇavas and slandering atheists residing in Navadvīpa. The Lord was filled with anger against the pāsandis. Supposing that the Lord was afflicted with nervous malady, ignorant persons requested mother Śacī to arrange for His medical treatment. One day Śrīvāsa went to the Lord's house and beheld on the Lord's person prevalent signs of the highest devotion. The Lord embraced Śrīvāsa on hearing his declaration to that effect. On hearing Śrīvāsa describe her son's love for Krṣṇa, mother Śacī gave up her suspicion that her son was suffering from nervous malady. The Lord visited the home of Advaita in the company of Gadādhara. Advaita was fully absorbed in the ecstasy of worshiping Krṣṇa, yet He immediately worshiped the feet of the Lord and offered prayers to the Lord. Gadādhara, who enjoyed the confidence of the Lord, prevented the same and expressed his surprise. When the Lord regained His eternal consciousness and saw Advaita offering Him prayers, He externally concealed His own identity while internally revealing Himself to Advaita. Advaita went to Śāntipura to test the magnanimous nature of the Lord's appearance. The Lord daily chanted the kirtana of Krṣṇa in the company of the devotees. Under the overpowering influence of loving separation, the Lord described to His intimate devotees His vision in the neighborhood of
Kānāi's Nāṭaśālā on His way back from Gayā of Kṛṣṇa as a dawning youth with the blackish complexion of the tamāla tree and the hue of fresh clouds and swooned away during the recital. The devotees praised the Lord with great joy after He regained His external consciousness. Even after returning home, the Lord constantly manifested a state of overpowering bliss and the tendency to inquire from all persons about Kṛṣṇa. One day on hearing from Gadādhara that Kṛṣṇa dwelt in His heart the Lord attempted to tear open His own heart with His fingernails and could be induced to be patient only by Gadādhara's persuasions, for which Śacidevī, who was most devotedly attached to her son, warmly praised the tact of Gadādhara. Śacidevī manifested reverential fear for her son rather than motherly affection. In the company of His devotees, the Lord listened in the evening to the kirtana performance by Mukunda in His own house. Thus the performance of all night kirtana was begun. The pāsandīs were angered by such interruption to their pleasure of sleep. They were filled with anger, especially against Śrīvāsa, which led them to spread false rumors of the King's displeasure with Śrīvāsa. The omniscient Lord, who is affectionate to His devotees, appeared in His four-armed divine form before Śrīvāsa while the latter was engaged in his house in worshiping Śrī Nṛsiṁhadeva and encouraged him by His words of mercy. Śrīvāsa glorified the Lord on realizing that He was Kṛṣṇa Himself. On hearing the prayers of Śrīvāsa, the Lord manifested His own form and commanded Śrīvāsa and his wife to worship Him. Śrīvāsa with all members of his family worshiped the Lord and expressed their humility. The Lord then spoke to Śrīvāsa in order to remove his fears. On the order of the Lord, Śrī Nārāyaṇi, the daughter of Śrīvāsa's brother, cried and fell unconscious while chanting the name of Kṛṣṇa. Śrīvāsa was relieved of all his fears of the pāsandī by beholding all these divine manifestations and chanted the glories of the Lord. Śrīvāsa was permitted to see a manifestation of the Lord's opulences, which are difficult for even the Vedas to behold. The Lord forbade Śrīvāsa from revealing His confidential manifestation. The Lord returned home after giving Śrīvāsa His assurance of support against all danger. The author then glorifies Śrīvāsa's household, which fully engaged in the service of Kṛṣṇa, and declares that the service of Kṛṣṇa's devotees is the only means of obtaining Kṛṣṇa's service. The author then describes how he received the order of Nityānanda to write this book.

TEXT 1

jaya jaya jagan-mangala gauracandra
dāna deha' hṛdaye toṁāra pada-dvandva

All glories to Gauracandra, who is the benefactor of the entire world. Please give Your lotus feet in charity to my heart.

TEXT 2

bhakta-gosthi-sahita gaurāṅga jaya jaya
sunile caitanya-kathā bhakti labhya haya

All glories to Śrī Gaurāṅga along with His devotees. By hearing the topics of Lord Caitanya, one attains the devotional service of the Lord.
TEXT 3

ṭhākurera prema dekhi sarva-bhakta-gana
parama-vismita haila sabakāra mana

When all the devotees observed the Lord’s love, they were all struck with wonder.

TEXT 4

parama-santoṣe sabe advaitera sthāne
sabe kahilena yata haila daraṣane

In great satisfaction, they went to Advaita and informed Him of what they had seen.

TEXT 5

bhakti-yoga-prabhāve advaita mahābala
‘avatariyāche prabhu’—jānena sakala

The most powerful Advaita immediately understood through the influence of His devotional service, “The Lord has incarnated.”

TEXT 6

tathāpi advaita-tattva bujhaṇa nā yāya
sei-kṣane prakāsiyā takhane lukāya

Yet the truth of Advaita Ācārya is difficult to understand, because He sometimes reveals Himself and sometimes conceals Himself.

In Śrī Caitanya-caritāmṛta (Ādi 6.26-30, 33-37, 42-43, 113-115) it is stated: “Śrī Advaita, who is a reservoir of virtues, is the main limb of Mahā-Visnu. His full name is Advaita, for He is identical in all respects with that Lord. As He had formerly created all the universes, now He descended to introduce the path of bhakti. He delivered all living beings by offering the gift of kṛṣṇa-bhakti. He explained the Bhagavad-gītā and Śrīmad-Bhāgavatam in the light of devotional service. Since He has no other occupation than to teach devotional service, His name is Advaita Ācārya. He is the spiritual master of all devotees and is the most revered personality in the world. By a combination of these two names, His name is Advaita Ācārya. Śrī Advaita Ācārya is the principal limb of the Supreme Lord. His truths, names and attributes are all wonderful. He worshiped Kṛṣṇa with tulasī leaves and water of the Ganges and called for Him in a loud voice. Thus Lord Caitanya Mahāprabhu appeared on earth, accompanied by His personal associates. It is through Him [Advaita Ācārya] that Lord Caitanya spread the sankīrtana movement and through Him that He delivered the world. The glory and attributes of Advaita Ācārya are unlimited. How can the insignificant living entities fathom them? Śrī Advaita Ācārya is a principal limb of Lord Caitanya. Another limb of the
Lord is Nityānanda Prabhu. Śrī Advaita Ācārya considers Lord Caitanya Mahāprabhu His master, and He thinks of Himself as a servant of Lord Caitanya Mahāprabhu. He forgets Himself in the joy of that conception and teaches all living entities, ‘You are servants of Śrī Caitanya Mahāprabhu.’ The glories of Śrī Advaita Ācārya are boundless, for His sincere vibrations brought about Lord Caitanya’s descent upon this earth. He liberated the universe by preaching sankirtana. Thus the people of the world received the treasure of love of Godhead through the mercy of Śrī Advaita. Who can describe the unlimited glories of Advaita Ācārya? I write here as much as I have known from great authorities.”

The truth and characteristic of Śrī Advaita Prabhu are incomprehensible to ordinary mundane living entities. Although by His own sweet will He sometimes reveals His own transcendental glories, He sometimes conceals His transcendental glories. Ālbandāru Yāmunācārya has written in his Stotra-ratna (13) as follows: “O my Lord, everything within material nature is limited by time, space and thought. Your characteristics, however, being unequaled and unsurpassed, are always transcendental to such limitations. You sometimes cover such characteristics by Your own energy, but nevertheless Your unalloyed devotees are always able to see You under all circumstances.”

TEXT 7

śuniyā advaita bada harisa hailā
parama-āviṣṭa hai' kahite lāgilā

When Advaita Ācārya heard this news, He became fully absorbed and began to speak as follows.

TEXT 8

“mora ājikāra kathā suna, bhāi-saba!
niśite dekhilun āmi kichu anubhava

“O brothers! Please hear Me. Last night I saw something in a dream."

TEXT 9

gitāra pāthera artha bhāla nā bujhiyā
thākilāna duḥkha bhāvi' upāsa kariyā

“When I was unable to understand something that I had read in Bhagavad-gitā, I was unhappy and took rest without eating."

TEXT 10

katho rātrye āśi' more bale eka-jana
ʻuṭhaha ācārya! ḍhāṭa karaha bhojana

“In the dead of night someone came to Me in a dream and said, ‘Rise, Ācārya!”
Go and take Your meal.

**TEXT 11**

ei pātha, ei artha kahilun tomāre
uthiyā bhojana kara', pūjaha āmāre

“I am explaining the meaning of the text that You read. Get up, eat, and worship Me.

**TEXT 12-14**

āra kena duḥkha bhāva' pāilā sakala
ye lāgi' sankalpa kailā, se haila saphala

yata upavāsa kailā, yata ārādhana
yatekā karilā 'krṣṇa' baliyā krandana

yā' ānite bhuja tuli' pratijnā karilā
se-prabhu tomāre ebe vidita hailā

“Why are You feeling sad? You have obtained everything. Your resolution has been fulfilled. Your fasting, Your worship, Your tears while crying out the name Kṛṣṇa, and Your vow with raised arms—all to induce the Lord’s advent—have now become successful.

An elaboration of these three verses is found in the *Caitanya-caritāmṛta* (Ādi 3.92, 96-110) as follows: “Advaita Ācārya Gosvāmī is an incarnation of the Lord as a devotee. His loud calling was the cause for Kṛṣṇa's incarnation. Advaita Ācārya having appeared, He found the world devoid of devotional service to Śrī Kṛṣṇa because people were engrossed in material affairs. Everyone was engaged in material enjoyment, whether sinfully or virtuously. No one was interested in the transcendental service of the Lord, which can give total relief from the repetition of birth and death. Seeing the activities of the world, the Ācārya felt compassion and began to ponder how He could act for the people's benefit. [Advaita Ācārya thought:] ‘If Śrī Kṛṣṇa were to appear as an incarnation, He Himself could preach devotion by His personal example. In this Age of Kali there is no religion other than the chanting of the holy name of the Lord, but how in this age will the Lord appear as an incarnation? I shall worship Kṛṣṇa in a purified state of mind. I shall constantly petition Him in humbleness. My name, “Advaita,” will be fitting if I am able to induce Kṛṣṇa to inaugurate the movement of the chanting of the holy name.' While He was thinking about how to propitiate Kṛṣṇa by worship, the following verse [spoken by Nārada Muni in the *Gautamiya-tantra*] came to His mind.

_tulasi-dala-mātreṇa_
_jalasya culukena vā_
_vikrīṇīte svam ātmānāṁ_
_bhaktebhyo bhakta-vatsalah_
'Śrī Kṛṣṇa, who is very affectionate toward His devotees, sells Himself to a devotee who offers Him merely a tulasi leaf and a palmful of water.' Advaita Ācārya considered the meaning of the verse in this way: Not finding any way to repay the debt He owes to one who offers Him a tulasi leaf and water, Lord Kṛṣṇa thinks, 'There is no wealth in My possession that is equal to a tulasi leaf and water.' Thus the Lord liquidates the debt by offering Himself to the devotee. Considering this, the Ācārya began worshiping the Lord. Thinking of the lotus feet of Śrī Kṛṣṇa, He constantly offered tulasi buds in water from the Ganges. He appealed to Śrī Kṛṣṇa with loud calls and thus made it possible for Kṛṣṇa to appear. Therefore the principal reason for Śrī Caitanya’s descent is this appeal by Advaita Ācārya. The Lord, the protector of religion, appears by the desire of His devotee.”

TEXT 15
sarva-deśe haibeka kṛṣnera kirtana
ghare-ghare nagare-nagare anuksana

“The chanting of Kṛṣṇa's names will be spread to all countries, all towns, and all houses.

TEXT 16
brahmāra durlabha bhakti āchaye yateka
tomāra prasūde ebe sabe dekhibeka

“Devotional service that is rare for even Lord Brahmā will now be available to everyone by Your mercy.

TEXT 17
ei śrīvāsera ghare yateka vaiṣṇava
brahmādiro durlabha dekhibe anubhava

“All the Vaiṣṇavas will experience realizations at the house of Śrīvāsa Pandita that are rare for even Lord Brahmā.

TEXT 18
bhojana karaha tumi, āmāra vidāya
āra-bāra āsābāna bhojana-velāya'

“Therefore, eat Your meal. I am departing now, but I will come again while You are eating.’
The phrase āmāra vidāya means “I am taking Your leave.”

TEXT 19
caksu meli' cahi' dekhi,—ei viśvambhara
dekhite-dekhite mātra hailā antara
“When I opened My eyes, I saw this Viṣvambhara, but He soon disappeared from My sight.

The word antara means “disappeared,” “vanished,” or “invisible.”

TEXT 20

krṣnera rahasya kichu nā pārī bujhite
kon rūpe prakāśa vā kareṇa kāhāte

“I cannot understand Kṛṣṇa's mysteries, such as which form He manifests or in whom He manifests.

Regarding this verse, it is stated in the Caitanya-caritāmṛta (Ādi 3.88) as follows: “Lord Śrī Kṛṣṇa tries to hide Himself in various ways, but nevertheless His pure devotees know Him as He is.” In the Caitanya-caritāmṛta (Antya 6.124) it is also stated: “The Supreme Personality of Godhead always resides either in the heart or in the home of a devotee. This fact is sometimes hidden and sometimes manifest, for the Supreme Personality of Godhead is fully independent.”

TEXT 21

ihāra agraja pūrve—viśvarūpa'-nāma
āmāra sange āsi' gītā karita vyākhyāna

“His elder brother, Viśvarūpa, used to come and study Bhagavat-gītā with Me.

TEXT 22

ei śīṣu—parama-madhura rūpavān
bhāike dākite āisena mora sthāna

“This child (Viṣvambhara) was most enchantingly attractive. He used to come to My house to call His brother.

TEXT 23

citta-vṛtti hare śīṣu sundara dekhiyā
āśīrvāda kari 'bhakti hauka' baliyā

“On seeing the beauty of this child, My heart was captivated. I blessed Him with the words, ’May You attain devotional service to the Lord.’

TEXT 24

ābhijātye haya bada-mānuṣera putra
nilāmbara-cakravarti,—tānhāra dāuhitra

“He is from an aristocratic family, for He is the son of Nilāmbara Cakravarti's daughter.
The word ābhijātye means “in aristocracy” or “in the honor of high birth.”

TEXT 25
āpane o sarva-gune parama-pandita
inhāra kṛṣṇete bhakti haibe ucita

“He is also most erudite and possesses all good qualities, so it is befitting that He has devotion to Kṛṣṇa.

TEXT 26
bada sukhī hailāna e kathā śuniyā
’āśirvāda kara' sabe ‘tathāstu’ baliyā

“I have become very pleased on hearing this news. All of you kindly bless Him, saying, ‘May it be so.’

TEXT 27
śrī-kṛṣnera anugraha hauka sabāre
kṛṣṇa-nāme matta hau sakala-samsāre

“May the mercy of Kṛṣṇa be manifest to all, and may the entire world become intoxicated by the name of Kṛṣṇa.

TEXT 28
yadi satya vastu haya, tabe eikhāne
sabe āśibena ei vāmanāra sthāne”

“If all this is true, then everyone will come to the house of this brāhmaṇa.”

TEXT 29
ānande advaita kare parama-hūṅkāra
sakala-vaiñnava kare jaya-jaya-kāra

Advaita Ācārya roared loudly in ecstasy, and all the Vaiṣṇavas chanted in jubilation.

TEXT 30
‘hari hari’ bali’ dāke vadana sabāra
uṭhila kīrtana-rūpa kṛṣṇa-avatāra

As they all chanted the names of Hari, Lord Kṛṣṇa manifested there in the form of kīrtana.

All the residents of Śrī Navadvīpa-Māyāpur began to hear and chant the sound
vibration of Śrī Hari's names, which are nondifferent from Hari Himself, with their pure service inclined tongues. As a result, Lord Kṛṣṇa, who is nondifferent from His holy names, appeared there in the form of His glorification, sound vibration, and holy names.

**TEXT 31**

*keha bale,—“nimāṇi-pandita bhāla haile
tabe sankirtana kari' mahā-kutūhale”*

Someone said, “When Nimāi Paṇḍita becomes a devotee, then we will have tumultuous kirtanas.”

The word bhāla refers to a nonenvious saintly person, a devotee, or a Vaiṣṇava.

**TEXT 32**

*ācāryere pranatī kariyā bhakta-gana
ānande calīlā kari' hari-sankirtana*

All the devotees then offered their obeisances to Advaita Ācārya and left, chanting the names of Hari.

**TEXT 33**

*prabhu-saṅge yāhāra yāhāra dekhā haya
parama ādara kari' sabe sambhāsaya*

The Lord spoke with great respect to everyone He met.

**TEXT 34**

*prātaḥ-kāle yabe prabhu cale gangā-snāne
vaiṣṇava-sabāra sange haya daraśane*

When the Lord went in the morning to take bath in the Ganges, He met many Vaiṣṇavas on the way.

**TEXT 35**

*śrivāsādi dekhile ṭhākura namaskare
prita haiyā bhakta-gana āśīrvāda kare*

As soon as the Lord saw Śrīvāsa Paṇḍita, He offered him obeisances, and the devotees blessed the Lord out of love.

**TEXT 36**

*“tomāra hauka bhakti kṛṣnera carane
mukhe ‘kṛṣṇa’ bala, ‘kṛṣṇa’ śunaha śravane*
“May You obtain devotion at the feet of Kṛṣṇa. Chant and hear the names of Kṛṣṇa.

TEXT 37
krṣṇa bhajile se, bāpa! saba satya haya
krṣṇa nā bhajile, rūpa-vidyā kichu naya

“My dear, if You worship Kṛṣṇa, everything will be successful. And if You do not worship Kṛṣṇa, then Your beauty and education are useless.

TEXT 38
krṣṇa se jagat-pitā, krṣṇa se jīvana
drīha kari’ bhaja, bāpa! krṣnera carana”

“Kṛṣṇa is the father of the universe, and Kṛṣṇa is the life and soul of everyone. Therefore, my dear, worship the lotus feet of Kṛṣṇa with determination.”

TEXT 39
aśīrvāda śuniyā prabhura bada sukha
sabāre căhena prabhu tuliyā śri-mukha

The Lord was greatly pleased with their blessings, so He cast His merciful glance on them.

TEXT 40
“tomarā se kaha satya, kari’ aśīrvāda
tomarā vā kene āna karibā prasāda?

“All your blessings are certainly fruitful. Why would you give any other lesser benedictions?
The word āna refers to that which is not related to, opposed to, or unfavorable to Kṛṣṇa's devotional service.

TEXT 41
tomarā se pāra’ krṣna-bhajana dibāre
dāsere sevile krṣṇa anugraha kare

“You alone are capable of awarding devotional service to Kṛṣṇa, for by serving His servants, Kṛṣṇa bestows His mercy.
The second half of verse 41 and the first half of verse 43 is explained as follows: In the Itihāsa-samuccaya, Lomaśa Muni states:

tagād viṣṇu-prasādāya
vaisnavan paritosayet
prasada-sumukho visnus
tenaiva syan na samsayah

“In order to attain the mercy of Lord Visnu, one should satisfy the Vaisnavas. There is no doubt that by their mercy, Visnu will be pleased.”

Also in the Itihasa-samuccaya, the Supreme Lord says:

na me bhakta catur-vedi
mad-bhaktah svapacah priyah
tasmai deyam tato grhyaam
sa ca pujo yathah hy aham

“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 fruitlet 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.”

In the Adi Purana it is stated:

ye me bhakta-janah partha
na me bhaktas ca te janah
mad-bhaktanam ca ye bhaktas
te me bhakta-tamata matah

“Lord Krsna told Arjuna, ‘Those who are My direct devotees are actually not My devotees, but those who are the devotees of My servant are factually My devotees.’”

At the end of the narration on Yajnamala in the Brhan-naradiya Purana it is stated:

hari-bhakti-ratan yas tu
hari-buddhyah prapujayet
tasya tasyanti viprendra
brahma-visnu-sivadayah

“O best of the brhmanas, if one worships the Vaisnavas who are fixed in devotional service to Visnu by considering them nondifferent bodily limbs of Sri Hari, then everyone, including Brahma, Visnu, and Siva, are pleased.”

In the Padma Purana, Uttara-kanda, Siva speaks to Uma as follows:

arcayitvam tu govindam
tadiyan nacayet tu yah
na sa bhagavato jneyah
kevalam dambhikah smrtah
tasmad sarva-prayatanena
vaisnavan pujayet sadah

“One who worships Lord Govinda but fails to worship His devotees should be understood to be not a devotee of the Lord but simply a victim of false pride. Therefore one should always worship the Vaisnavas by all means.”

In the Srimad Bhagavatam (11.26.34) Lord Krsna speaks to Uddhava as follows:

santo disanti ca ksamsi
bahir arkah samuttithah
devatā bāndhavah santah
santa atmāham eva ca

“My devotees bestow divine eyes, whereas the sun allows only external sight, and that only when it is risen in the sky. My devotees are one's real worshipable deities and real family; they are one's own self, and ultimately they are nondifferent from Me.”

In the Śrīmad Bhāgavatam (7.5.32) Prahlāda Mahārāja speaks to Hiranyakaśipu as follows:

naśām matis tāvad urukramāṅghrīn
spṛṣay anarthāpagamo yad-arthaḥ

mahiyāsām pāda-rajo-bhiṣekam
nīśkīncanānām na vṛṇita yāvat

“Unless they smear upon their bodies the dust of the lotus feet of a Vaiṣṇava completely freed from material contamination, persons very much inclined toward materialistic life cannot be attached to the lotus feet of the Lord, who is glorified for His uncommon activities. Only by becoming Kṛṣṇa conscious and taking shelter at the lotus feet of the Lord in this way can one be freed from material contamination.”

In the Śrīmad Bhāgavatam (9.4.63, 66, 68) the Supreme Lord speaks to Durvāsā the following words:

aham bhakta-parādhino
hy asvatantra iva dvija
sādhubhir grasta-hṛdayo
bhaktair bhakta-jana-priyah

“I am completely under the control of My devotees. Indeed, I am not at all independent. Because My devotees are completely devoid of material desires, I sit only within the cores of their hearts. What to speak of My devotee, even those who are devotees of My devotee are very dear to Me.

mayi nirbaddha-hṛdayāḥ
sādhatvah sama-darsanāḥ
daś kurvanti māṁ bhaktyā
sat-striyah sat-patim yathā

“As chaste women bring their gentle husbands under control by service, the pure devotees, who are equal to everyone and completely attached to Me in the core of the heart, bring Me under their full control.

sādhave hṛdayam mahyam
sādhūnāṁ hṛdayam tv aham
mad-anyat te na jānanti
nāham tebhhyo manāg api

“The pure devotee is always within the core of My heart, and I am always in the heart of the pure devotee. My devotees do not know anything else but Me, and I do not know anyone else but them.”

In the Śrīmad Bhāgavatam (10.51.53) Mucukunda speaks to Kṛṣṇa as follows:
bhavāpavargo bhramato yadā bhavej
janasya tarhy acyuta sat-samāgamaḥ

sat-sangamo yarhi tadaiva sad-gatau
parāvareśe tvayi jāyate matih

“When the material life of a wandering soul has ceased, O Acyuta, he may attain
the association of Your devotees. And when he associates with them, there
awakens in him devotion unto You, who are the goal of the devotees and the Lord
of all causes and their effects.”

TEXT 42

tomarā ye àmāre śikhāo visnu-dharma
teṇi bujhi,—àmāra uttama àche karma

“You always teach Me My duties to Lord Viṣṇu. This proves that I must have
previously performed pious activities.

“You are teaching Me bhāgavata-dharma because I have previously accumulated
heaps of pious activities.” Activities performed with a desire to enjoy immediate
results are temporary smārta-dharma or nondevotional atheistic sākta-dharma. In
the beginning such activities give some apparent temporary material happiness like
heavenly pleasures to those unfortunate fruitive workers who are bewildered by
false ego and attached to sense gratification, and ultimately they give the threefold
miseries of material existence. Although the subjects of nondevotional morality,
knowledge, and renunciation that are found in smārta-dharma may at first sight
appear immediately beneficial, they do not lead one to the ultimate goal of life.
Their fruits are temporary and yield bad results in the long run. But by the
cultivation of bhāgavata-dharma, the living entity's eternal unadulterated
auspiciousness is awakened.
The phrase visnu-dharma means “supreme occupational duties,” “spiritual
occupational duties,” “occupational duties in relation with the Supreme Lord,” or
“constitutional activities of the soul.” These duties are explained in the following
verses. The Hari-bhakti-vilāsa (Tenth Vilāsa) states:

tathā vaiśnava-dharmāṁ ca
kriyamāṇān api svayam
samprccchet tad vidah sādhun
anyo 'nya priti vrddhaye

śraddhayā bhagavad-dharmān
vaiśnāvāyānumprcchate
avāsyaṁ kathayed vidvān
anyathā doṣa-bhāg bhavet

“Although one personally engages in Vaiśnava-dharma, in order to increase his
love, he should make inquiries from like-minded devotees. When an intelligent
person is repeated questioned about Vaiśnava-dharma by a faithful person, he
must glorify the principles of bhāgavata-dharma to such a devotee. Otherwise he
will incur sin.
nākhyāti vaisnavam dharmaṃ
tiṣṇu-bhaktasya prccatāḥ
kalau bhūgavato bhūtvā
punyam yāti satābdikam

“It is further stated in this regard that if a devotee of the Lord is questioned by another devotee regarding Vaiṣṇava-dharma and if he does not explain those principles to him, then whatever piety he accumulated over the last one hundred births is all lost.”

In the Kāsi-khanda, Dvārakā-māhātmya, Candra Śarma speaks the following words: “I will not eat anything on the day of Ekādaśī. I will constantly remain awake. I will worship You every day with festivals. I will eat on those days like Ekādaśī and Janmāśṭamī when they are even slightly mixed, being touched by another tīthi. I will observe the eight types of Mahā-dvādaśī for Your pleasure. I will engage in Your devotional service with my life and wealth. I will regularly recite Your thousand names. I will regularly worship You with tulasi. I will wear beads made of tulasi. I will chant and dance throughout the day and night of Ekādaśī. I will smear my body with the pulp of tulasi wood, and thereafter I will sing Your glories. I will visit Mathurā every year, and I will study literatures describing Your glories and hear topics about You. I will regularly touch the water that has washed Your feet to my head. I will duly accept Your remnants. I will touch Your garland remnants to my head, and I will offer You my favorite item and then take Your remnants. O Kṛṣṇa, I swear before You that I will perform only those activities that are pleasing to You.”

In the Śrīmad Bhāgavatam (7.7.30-32) it is stated: “One must accept the bona fide spiritual master and render service unto him with great devotion and faith. Whatever one has in one's possession should be offered to the spiritual master, and in the association of saintly persons and devotees one should worship the Lord, hear the glories of the Lord with faith, glorify the transcendental qualities and activities of the Lord, always meditate on the Lord's lotus feet, and worship the Deity of the Lord strictly according to the injunctions of the śāstra and Guru. One should always remember the Supreme Personality of Godhead in His localized representation as the Paramātmā, who is situated in the core of every living entity's heart. Thus one should offer respect to every living entity according to that living entity's position or manifestation.”

In the Śrīmad Bhāgavatam (11.2.34) Kavi Muni, one of the nine Yogendras, speaks to Nimi, the King of Videha, as follows: “Even ignorant living entities can very easily come to know the Supreme Lord if they adopt those means prescribed by the Supreme Lord Himself. The process recommended by the Lord is to be known as bhāgavata-dharma, or devotional service to the Supreme Personality of Godhead.”

In the Śrīmad Bhāgavatam (11.3.23-30) Prabuddha Muni, one of the nine Yogendras, speaks to Nimi, the King of Videha, as follows: “A sincere disciple should learn to dissociate the mind from everything material and positively cultivate association with his spiritual master and other saintly devotees. He should be merciful to those in an inferior position to him, cultivate friendship with those on an equal level and meekly serve those in a higher spiritual position. Thus he should learn to deal properly with all living beings. To serve the spiritual master the disciple should learn cleanliness, austerity, tolerance, silence, study of Vedic knowledge, simplicity, celibacy, nonviolence, and equanimity in the face of
material dualities such as heat and cold, happiness and distress. One should practice meditation by constantly seeing oneself to be an eternal cognizant spirit soul and seeing the Lord to be the absolute controller of everything. To increase one's meditation, one should live in a secluded place and give up false attachment to one's home and household paraphernalia. Giving up the decorations of the temporary material body, one should dress himself with scraps of cloth found in rejected places, or with the bark of trees. In this way one should learn to be satisfied in any material situation. One should have firm faith that he will achieve all success in life by following those scriptures that describe the glories of the Supreme Personality of Godhead, Bhagavân. At the same time, one should avoid blaspheming other scriptures. One should rigidly control his mind, speech and bodily activities, always speak the truth, and bring the mind and senses under full control. One should hear, glorify and meditate upon the wonderful transcendental activities of the Lord. One should specifically become absorbed in the appearance, activities, qualities and holy names of the Supreme Personality of Godhead. Thus inspired, one should perform all of one's daily activities as an offering to the Lord. One should perform sacrifice, charity and penance exclusively for the Lord's satisfaction. Similarly, one should chant only those mantras which glorify the Supreme Personality of Godhead. And all one's religious activities should be performed as an offering to the Lord. Whatever one finds pleasing or enjoyable he should immediately offer to the Supreme Lord, and even his wife, children, home and very life air he should offer at the lotus feet of the Supreme Personality of Godhead. One who desires his ultimate self-interest should cultivate friendship with those persons who have accepted Kṛṣṇa as the Lord of their life. One should further develop an attitude of service toward all living beings. One should especially try to help those in the human form of life and, among them, especially those who accept the principles of religious behavior. Among religious persons, one should especially render service to the pure devotees of the Supreme Personality of Godhead. One should learn how to associate with the devotees of the Lord by gathering with them to chant the glories of the Lord. This process is most purifying. As devotees thus develop their loving friendship, they feel mutual happiness and satisfaction. And by thus encouraging one another they are able to give up material sense gratification, which is the cause of all suffering.”

In the Śrīmad Bhāgavatam (11.11.34-41, 11.19.20-23, and 11.29.9-12) the Supreme Lord speaks the following words: “My dear Uddhava, one can give up false pride and prestige by engaging in the following devotional activities. One may purify oneself by seeing, touching, worshiping, serving, and offering prayers of glorification and obeisances to Me as the Deity and to My pure devotees. One should also glorify My transcendental qualities and activities, hear with love and faith the narrations of My glories and constantly meditate on Me. One should offer to Me whatever one acquires, and accepting oneself as My eternal servant, one should give oneself completely to Me. One should always discuss My birth and activities and enjoy life by participating in festivals, such as Janmātisami, which glorify My pastimes. In My temple, one should also participate in festivals and ceremonies by singing, dancing, playing musical instruments and discussing Me with other Vaiṣṇavas. One should observe all the regularly celebrated annual festivals by attending ceremonies, pilgrimages and making offerings. One should also observe religious vows such as Ekādaśi and take initiation by the procedures
mentioned in the *Vedas*, *Pañcarātra* and other, similar literatures. One should faithfully and lovingly support the installation of My Deity, and individually or in cooperation with others one should work for the construction of Kṛṣṇa conscious temples and cities as well as flower gardens, fruit gardens and special areas to celebrate My pastimes. One should consider oneself to be My humble servant, without duplicity, and thus should help to clean the temple, which is My home. First one should sweep and dust thoroughly, and then one should further cleanse with water and cow dung. Having dried the temple, one should sprinkle scented water and decorate the temple with *mandalas*. One should thus act just like My servant. A devotee should never advertise his devotional activities; therefore his service will not be the cause of false pride. One should never use lamps that are offered to Me for other purposes simply because there is need of illumination, and similarly, one should never offer to Me anything that has been offered to or used by others. Whatever is most desired by one within this material world, and whatever is most dear to oneself—one should offer that very thing to Me. Such an offering qualifies one for eternal life. Firm faith in the blissful narration of My pastimes, constant chanting of My glories, unwavering attachment to ceremonial worship of Me, praising Me through beautiful hymns, great respect for My devotional service, offering obeisances with the entire body, performing first-class worship of My devotees, consciousness of Me in all living entities, offering of ordinary, bodily activities in My devotional service, use of words to describe My qualities, offering the mind to Me, rejection of all material desires, giving up wealth for My devotional service, renouncing material sense gratification and happiness, and performing all desirable activities such as charity, sacrifice, chanting, vows and austerities should all be executed for My pleasure. Always remembering Me, one should perform all his duties for Me without becoming impetuous. With mind and intelligence offered to Me, one should fix his mind in attraction to My devotional service. One should take shelter of holy places where My saintly devotees reside, and one should be guided by the exemplary activities of My devotees, who appear among the demigods, demons and human beings. Either alone or in public gatherings, with singing, dancing and other exhibitions of royal opulence, one should arrange to celebrate those holy days, ceremonies and festivals set aside specially for My worship. With a pure heart one should see Me, the Supreme Soul within all beings and also within oneself, to be both unblemished by anything material and also present everywhere, both externally and internally, just like the omnipresent sky.”

In the *Srimad Bhāgavatam* (11.2.12) Śrī Nārada speaks to Vasudeva as follows: “Pure devotional service rendered to the Supreme Lord is spiritually so potent that simply by hearing about such transcendental service, by chanting its glories in response, by meditating on it, by respectfully and faithfully accepting it, or by praising the devotional service of others, even persons who hate the demigods and all other living beings can be immediately purified.”

In the *Srimad Bhāgavatam* (11.2.35) Kavi Muni, one of the nine Yogendraś, speaks to Nimi, the King of Videha, the following words: “O King, one who accepts this process of devotional service to the Supreme Personality of Godhead will never blunder on his path in this world. Even while running with eyes closed, he will never trip or fall.”

In the *Srimad Bhāgavatam* (11.3.33) Śrī Prabuddha Muni, one of the nine
Yogendras, speaks to Nimi, the King of Videha, as follows: “Thus learning the science of devotional service and practically engaging in the devotional service of the Lord, the devotee comes to the stage of love of Godhead. And by complete devotion to the Supreme Personality of Godhead, Nārāyana, the devotee easily crosses over the illusory energy, māyā, which is extremely difficult to cross.” Lord Kṛṣṇa speaks the following words to Uddhava in the Śrīmad Bhāgavatam (11.29.20): “My dear Uddhava, because I have personally established it, this process of devotional service unto Me is transcendental and free from any material motivation. Certainly a devotee never suffers even the slightest loss by adopting this process.”

The words uttama karma refer to heaps of previous pious activities or good fortune.

TEXT 43

tomā' sabā' sevile se krṣna-bhakti pāi”
eta bali' kāro pā'ye dhare sei thānī

“I can have devotion to Kṛṣṇa only by serving you.” Saying this, the Lord caught hold of their feet.

[For an explanation of the first line of this verse see the purport to verse 41.]

TEXT 44

ninādaye vastra kāro kariyā yatane
dhuti-vstra tuli' kāro dena ta' āpane

He carefully wrung out the water from someone's wet cloth and handed someone else his dhoti.

TEXT 45

kuśa gangā-mṛtikā kāhāro dena kare
sāji vahi' kona dina cale kāro ghare

He collected kuśa grass and clay from the Ganges for someone, and sometimes He carried a basket of flowers home for someone.

TEXT 46

sakala vaisnava-gana 'hāya hāya' kare'
“ki kara, ki kara?” tabu kare' viśvambhare

Although all the Vaisnavas fervently requested Him to refrain from such activities, saying, “What are You doing?” Viśvambhara continued to serve them.

TEXT 47-48

ei-mata prati-dina prabhu viśvambhara
âpana-dâsera haya âpane kinkara

kon karma sevakera prabhu nahi kare?
sevakera lagi' nija-dharma parihare'

In this way Lord Viśvambhara daily acted as the servant of His own servants. What service is there that the Lord will not do for His devotees? The Lord gives up His own position for the sake of His servants.

Although Śrī Gaurasundara is directly the Lord of innumerable universes, the spiritual sky, the Vaikuṇṭhas, Goloka, and Vṛndāvana, by personally acting as the servant of His own servants He began to teach nonduplicitous persons who desire eternal benefit and the service of the Lord the highest ideal example of serving Vaiṣṇavas. The Lord is worshipable by all persons, yet He gave up His own absolute position and began to act for the pleasure and satisfaction of His own servants. Although it is not the duty of the Lord to serve His servants, there is no activity that He cannot do for the pleasure of His servants. And in this case He also performed various services for His devotees.

In the Śrīmad Bhāgavatam (1.9.37) Bhīma speaks the following words in reference to Kṛṣṇa: “He promised that He would not take up any weapon for either side in the battle between the Kauravas and Pāṇḍavas. I also made a promise that I would make Him pick up a weapon; but He is so affectionate to His devotees that in order to keep my promise intact, He broke His own. He got down from the chariot, took His supremely powerful disk, and rushed towards me just as a lion attacks an elephant. At that time He was so angry He forgot to act like an ordinary human being; and as He approached, the earth shook from the burden of every step of He who holds all universes within His abdomen. His outer garment even fell on the way.”

In the Śrīmad Bhāgavatam (10.9.14, 19-20) Śrī Śukadeva Gosvāmī speaks the following words: “That unmanifested person, who is beyond the perception of the senses, had now appeared as a human child, and mother Yaśodā, considering Him her own ordinary child, bound Him to the wooden mortar with a rope. O Mahārāja Parīksit, this entire universe, with its great, exalted demigods like Lord Śiva, Lord Brahmā and Lord Indra, is under the control of the Supreme Personality of Godhead. Yet the Supreme Lord has one transcendental attribute: He comes under the control of His devotees. This was now exhibited by Kṛṣṇa in this pastime. Neither Lord Brahmā, nor Lord Śiva, nor even the goddess of fortune, who is always the better half of the Supreme Lord, can obtain from the Supreme Personality of Godhead, the deliverer from this material world, such mercy as received by mother Yaśodā.”

The Supreme Lord speaks the following words in the Śrīmad Bhāgavatam (9.4.63-66, 68): “I am completely under the control of My devotees. Indeed, I am not at all independent. Because My devotees are completely devoid of material desires, I sit only within the cores of their hearts. What to speak of My devotee, even those who are devotees of My devotee are very dear to Me. O best of the brāhmaṇas, without saintly persons for whom I am the only destination, I do not desire to enjoy My transcendental bliss and My supreme opulences. Since pure devotees give up their homes, wives, children, relatives, riches and even their lives simply to serve Me,
without any desire for material improvement in this life or in the next, how can I
give up such devotees at any time? As chaste women bring their gentle husbands
under control by service, the pure devotees, who are equal to everyone and
completely attached to Me in the core of the heart, bring Me under their full
control. The pure devotee is always within the core of My heart, and I am always
in the heart of the pure devotee. My devotees do not know anything else but Me,
and I do not know anyone else but them.”
In the Śrīmad Bhāgavatam (9.5.15-16) Durvāsā speaks to the Supreme Lord as
follows: “For those who have achieved the Supreme Personality of Godhead, the
master of the pure devotees, what is impossible to do, and what is impossible to
give up? What is impossible for the servants of the Lord? By the very hearing of
His holy name one is purified.”

TEXT 49

“sakala-suhrī kṛṣṇa” sarva-śāstra kahe
eteke kṛṣnera keha dvesyopksya nahe

All the scriptures declare: “Kṛṣṇa is the friend of all.” Therefore no one is
hated or neglected by Kṛṣṇa.

Śrī Kṛṣṇa is the only maintainer of all animate and inanimate worlds and has been
ascertained by all scriptures as the supreme shelter and only benefactor of all living
beings. That is why no one is a proper candidate for Kṛṣna's hatred or negligence.
Since all living entities are constitutionally eternal servants of Kṛṣṇa, they are all
recipients of His mercy or compassion.
The phrase sakala-suhrī means “all-auspicious.” As stated: sarvesāṁ hitakāri yah sa
syāt sarva-śubhānkarah—“An all-auspicious person is he who is engaged in the
welfare of everyone.”
That no one is hated or neglected by Kṛṣṇa is explained in the Śrīmad Bhāgavatam
(10.38.22), wherein Śrī Śukadeva Gosvāmī explains to Mahārāja Parīkṣit the
contemplation of Akrūra as he approached Gokula in the following words: “The
Supreme Lord has no favorite and no dearmost friend, nor does He consider
anyone undesirable, despicable or fit to be neglected. All the same, He lovingly
reciprocates with His devotees in whatever manner they worship Him, just as the
trees of heaven fulfill the desires of whoever approaches them.”
In the Bhakti-rasāmrta-sindhu (Daksīṇa-vibhāga, Chapter One) it is stated: (After
Kṛṣṇa departed for His own abode, Uddhava said,) “Who has not been benefited
by that Lord, Śrī Hari, who has destroyed all inimical kings and pleased the self-
satisfied sages and pious persons by glorifying their qualities, and who also
satisfied those inimical kings by personally killing them on the battlefield?”

TEXT 50

tāho parihare' kṛṣṇa bhaktera kārane
tāra sākṣi duryodhana-vamśera marane

Yet Kṛṣṇa gives up this quality for the sake of His devotee. The annihilation of
Duryodhana's family is the proof of this.
TEXT 51

krṣnera karaye sevā—bhaktera svabhāva
bhakta lāgī krṣnera sakala-anubhāva

It is the nature of the devotees to serve Lord Kṛṣṇa, and whatever Kṛṣṇa does is for the sake of His devotees.

All natural, regular endeavors of the unalloyed devotees are not performed for gratifying any object that is not related to Kṛṣṇa; they are always performed only for the satisfaction of Kṛṣṇa. And all endeavors and pastimes of Kṛṣṇa are also manifested only for the pleasure of His devotees.

TEXT 52

krṣnere vecite pāre bhakta bhakti-rase
tārā sākṣi satyabhāmā—dvārakā-nivāse

The devotees who are absorbed in devotional mellows can sell Kṛṣṇa. The evidence of this is Satyabhāmā of Dvārakā.

In other words, through their loving service, the devotees of Kṛṣṇa are able to control and sell Kṛṣṇa.

An explanation of the second line of this verse is found in the Hari-vamśa (Viṣṇu-parva, Chapter Seventy-six) as follows: “Thereafter Satyabhāmā-devī, who is desirous of Kṛṣṇa, placed a garland on Kṛṣṇa's neck and tied Him to a pārijāta tree. After taking Kṛṣṇa's permission, she then sold Him to Nārada.”

TEXT 53

sei prabhu gaurāṅga-sundara visvambhara
guḍha-rūpe āche navadvipera bhitara

That same Lord is Gaurasundara Viśvambhara, who is residing incognito in Navadvīpa.

TEXT 54

cinite nā pāre keha prabhu āpanāra
yā' sabāra lāgiyā hailā avatāra

No one could recognize their own Lord, even those for whom the Lord appeared.

TEXT 55

krṣṇa bhajibāra yāra āche abhilāsa
se bhajuka krṣnera maṅgala priya-dāsa

Let anyone who desires to worship Kṛṣṇa worship His dear auspicious
devotees.

If out of good fortune and heaps of pious activities from many lifetimes someone develops a desire for the service of Kṛṣṇa, then he should constantly serve those who are very dear to Kṛṣṇa. As a result of this, he will certainly attain pure service to Kṛṣṇa. The dear devotees of Kṛṣṇa alone are the eternal benefactors of the entire world.

TEXT 56

sabhāre śikhāya gauracandra-bhagavāne
vaiṣṇavera sevā prabhū kariyā āpane

Lord Gauracandra taught everyone to serve the Vaiṣṇavas by His personal example.

Exhibiting the ideal example of service to the Vaiṣṇavas, who are His own devotees, Śrī Gaurahari, the jagad-guru instructor of all, taught the entire world about the exclusive importance of serving the devotees of the Lord.

TEXT 57

sāji vahe, dhutī vahe, lajjā nāhi kare'
sambhrame vaiṣṇava-gana hāta āsi' dhare

He carried their flower baskets and clothes, without feeling shy. The Vaiṣṇavas, however, respectfully caught hold of His hands in order to dissuade Him.

TEXT 58

dekhi' viśvambharera vinaya bhakta-gana
akaitava āśīrvāda kare' sarva-kṛṣana

Seeing Viśvambhara's humility, all the devotees continually offered Him their heart-felt blessings.

The word akaitava is explained as follows: Desires for dharma, artha, kāma, and mokṣa rather than desire for the service of Kṛṣṇa is kaitava, or duplicitous. Therefore akaitava refers only to the desire for serving Kṛṣṇa, not the desire for these other goals.

TEXT 59

"bhaja krṣṇa, smara' krṣṇa, śuna krṣṇa-nāma
krṣṇa hau sabāra jīvana dhana prāna"

“Worship Kṛṣṇa, remember Kṛṣṇa, and hear the names of Kṛṣṇa. Let Kṛṣṇa be the life and wealth of everyone.

TEXT 60
“Please chant the name of Kṛṣṇa and become His servant. May Kṛṣṇa manifest within Your heart.

The second line of this verse is explained as follows: Even at this time the devotees did not know Viśvambhara as the Supreme Personality of Godhead, Kṛṣṇa; rather they considered Him a dependent devotee and blessed Him with the words, “May the Absolute Truth Lord Kṛṣṇa, His names, forms, qualities, associates, characteristics, and pastimes, as well as devotional service to Kṛṣṇa and love of Kṛṣṇa be manifest in Your pure transcendental heart.”

TEXT 61

kṛṣṇa bai āra nāhi sphuruka tomāra
tomā' haite duṅkha yāuka āmā' sabākāra

“May nothing other than Kṛṣṇa appear in Your heart. Let all of our miseries be dispelled by You.

TEXT 62

ye-saba adhama loka kirtanere hāse
tomā' haite tāhārā dubuka kṛṣṇa-rase

“May those fallen persons who ridicule the performance of kīrtana drown in the transcendental mellows of Kṛṣṇa consciousness.

“Those who do not understand that chanting the names of Kṛṣna is the only eternal duty of all living entities, or those who consider the chanting of Kṛṣṇa's names as an obstacle on the path of their sense gratification, and who thus ridicule or taunt the chanting of Kṛṣṇa's names—let such persons who are devoid of knowledge regarding Kṛṣṇa forever drown in the service of Kṛṣṇa by drinking a drop from the nectarine ocean of devotion to Kṛṣṇa and receiving a particle of Your love. You act as the jāga-ad-guru and give them the intelligence to serve Kṛṣṇa; thus You engage them always in the worship of Kṛṣṇa.”

TEXT 63

yena tumi sāstre saba jinilā samsāra
tenā kṛṣṇa bhaji' kara pāṣandī saṁhāra

“As You conquered the entire world with You mastery of the scriptures, You should destroy the atheists by worshiping Kṛṣṇa.

TEXT 64

tomāra prasāde yena āmarā sakala
sukhe kṛṣṇa gāi nāci haiyā vihava”
“By Your mercy may we all become overwhelmed with bliss while dancing and chanting the names of Kṛṣṇa.”

TEXT 65

hasta diyā prabhura angete bhakta-gaṇa
āsīrvāda kare' duhkha kari' nivedana

In this way the devotees placed their hands on the Lord and blessed Him while submitting their sorrows.

TEXT 66

“ei navadvīpe, bāpa! yata adhyāpaka
krṣṇa-bhākṣī vākhānite sabe haya 'baka'

“In this Navadvīpa, my dear, all the teachers are dumb in glorifying devotion to Kṛṣṇa.

The word baka, or baka-vraťi, is explained as follows: “An imposter brāhmaṇa, the follower of the `vow of the duck,' is he who always looks down in order to make a show of humility, who is cruel, and who pretends to be submissive.” Therefore the word baka in this verse refers to a person who refrains from speaking in order to cheat others. Although one is expert in useless discussions on topics not related to Kṛṣṇa, or one manifests millions of mouths while describing the scriptures in nondevotional ways, even though knowing that devotional service to Kṛṣṇa is always and in all respects the undisputed purport of the scriptures, when it comes to explaining this, due to the cheating propensity, one may exhibit silence like a duplicitous, cheating, cunning, imitation, greedy, fish-eating crane.

TEXT 67-68

ki sannyāsī, ki tapasvī, kibā jñānī yata
baḍa baḍa ei navadvīpe ācē kata

keha nā vākhāne, bāpa! krṣnera kirtana
nāhi kare vyākhya āra ninde sarva-kṛṣṇa

“My dear, all the great sannyāsīs, ascetics, and learned scholars that reside in Navadvīpa never explain that the purport of the scriptures is to glorify Kṛṣṇa, rather they constantly engage in blasphemy.

From this statement it is understood that at that time there was no shortage of renowned nondevotee karmis, yogis, jñānis, sannyāsīs, and tapasvīs in the town of Navadvīpa.

TEXT 69

yateka pāpiśṭha śrotā sei vākya dhare
tṛṇa-jñāna keha āma sabāre nā kare
“All the sinful listeners are captivated by their words, and therefore they consider us no better than straw.

TEXT 70

santāpe podaye bāpa! deha sabākāra
kothā o nā śuni kṛṣṇa kirtana pracāra

“Therefore, dear Viṣvambhara, intense sorrow is constantly burning our bodies, for we never hear the propagation of the chanting of Kṛṣṇa's names.

When the desireless devotees heard the most heart-rending envious statements of persons who were opposed to the chanting of Kṛṣṇa's names and who were excessively afflicted by both the famine of kṛṣṇa-kirtana and the formidable threefold miseries, they passed their time in constant mental distress.

TEXT 71

ekhane prasanna kṛṣṇa hailā sabāre
e-pathe praviṣṭa kari' dilena tomāre

“Now Kṛṣṇa has exhibited His pleasure with everyone, so He has admitted You to this path.

The phrase e-pathe means “on the path of devotional service to Kṛṣṇa.”

TEXT 72

tomā' haite haibeka pāsandīra kṣaya
manete āmarā iḥa bujhinu niścaya

“We are confident that all the atheists will vanquished by You.

TEXT 73

cirajivī haya tumī laha kṛṣṇa-nāma
tomā' haiete vyakta hau kṛṣṇa-guna-grāma”

“Therefore, live forever and chant the holy names of Kṛṣṇa. Reveal the qualities of Kṛṣṇa to everyone.”

TEXT 74

bhakta-āśirvāda prabhu śire kari' laya
bhakta-āśirvāde se kṛṣṇete bhakti haya

The Lord accepted the devotees' blessings on His head, for by the devotees' blessings one obtains devotion to Kṛṣṇa.

TEXT 75
śuniyā bhaktera duḥkhā prabhu viśvambhara
prakāśa haite citta haila satvara

On hearing about the devotees' distress, Lord Viśvambhara desired to quickly manifest Himself.

TEXT 76

prabhu kahe,—“tumi-saba krṣnera dayita
tomarā ye bala' se-i haibe niṣcita

The Lord said, “You are all affectionate devotees of Krṣṇa, so whatever you say will undoubtedly happen.

TEXT 77

dhanya mora jivana—tomarā bala bhāla
tomarā vākhaṇile grāsite nāre kāla

“My life is glorious because of your words. Even the personification of death cannot transgress your words.

The word vākhaṇile refers to glorifying Krṣṇa or discussing the qualities of Krṣṇa. The word grāsite means “to devour” or “to attack.” The word kāla refers to the age of Kali, which is full of faults; Yamaraṇa; death; or material existence. The fact that chanting Krṣna's holy names removes the fear of time is explained by Lord Kapiladeva to His mother, Devahūti, in the Śrīmad Bhāgavatam (3.25.38) as follows:

na karhicin mat-parāh śanta-rūpe
nanksyanti no me 'nimiśo ledhi hetih

yeṣām aham priya ātmā sutaś ca
sakhā guruḥ suhṛdo daivam iṣṭam

“My dear mother, devotees who receive such transcendental opulences are never bereft of them; neither weapons nor the change of time can destroy such opulences. Because the devotees accept Me as their friend, their relative, their son, preceptor, benefactor and Supreme Deity, they cannot be deprived of their possessions at any time.”

The fact that chanting Kṛṣṇa's holy names removes the fear of death or material existence is explained by Śrī Śūtā Gosvāmī to the sages headed by Śaunaka in the Śrīmad Bhāgavatam (1.1.14) as follows:

āpannah samsrtim ghorām
yan-nāma vivaśo grnan
tatah sadya vimucyeta
yad bibheti svayam bhayam

“Living beings who are entangled in the complicated meshes of birth and death
can be freed immediately by even unconsciously chanting the holy name of Kṛṣṇa, which is feared by fear personified.”

In the Agni-bindu-stava of the Kāśi-khanda it is stated:

nārāyanetī narakārṇavaṭārānetī
dāmodaretī madhuḥetī caturbhujetī
viśvambharetī virajetī janārdanetī
kāśṭhā janma japatām kukṛtāntabhitih

“No Nārāyaṇa, O deliverer from the hellish ocean of material life, O Dāmodara, O killer of the demon Madhu, O Caturbhujā, O Viśvambhara, O spotless one, O Janārdana, how will one take another birth if he constantly addresses You by these names?”

TEXT 78

kon chāra haya, pāpa-pāsandīrā gaṇa?
sukhe giyā kara’ kṛṣṇacandrera kirtana”

“Why should you bother about these insignificant sinful atheists? Just happily chant the holy names of Kṛṣṇa.”

TEXT 79

bhakta-duḥkha prabhu kahhu sahiτe nā pāre
bhakta lāgi’ sarvatra kṛṣnera avatāre

The Lord cannot tolerate the suffering of His devotees. Lord Kṛṣṇa always incarnates for the sake of His devotees.

The Lord can never tolerate the miseries of His pure service inclined devotees. Whenever and wherever a distressful condition arises for His devotees, He immediately incarnates and mitigates all the distress of His unalloyed surrendered devotees.

In the Ādi Purāṇa Lord Kṛṣṇa tells Arjuna:

jagatām guravo bhaktā
bhaktānām guravo vayam
sarvatra guravo bhaktā
vayam ca guravo yathā
asmākam bāndhavā bhaktā
bhaktānām bāndhavā vayam
asmākam guravo bhaktā
bhaktānām guravo vayam
mad bhaktā yatra gachchanti
tatra gachāmi pārthiva

“The Vaiṣṇavas are the spiritual masters of the entire world, and I am the spiritual master of the Vaiṣṇavas. As I am the spiritual master of everyone, the devotees are also the spiritual masters of everyone. The devotees are My friends, and I am the
friend of My devotees. The devotees are My spiritual masters, and I am the
spiritual master of My devotees. O son of Prthâ, I go wherever My devotees go."

ye kecit prâînino bhaktâ
mad-arte tyakta-bândhavâh
tesam aham parikrîto
nânyakrîto dhanañjaya

"O Dhanañjaya, any devotee who gives up the association of his friends for My
sake purchases Me."
In the Padma Purâña, the Supreme Lord speaks the following words to Brahmâ:

darśana-dhyâna-saṁsparśair
matsya-kürma-vihaṅgamâh
svâny apatyâni pusnanti
tathâham api padma-ja

"By vision, by meditation, and by touch only do the fish, the tortoise, and the birds
maintain their offspring. Similarly do I also, O Padmaja!"
In the Bhakti-rasâmrtâ-sindhu (2.1.165) it is stated:
puruśottama! ced avâtariyad,
bhuvane 'smin na bhavân bhuvah śivâya
vikaṭasura-manḍalân na jâne,
suṇânām bata kâ daśâbhâvîṣyat
"O Puruśottama, if You had not made Your auspicious appearance in this world,
them I cannot understand what would be the condition of the saintly persons who
are always harassed by the fierce demons."

TEXT 80

"ebe bujhi tomarâ ānâibâ krśnaprêta
navadvipe karâibâ vaikunthâ-ânanda

“I think you will now cause Kṛṣṇa to make His appearance and fill the entire
Navadvîpa with the happiness of Vaikunthâ.

TEXT 81
tomâ' sabâ haite habe jagat-uddhâra
karâibâ tomarâ krśnera avatâra

“By the mercy of you all, the entire world will be delivered, for you will induce
Kṛṣṇa to incarnate.

TEXT 82

sevaka kariyâ more sabei jânibâ
ei varâ—more kabhu nâ parihrîbâ”

“All of you please consider Me your servant, and give Me the benediction that
you never leave Me.”
The word parihařibā means “to abandon” or “to give up.”

TEXT 83

sabāra carana-dhūli laya viśvambhara
āśirvāda sabei kareṇa bahutara

Viśvambhara took the dust from the feet of all the devotees, and they all abundantly blessed Him.

TEXT 84

gangā-snāna kariyā calilā sabe ghara
prabhū calilenā tabe hāsiyā antara

Thereafter all the devotees took bath in the Ganges and then returned home. The Lord also returned to His home smiling.

TEXT 85

āpane bhaktera duḥkha śuniyā thākura
pāśandira prati krodha bādila pracūra

On hearing the distress of His devotees, the Lord's anger towards the atheists increased greatly.

TEXT 86

“saṁhārimu saba” bali’ karaye hunkāra
“muṇi sei, muṇi sei” bale bāre-bāra

He roared loudly, saying, “I will kill them all.” He repeatedly exclaimed, “I am He, I am He.”

TEXT 87

kṣane hāse, kṣane kānde, kṣane mārchā pāya
lakṣmīre dekhiyā kṣane māribāre yāya

Sometimes He laughed, sometimes He cried, sometimes He fell unconscious to the ground, and sometimes when He saw Viṣṇupriyā He rushed forward to beat her.

TEXT 88

ei-mata hailā prabhū vaisnava-āveśa
śacī nā bujhaye kon vyādhi vā viśeṣa

In this way, the Lord was fully absorbed in the mood of a devotee, yet mother
Śacī could not understand whether or not He was diseased.
The phrase vaiṣṇava-āveśa refers to the form of Viṣṇu that destroys the miscreants.

TEXT 89

sneha vinu śacī kichu nāhi jāne āra
sabāre kahena visvambharera vyabhāra

Śacī did not know anything other than affection for her son. She told everyone about His behavior.

TEXT 90

“vidhātā ye svāmī nila, nila putra-gana
avasiṣṭa sakale āchaye eka-jana

“Providence has taken away my husband and sons; only this one remains.

TEXT 91

tāhāro ki-rūpa mati, bujhana nā yāya
kṣane hāse, kṣane kānde, kṣane mūrchā pāya

“And I cannot understand the state of His mind. Sometimes He laughs, sometimes He cries, and sometimes He falls unconscious.

TEXT 92

āpane-āpane kahe mane-mane kathā
kṣane bale,—chindon chindon pāsandira māthā'

“He often talks to Himself, and sometimes He says, “I will tear off the heads of the atheists.”

The second line of this verse means “I will sever the heads of the atheists,” in other words, “I will smash them.”

TEXT 93

kṣane giyā gāchera upara-dāle cade
nā mele locana, kṣane prthivīte paḍe

“Sometimes He climbs a tree and sits on a branch. Keeping His eyes shut, He then sometimes falls to the ground.

TEXT 94

danta kadamadi kare, mālasāta māre
gadāgaḍi yāya, kichu vacana nā sphure“
“He gnashes His teeth, tucks up His loincloth like a wrestler, and falls to the ground, unable to utter a word.”

The word kadamadi refers to the sound of grinding one's teeth. The word mālasāta refers to the challenging words of wrestlers.

TEXT 95

nāhi dekhe śune loka krṣnera vikāra
vāyu-jñāna kari’ loka bale bāndhibāra

People had never seen or heard about such transformations of ecstatic love for Kṛṣṇa. Thinking that it was madness, they said He should be bound.

The word krṣnera means “of love of Kṛṣṇa,” and the word loka refers to those foolish people who were averse to Kṛṣṇa. Regarding verses 95 to 102, one should see verses 71-73 and 80-84 of Ādi-khaṇḍa, Chapter Twelve.

TEXT 96

śacī-mukhe sunī’ ye ye dekhibāre yāya
vāyu-jñāna kari’ sabe hāsiyā palāya

Those who came to see the Lord after hearing from mother Śacī simply laughed and rushed away, thinking that He was suffering from insanity.

TEXT 97

āste-vyaste mā‘ye gīyā ānaye dhariyā
loke bale,—“pūrva-vāyu janmila āsiyā”

They quickly took mother Śacī to the side and tried to pacify her, saying, “It is some previous derangement that has reappeared.”

TEXT 98

keha bale,—“tumi ta’ abodha ṭhākurāni!
āra vā ihāna vārtā jijnāsaha keni?

Someone said, “O Thākurāni, you are so ignorant. Why do you want to ask further about His condition?”

TEXT 99

pūrvakāra vāyu āsi’ janmila śariṛe
dui-pā‘ye bandhana kariyā rākha ghare

“Some previous madness has again appeared in His body. Tie His two legs and keep Him inside the house.
TEXT 100

khāibāre deha' dāba-nārikela-jala
yāvat unmāda-vāyu nāhi kare bala”

“Give Him green coconut water to drink until His madness is cured.”

The phrase unmāda-vāyu refers to a gastric disease that results in madness.
The phrase nāhi kare bala means “does not display prowess” or “does not become harsh.”

TEXT 101

keha bale,—“ithe alpa-ausadhe ki kare’?
sivā-ghṛta-prayoge se e-vāyu nistare

Someone else said, “What can a little medicine do? His disease will be cured only if you smear some medicated ghee on Him.

The phrase sivā-ghṛta refers to a special kind of ghee prescribed in Āyur-veda for curing the disease of insanity.

TEXT 102

pāka-taila śire diyā karāibā snāna
yāvat prabala nāhi haibeka jñāna”

“Apply medicated oil on His head and then bathe Him. Continue in this way until the disease subsides.”

The word pāka-taila refers to medicated oils like viṣṇu-taila or nārāyana-taila. See Ādi-khanda, Chapter Twelve, verse 73.

TEXT 103

parama-udāra śacī—jagatera mātā
yāra mukhe yei sune, kahe sei kathā

The most magnanimous Śacī is the mother of the universe; she would carefully follow everyone’s advice.

TEXT 104

cintāya vyākula āi kichu nāhi jāne
govinda-śaraṇa laīlā kāya-vākya-mane

Mother Śacī was overwhelmed with anxiety and did not know what to do, so she took shelter of Govinda with her body, speech, and mind.

TEXT 105
śrīvāśādi vaisnava—sabāra sthāne-sthāne
loha-dvārā sacī karilena nivedane

She then sent a messenger to the houses of all the Vaisnavas headed by Śrīvāsa
in order to inform them of the situation.

TEXT 106
eka-dina gelā tathā śrīvasa-pandita
uṭhi namaskāra prabhu kailā sābahita

One day Śrīvāsa Pandita went there, and the Lord immediately got up and
offered him obeisances.

TEXT 107
bhakta dekhi’ prabhura bādila bhakti-bāva
loma-harṣa, aśru-pāta, kampa, anurāga

On seeing a devotee, the Lord's devotional sentiments increased. His hairs
stood on end, He shed tears, He shivered, and His attachment for the Lord was
enhanced.

TEXT 108
tulasire āchilā karite pradakṣīne
bhakta dekhi’ prabhu mūrchā pāilā takhane

At that time, the Lord was circumambulating tulasī, but on seeing the devotee,
He immediately fell unconscious.

TEXT 109
bāhya pāī’ kata-kṣane lāgilā kāndite
mahā-kampa kabhu sthira nā pāre haite

After a while, the Lord regained external consciousness and began to cry. He
shivered so intensely that He was unable to remain still.

TEXT 110
adbhuta dekhiyā śrīnivāsa mane gane’
“mahā-bhakti-yoga, vāyu bale kon jane?”

When Śrīvāsa Pandita saw this wonderful sight, he contemplated, “Who calls
this madness? This is the highest state of devotion.”

The phrase mahā-bhakti-yoga refers to the intense state of love for Kṛṣṇa called
mahābhāva.
TEXT 111

bāhyā pāi' prabhu bale panditera sthāne
"ki bujha, pandita! tumī mora e-vidhāne?"

On regaining His external consciousness, the Lord asked Śrīvāsa Panḍita,
“What do you think of My behavior?

The second line of this verse means “what do you understand of My condition.”

TEXT 112

keha bale,—mahā-vāyu, bändhibāra tare
paṇḍita! tomāra citte ki laya āmāre?

“Someone suggested that I should bound up because of My insanity. O Panḍita, what do you feel about Me?
The phrase mahā-vāyu refers to the disease of madness due to nervous malady.
The phrase citte laya means “think,” so the phrase tomāra citte ki laya āmāre means “what do understand about Me.”

TEXT 113

hāsi' bale śrīvāsa-paṇḍita,—“bhāla bāi!
tomāra ye-mata bāi, tāhā āmi cāi

Śrīvāsa Pandita smiled and said, “Your madness is good. I also want the same kind of madness that You have.
The word bāi (derived from vāyu) means “the disease of insanity,” but in this case it refers to madness due to love of Kṛṣṇa.

TEXT 114

mahā-bhakti-yoga dekhi' tomāra śarīre
śrī-kṛṣṇera anugraha haila tomāre”

“I find the highest devotional symptoms in Your body. Lord Kṛṣṇa has bestowed His mercy on You.”

TEXT 115

eteke śunilā yadi śrīvāsera mukhe
śrīvāsere ālingana kailā bada sukhe

When the Lord heard this from Śrīvāsa, He embraced him in great happiness.

TEXT 116

“sabhe bale,—'vāyu', sabe āsamsilā tumī
äji bada kṛta-kṛtya hailāna āmi

“Everyone concluded that I was afflicted with madness, but you alone have concluded otherwise. Therefore today I am greatly obliged to you.
The word āsamsīlā means “you have consoled Me.”

TEXT 117

yadi tumī vāyu-hena balītā āmāre
praveśitāma äji muñi gaṅgāra bhitare”

“If you also concluded that I was insane, then I would have drowned Myself in the Ganges today.”

TEXT 118

śrīvāsa balena,—“ye toṁāra bhakti-yoga
brahmā-śiva-sanakādi vāṁchaye e-bhoga

Śrīvāsa Pandita said, “The symptoms of devotional service that You display are desired by personalities such as Brahmā, Śiva, and Sanaka.
The word bhoga refers to enjoying either the disease of insanity born from love of Kṛṣṇa or the pangs of love due to separation from Kṛṣṇa.

TEXT 119

sabe mili’ eka-ṭhai kariba kirtana
ye-te kene nā bale pāśaṇḍi pāpi-gaṇa

“We will gather together and chant the names of Kṛṣṇa. Let the sinful atheists say whatever they want.
The purport of the second line of this verse is found in the following verse [from Padyāvalī 73]:

parivadatu jano yathā tathā vā
naru mukharo na vayam vicārayāmah

hari-rasa-mādīrā-madāti-mattā
bhuvi viluṭhāmo natāmo nirvisāmah

“Let the garrulous populace say whatever they like; we shall pay them no regard. Thoroughly maddened by the ecstasy of the intoxicating beverage of love for Kṛṣṇa, we shall enjoy life running about, rolling on the ground, and dancing in ecstasy.”

TEXT 120

śacī-prati śrīvāsa balīla vacana
“cittera yateka duḥkha karaha khandana
Śrīvāsa then said to Śacī, “Give up all your anxieties.

The phrase khaṇḍana karaha means “shake it off” or “give it up.”

**TEXT 121-122**

`vāyu nahe—kṛṣṇa-bhakti' balilun tomāre
ihā kāhbu anya-jana bujhibāre nāre
bhinna-loka-sthāne ihā kichu nā kahibā
aneka kṛṣnera yadi rhasya dekhībā”

“I tell you, this is not insanity. It is devotion to Kṛṣṇa. No one else can understand this fact. If you wish to see many more of Kṛṣṇa’s mysteries, then do not tell ordinary people about this.”

The phrases anya-jana and bhinna-loka refer to other people; in other words, those other than devotees of Kṛṣṇa, or materialistic nondevotees. The phrase kṛṣnera rhasya refers to the secret, confidential, incomprehensible, wonderful pastimes of Kṛṣṇa.

**TEXT 123**

eteka kahiya śrīvēśa gelā ghara
vāyu-jñāna dūra haila sacīra antara

After speaking in this way, Śrīvāsa Pandita returned home and Śacī was relieved of thoughts that her son was affected by madness.

**TEXT 124**

tathāpiha antara-dukhhitā śacī haya
bāhirāya putra pāche' ei mane bhaya

Mother Śacī, however, continued to feel anxiety out of fear that her son would leave home.

The word bāhirāya means “to go out,” but in this case it means “to leave or give up one's family life” or “to give up household life and accept sannyāsa or the life of a wandering mendicant.”

**TEXT 125**

ei-mate ache prabhu viśvambhara-rāya
ke tāne jānite pāre, yadi nā jānāya?

In this way Lord Viśvambhara resided in Navadvipa. Who can know Him unless He reveals Himself?

Regarding the second line of this verse, in the Śvetāśvatara Upaniṣad (3.19) it is stated: sa vetti vedyam na ca tasya vettā—“Nobody knows Him, yet He is the knower and the object of knowledge.” In the Muṇḍaka Upaniṣad (3.2.3) and Kaṭha
Upaniṣad (2.23) it is stated: yam evaïsa vṛñute tena labhyas tasyaiṣa ātmā vivṛñute tanum svām—“The Lord is obtained only by one whom He Himself chooses. To such a person He manifests His own form.” In the Śrīmad Bhāgavatam (10.14.29) Brahmā prays to Lord Kṛṣṇa as follows:

athāpi te deva padāmbuja-dvaya-
prassāda-leśanurghita eva hi

jānāti tattvam bhagavan-mahimno
na cānya eko ‘pi ciram vicīvan

“My Lord, if one is favored by even a slight trace of the mercy of Your lotus feet, he can understand the greatness of Your personality. But those who speculate to understand the Supreme Personality of Godhead are unable to know You, even though they continue to study the Vedas for many years.” In Ālabandāru-stotra [or Stotra-ratna 12 and 13] it is stated: naivāsura-prakṛtayah prabhavanti boddhum—

“Those influenced by demonic principles cannot realize You,” and paśyanti kecid aniśam tvad-ananya-bhāvah—“But Your unalloyed devotees are always able to see You under all circumstances.” In the Caitanya-caritāmṛta (Madhya 6.82 and 87) it is stated: kṛpā vinā iśvarere keha nāhi jāne—“One can understand the Supreme Personality of Godhead only by His mercy,” and pāṇḍityādyeye iśvara-tattva-jñāna kabhuh nahe’—“You cannot understand the Supreme Personality of Godhead simply by scholarship.”

TEXT 126

eka-dīna prabhu-gadādhara kari' saṅge
advaita dekhite prabhu calilena range

One day the Lord happily went with Gadādhara to see Advaita.

TEXT 127

advaita dekhlē girī prabhu-dui-jana
vasīyā kareṇa jala-tulasi-sevana

When They arrived, the two Prabhus saw Advaita Ācārya sitting and worshiping the Lord with Ganges water and tulasi leaves.

In this verse the word advaita is the subject of the verbs vasīyā and sevana kareṇa—“sitting and worshiping.” The phrase prabhu-dui-jana refers to Śrī Viśvambhara and Śrī Gadādhara.

TEXT 128

dui bhuja āṣphāliyā bale ‘hari hari'
kṣane hāse, kṣane kānde, āpanā' pāsari'

He raised His two arms and loudly chanted, “Hari, Hari.” Sometimes He laughed, sometimes He cried, and sometimes He lost consciousness.
TEXT 129
mahā-matta simha yena karaye huṅkāra
krodha dekhi,—yena mahā-rudra-avatāra

He roared like an intoxicated lion. His wrath was so intense it appeared that
the great Rudra had advented.

TEXT 130
advaita dekhibā-mātra prabhu viśvambhara
padilā mūrchita hai’ prthivi-upara

As soon as Lord Viśvambhara saw Advaita, He fell unconscious to the ground.

TEXT 131
bhakti-yoga-prabhāve advaita mahā-bala
‘ei mora prāṇa-nātha’ jānilā sakala

By dint of His devotion, the mighty Advaita could recognize, “Here is the Lord
of My life.”

TEXT 132
‘kati yābe corā āji?’—bhāve mane-mane
“eta-dina curi kari’ bula’ eikhāne!

He thought, “O My thief, where will You go today? You have been wandering
about all these days just life a thief!

The word corā (an ordinary local word, used in this case as a noun) means “thief,”
“cheater,” or “one who conceals his identity.” The phrase curi kari’ means
“deceiving by hiding one's identity.”

TEXT 133
advaitera thānī tora nā lāge corā!
corera upare curi kariba ethāi!”

“Your thievery will not work with Advaita, rather I will steal from the thief
right now!”

The word corāi means “the act of stealing.” The second line of this verse is
explained as follows: (Advaita Prabhu thinks:) “Just as My Lord Viśvambhara, the
covered incarnation, is deceiving Me by concealing His identity, I will similarly
take advantage of His present condition and steal and plunder from this thief (in
this case, I will openly worship Him and disclose His superior position) without
Him knowing.”
TEXT 134

Curira samaya ebe bujhiyă āpane
sarva-pūjā-sajja lai' nāmilā takhane

Understanding that it was the proper opportunity for stealing, Advaita came down from His seat with articles for worship.

The word curira means “for stealing,” “for plundering,” or “for snatching,” but in this case it means “for disclosing the complete supremacy of Śrī Mahāprabhu, who as the covered fountainhead of all incarnations has concealed His actual identity, by openly worshiping Him to His [Advaita's] full satisfaction.”

TEXT 135-136

pāḍya, arghya, ācamaniya lai' sei thāṇi
caitanya-carana pūje' acārya-gosāṇi
gandha, puspa, dhāpa, dipa carana-upare
punah punah ei śloka pādi, namaskare

Thereafter Advaita Ācārya began to worship the lotus feet of Śrī Caitanya by offering pāḍya, arghya, ācamaniya, sandalwood paste, flowers, incense, and lamp. He then offered His obeisances while reciting the following verse.

If an initiated devotee who has received initiation from a bona fide spiritual master desires to know and engage in the process of worshiping the lotus feet of Śrī Caitanya, then he should discuss the book Arcana-kana published from Śrī Gaudiya Matha, Calcutta.

TEXT 137

namo brahmaṇya-devāya
go-brāhmaṇa-hitāya ca
jagad-dhitāya kṛṣṇāya
govindāya namo nāmaḥ

(In the Viṣṇu Purāṇa, Prahlāda said:) “Let me offer my respectful obeisances unto Lord Kṛṣṇa, who is the worshipable Deity for all brahminical men, who is the well-wisher of cows and brāhmaṇas, and who is always benefiting the whole world. I offer my repeated obeisances to the Personality of Godhead, known as Kṛṣṇa and Govinda.”

The phrase brahmaṇya-devāya means “He who is worshiped by learned brāhmaṇas.” (Śrīdharā Svāmī’s Ātma-prakāśa commentary)

If one wants to know the elaborate meanings of go, kṛṣṇa, and govinda, he should discuss Śrīla Jīva Gosvāmī’s commentary on the first verse of Brahma-samhitā.

TEXT 138

punah punah śloka padi' padaye carane
ciniyā āpana-prabhu karaye krandane

As He repeatedly recited this verse, Advaita fell at the Lord's feet. Recognizing His Lord, He cried profusely.

TEXT 139
pākhālilā dui pada nayanera jale
yoda-hasta kari' dāndāilā pada-tale

He washed the Lord's two lotus feet with His tears and stood by the Lord's feet with folded hands.

The word pākhālilā (derived from the word pākhalana, which is derived from praksālana, which again is derived from pra+the Sanskrit root kṣal, or derived from the Hindi word pākhālnā) means “to wash” or “to rinse.”

TEXT 140
hāsi' bale gadādhara jihvā kāmadāi'
“bālakere, gosāni! e-mata nā yuyāya”

Gadādhara smiled, bit his tongue in surprise, and said, “O Gosāni! It is not proper to behave like this towards a boy.”

The phrase jihvā kāmadāi’ refers to biting or pressing the tongue with one's teeth (making a face indicating disapproval, extreme embarrassment, forbiddance, or prohibition.)
The second line of this verse means “O Prabhu, it is not proper for You to act in this way towards a boy like Viśvambhara.”

TEXT 141
hāsaye advaita gadādharera vacane
“gadādhara! bālak jānibā katho-dine”

On hearing Gadādhara's words, Advaita smiled and said, “Gadādhara, you will soon know who this boy is.”

TEXT 142
citte bada vismita hailā gadādhara
“hena bujhi avatīrṇa hailā īśvara”

Gadādhara was struck with wonder and thought, “Perhaps the Supreme Lord has appeared.”

??Only those who are eternal associates of Gaura-Kṛṣṇa can, on seeing the Lord's extraordinary ecstatic transformations of love, understand Śrī Kṛṣṇa's Gaura pastimes. But even after hearing and reciting these pastimes of Advaita Prabhu's spiritual realization, the cheated and cheating prākrta-sahajiyās who imitate Him
exhibit varieties of licentiousness under the influence of the cheating propensity and thus traverse the path to hell without understanding the special characteristics of Lord Caitanya's pastimes. The cheated also bring about their utter ruination by adorning their cheating benefactors as nava-gaurāngas, or “new incarnations of Gaurāṅga.”

TEXT 143

\textit{kata-kśane viśvambhara prakāśiyā bāhya}
dekhena āveśa-maya advaita-ācārya

After a while Viśvambhara regained His external consciousness and saw that Advaita Ācārya was absorbed in ecstasy.

The phrase āveśa-maya means “absorption in love of God.”

TEXT 144

\textit{āpanāre lukāyena prabhu-viśvambhara}
adwaitere stuti kare’ yudī’ dui kara

Lord Viśvambhara then tried to hide Himself by offering prayers to Advaita with folded hands.

TEXT 145

\textit{namaskāra kari’ tānna pada-dhuli laya}
āpanāra deha prabhu tānre nivedaya

The Lord offered His obeisances to Advaita and took the dust from His lotus feet. Then He surrendered His body to Advaita.

TEXT 146

\textit{“anugraha tumi more kara’ mahāsaya!}
tomāra se āmi,—hena jāniha niścaya

“O Mahāśaya, please be merciful to Me! Know for certain that I belong to You.

TEXT 147

\textit{dhanya hailāma āmi dekhiyā tomāre}
tumi kṛpā karile se kṛṣna-nāma sphure

“My life has become successful by seeing You. Only by Your mercy will I be able to chant the name of Kṛṣṇa.

TEXT 148

\textit{tumi se karite pāra’ bhava-bandha-nāśa}
tomāra hrdaye kṛṣṇa sarvāt prakāśa"

“You alone are capable of destroying My material bondage, for Kṛṣṇa is always manifest in Your heart.”

TEXT 149

nīja-bhākte bādāite ṭhākura se jāne
yena kare’ bhakta, tena kareṇa āpane

The Lord knows well how to increase the glories of His devotees. He treats His devotees as they treat Him.

The Supreme Lord, who is controlled by His devotees, knows how to conquer and increase the glories of His servants. Those who are devoid of devotee association cannot know of this. Moreover, just as the devotee servants exhibit various loving services out of respect for their worshipable Lord, the Lord, who is the life and soul of His devotees, also reciprocates with His beloved devotees by rendering them various loving services, thus exhibiting His incomparable, unlimited affection for His devotees. Yet one should not misunderstand from this that by serving His devotees out of love the Lord is indicating that He is not the supreme object of worship, rather He is displaying the quality of bhakta-vātsalya, or affection to His devotee, by acting as the devotee of His devotee in order to reveal to the world the intimate yet reverential relationship between the Lord and His devotee.

TEXT 150

mane bale advaita,—“ki kara’ bhāri-bhuri
corera upare āge kariyāchi curī”

Advaita thought, “You think You are very clever, but I have stolen from the thief.”

The word bhāri in bhāri-bhuri means “greatly,” “extremely,” or “excessively,” and the word bhuri means “reverence.” Therefore the phrase bhāri-bhuri means “cleverness,” “cunning,” “expertise,” “bravery,” “braggery,” “shrewdness,” or “maturity.”

Śrī Advaita Prabhu thought, “In spite of concealing Your identity as the Lord of the fourteen worlds and endeavoring to expand My glories, I have successfully recognized Your most confidential supremacy by serving You while You were unconscious. Your actual identity has manifest to Me; in other words, realizing that You are Vrajendra-nandana, I have disclosed to everyone that You are the covered fountainhead of all incarnations.”

TEXT 151

hāsiyā advaita kichu karilà uttara
“sabā’ haite tumi mora bada, viśvambhara!

Thereafter Advaita smiled and said, “O Viśvambhara, to Me You are greater
than all!

TEXT 152
krṣṇa-kathā-kautuke thākiba ei thāṇi
nirantarā tomā' yena dekhibāre pāi

“I wish to live here and discuss topics of Kṛṣṇa with You, so that I can
consistently see You.

TEXT 153
sarva-vaiṣṇava icchā—tomāre dekhite
tomāra sahita krṣṇa-kirtana karite”

“It is the desire of all Vaiṣṇavas to see You and chant the holy names of Kṛṣṇa
with You.”

TEXT 154
advaitera vākya śuni' parama-hariśe
svikāra kariyā calilena nīja-vāse

The Lord happily accepted Advaita's words and then returned to His home.

TEXT 155
jānilā advaita,—haīla prabhura prakāśa
parikṣite calilena śāntipura-vāsa

Advaita understood that the Lord has revealed Himself, yet in order to test
Him, He went to Śāntipura.

TEXT 156
“satya yadi prabhu haya, mui hāna dāsa
tabe morė bändhiyā ānibe nīja-pāsa”

“If He is actually the Lord and I am actually His servant, then He will bind Me
and bring Me to His side.”

The word bändhiyā means “by tying with the ropes of mercy or servitorship.”

TEXT 157-158
advaitera citta bujhibāra sakti kāra?
yānra sakti-kārane caitanya-avatāra
e-saba kathāya yāra nāhika pratīta
sadya adhah-pāta tāra jāniha niścita

Who has the ability to understand the heart of Advaita, by whose influence Lord Caitanya incarnated? Know for certain that one who does not have faith in these topics will soon fall down.

??To ascertain the truth regarding Advaita Prabhu is an extremely difficult matter for ordinary so-called learned persons. Śrīla Advaita Prabhu is a plenary portion of Mahā-Visṇu, who lies on the Causal Ocean. He brought Śrīman Mahāprabhu, His supreme worshipable Lord, to this world and made Him visible to and easily attainable by everyone. Only Śrī Advaita Prabhu is capable of bringing to this world the Supreme Lord, Vrajendra-nandana, the cause of all causes. Simply by the mercy of Śrī Advaita Ācārya, who is nondifferent from Śrī Hari, the living entities who are averse to Lord Hari have received the opportunity to know Śrī Caitanyadeva, the most magnanimous distributor of kṛṣṇa-prema. The causeless mercy of Śrī Advaita Ācārya towards those living entities who are averse to Gaura and Kṛṣṇa is the means by which their material miseries from time immemorial are mitigated. If an unfortunate soul becomes faithless as a result of being unable to enter into the truths of these most exalted topics, then he immediately becomes degraded, in other words, he is deprived of his piety.

TEXT 159

mahāprabhu viśvambhara prāti-dine-dine
sankirtana kare sarva-vaiśṇavera sane

In this way, Mahāprabhu Viśvambhara engaged daily in congregational chanting of the holy names in the company of the Vaiṣṇavas.

TEXT 160

sabe bada ānandita dekhi' viśvambhara
lakhite nā pāre kehā āpana-iśvara

Everyone was greatly pleased to see Viśvambhara, but they could not recognize Him as their worshipable Lord.

TEXT 161

sarva-vilakṣana tānra parama-āveṣa
dekhiyā sabāra citte sandeha višeṣa

His state of supreme spiritual absorption distinguished Him from others, and on seeing this, everyone became suspicious.

TEXT 162

yakhana prabhura haya ānanda-āveṣa
ke kahibe tāhā, sabe pāre prabhu 'šeṣa'
Who can describe the Lord's blissful absorption other than Lord Śeṣa?
The words prabhu `śeṣa' refers to the thousand-headed Lord Ananta.

TEXT 163

śateka-jane o kampa dharibāre nāre
nayane vahaye sata-sata-nadi-dhāre

Even one hundred people were not able to hold Him steady when His body began to shiver, and when tears flowed from His eyes it appeared as if hundreds of rivers were flowing.

TEXT 164

kanaka-panasa yena pulakita anga
ksane-ksane atta-atta hāse bahu rānga

The hairs of His body standing on end made His body look like a golden jackfruit. Sometimes He laughed haughtily and sometimes He smiled.

TEXT 165

ksane haya ånande mūrchita prahareka
bāhya haile nā balena krṣna-yyatireka

Sometimes in ecstasy He lost consciousness for three hours, and on regaining consciousness He would not speak about anything other than Krṣna.

As soon as the Lord returned from internal consciousness to external consciousness, He would incessantly chant the names of Krṣna. As living entities who are averse to Krṣna always remain bereft of the Lord's service while remaining in either the state of deep sleep or dreaming and upon waking immediately engage in discussing topics of their own sense gratification—such behavior was not found in the Lord. As teacher of the highest ideals, all His activities, whether internal or external, were based on the service of Krṣna.

TEXT 166

hunkāra śunite dui śravaṇa vidare
tāna anugrahe tāna bhakta-gaṇa tare'

The ears of people were pierced by His loud roar, but by His grace the devotees were delivered.

When godless people heard the Lord's loud exclamations of love for Krṣna their eardrums were almost broken, but by the Lord's mercy when the devotees heard the same sound they achieved freedom from material enjoyment, which is not related to Krṣna. In other words, their inclination towards the service of the Lord gradually increased.
TEXT 167
sarva-anga stambhā-krti ksane-ksane haya
ksane haya sei anga navanita-maya

Sometimes His entire body assumed the stationary form of a pillar, and sometimes the same body became as soft as butter.

TEXT 168
apūrva dekhiyā saba-bhāgavata-gane
nara-jñāna āra keha nā karaye mane

When the devotees saw these wonderful sights, they no longer considered Him an ordinary human being.

TEXT 169
keha bale,—“e puruṣa ama-paramāra”
keha bale,—“e sarīre krṣṇera vihāra”

Someone said, “This person is a partial incarnation of the Supreme Lord.” Someone else said, “Lord Krṣṇa sports in His body.”

TEXT 170
keha bale,—“ribā suka, prahlāda, nārada”
keha bale,—“hena bujhi khandila āpada”

Someone said, “He may be Śukadeva Gosvāmī, Prahlāda, or Nārada.” Another said, “It appears that all our troubles will be vanquished.”

TEXT 171
yata saba bhāgavata-ganera grhini
tāṅrā bale,—“krṣṇa āsi' janmilā āpani”

All the wives of the devotees said, “It appears that Krṣṇa has personally appeared.”

TEXT 172
keha bale,—“ei bujhi prabhū-avatāra”
ei-mata mane sabe kareṇa vicāra

Someone said, “Perhaps He is an incarnation of the Supreme Lord.” In this way they all considered the Lord in their own way.
TEXT 173

bāhya haile ṭhākura sabāra galā dhari'
ye krandana kare tāhā kahite nā pāri

The way the Lord held the devotees by the neck and began to cry when He regained external consciousness, I am unable to describe.

TEXT 174

amūṇy adhanyāni dināntarāni
hare tvad-ālokanam antareṇa

anātha-bandho karunaika-sindho
hā hanta hā hanta katham nayāmi

“O My Lord, O Supreme Personality of Godhead, O friend of the helpless! You are the only ocean of mercy! Because I have not met You, My inauspicious days and nights have become unbearable. I do not know how I shall pass the time.”

This verse is elaborated in the Caitanya-caritāmṛta (Madhya 2.59), wherein the Lord expresses His feelings of separation for Krṣṇa as follows: “All these inauspicious days and nights are not passing, for I have not met You. It is difficult to know how to pass all this time. But You are the friend of the helpless and an ocean of mercy. Kindly give Me Your audience, for I am in a precarious position.”

TEXT 175

“kothā gele pāimu se murali-vadana!”
balite chādaye svāsa, karaye krandana

“Where will I find Krṣṇa, who plays on His flute?” Speaking in this way, He sighed deeply and wept.

In the Caitanya-caritāmṛta (Madhya 2.15) it is stated: “Śrī Caitanya Mahāprabhu used to express His mind in this way, ‘Where is the Lord of My life, who is playing His flute? What shall I do now? Where should I go? Where shall I find the son of Mahārāja Nanda?’” Also in Caitanya-caritāmṛta (Antya 12.5, 15.24, and 17.53) it is stated: “The Lord would cry, ‘O My Lord Krṣṇa, My life and soul! O son of Mahārāja Nanda, where shall I go? Where shall I attain You? O Supreme Personality who plays with Your flute to Your mouth! What shall I do? Where shall I go? Where can I go to get Krṣṇa? Please, both of you, tell Me how I can find Him. How shall I find Krṣṇa? What shall I do? Where shall I go? Where can I meet Him? Because I cannot find Krṣṇa, My life is leaving Me.’”

TEXT 176

sthirā hai’ prabhu saba-āpta-gana-sthāne
prabhu bale,—“mora duḥkha karāṇa nivedane”

When He became calm, the Lord said to His intimate devotees, “Now I will
relate topics of My distress to you.”

TEXT 177

prabhu bale,—“mora se duhkhera anta nāi
pāiyā o hārāinu jīvana-kānāi”

The Lord said, “There is no end to My distress, because after achieving Kānāi, the Lord of My life, I then lost Him.”

The phrase jīvana-kānāi refers to Kānu (Nanda-nandana), who is one's very life.

TEXT 178

sabāra santosa haila rahasya śunite
śraddhā hari' sabe vasilena cāri-bhite

Everyone was satisfied to hear the Lord's confidential topics, so they all respectfully sat around Him.

The word rahasya refers to a secret or unmanifest topic or incident.

TEXT 179

“kānānīra nātaśālā-nāme eka grāma
gayā haite āsite dekhinu sei sthāna

“While returning from Gayā I came to the village named Kānāi Nātaśālā.

The place known as Kānāi Nātaśālā is known by local people as Kānāi Nātaśālā. This place is situated two miles northeast of the railway station named Tālajhādi, which is on the Howrah, Katwa, Azimganj, Barharwa Loop line of the Eastern Railway. One can also go there on the highway via Mangalā-hāta village. Kānāi Nātaśālā is surrounded on all sides by dense forest. Śrīmatī Rādhikā and Śrī Kānāi Nātaśālā along with many sālagrāma-śilās are being worshiped in a temple at the top of a small hill there since time immemorial. It is said that adjacent to this temple there is a stone slab marked with the lotus footprints of Śrī Caitanya Mahāprabhu. They are all worshiped now by a renounced pūjārī. Between the footprints and the temple, another temple dedicated to the lotus feet of Gaura has been built by the enthusiastic servants of Śrī Caitanya Matha of Śrīdhāma Māyāpur in the year 443 Gaurābda (1929). The Ganges and the nearest habitation are both one mile from this place.

TEXT 180

tamāla-śyāmala eka bālaka sundara
nava-guṇja-sahīta kuntala manohara

“I saw a beautiful boy, blackish like a tamāla tree. His enchanting curly hair was decorated with fresh guṇja."
TEXT 181

vicitra mayura-puccha śobhe tad-upari
jhalamala mani-gana,—lakhite nā pārī

“His head was decorated with a colorful peacock feather, and the jewels on His body were so bright that I could not see Him properly.

TEXT 182

hātete mohana vānśī parama-sundara
carane nūpura śobhe ati-manohara

“He held an enchanting flute in His hand, and His lotus feet were adorned with attractive ankle bells.

TEXT 183

nila-stambha jini' bhujē' ratna-alāṅkāra
śrīvatsa-kaustubha vakse śobhe mani-hāra

“His arms were decorated with jeweled ornaments and defeated the beauty of blue columns. His chest was adorned with the mark of Śrīvatsa, the Kaustubha gem, and jeweled necklaces.

TEXT 184

ki kahiba se pīta-dhaṭṭra paridhāna
makara-kundāla śobhe kamala-nayāna

“How can I describe the manner in which He wore His yellow garments? His shark-shaped earrings increased the beauty of His lotus eyes.

TEXT 185

āmāra samipe āilā hāsite-hāsite
āmā' alingiyā palāilā kon bhite”

“He smiled as He approached Me, and after embracing Me, He ran away.”

TEXT 186

ki rūpe kahena kathā śrī-gaurasundare
tāna krpā vinā tahā ke bujhite pāre?

Who can understand the mood in which Gaurasundara is speaking except one who is favored by Him?

No one is capable of understanding the mood, the state of mind, or the purpose for
which the Lord speaks such uncommon words. Those who falsely claim to have achieved love of God and artificially try to imitate Gaurasundara’s love of God are swiftly rushing towards hell without impediment. When the prāṛta-sahajiyās endeavor to ruin themselves by accumulating gold, women, and fame with the evil motive of deceiving themselves and others and by giving up the service of Hari without understanding the characteristics of Gaura, who is the personification of transcendental vipralambha—in other words, when they accept the abominable feet of the anyābhilāsīs, karmis, and jñānis, who are devoid of devotional service to Kṛṣṇa and who are engaged in material sense gratification, as the lotus feet of the spiritual master—then it is to be understood that they have not received any mercy from Śrī Gaurasundara; rather they invite grave inauspiciousness as the result of their own offenses of trying to enjoy Gaura.

TEXT 187

kahite kahite mūrchā gelā viśvambhara
padilā ‘ḥā kṛṣṇa!’ bāli’ prthivi-upara

While speaking in this way, Viśvambhara lost consciousness and fell to the ground exclaiming, “O Kṛṣṇa!”

TEXT 188

āthe-vyathe dhare saba ‘kṛṣna kṛṣna’ bāli’
sthira hari’ jhādilena sīr-angera dhūli

The devotees quickly picked Him up as they all chanted, “Kṛṣṇa, Kṛṣṇa.” They pacified Him and brushed the dust from His body.

TEXT 189

sthira haiyā o prabhu sthira nāhi haya
‘kothā kṛṣṇa! kothā kṛṣṇa!’ bāliyā kāndaya

Although the Lord was pacified, He could not remain calm. He continuously cried, saying, “Where is Kṛṣṇa? Where is Kṛṣṇa?”

TEXT 190

kṣaneke hailā sthira sīr-gaurasundara
svabhāve hailā ati-namra-kalevara

After a while, Śrī Gaurasundara became calm and exhibited extreme, natural humility.

TEXT 191

parama-santosa citta haila sabāra
śuniyā prabhura bhakti-kathāra pracāra
Everyone present became greatly satisfied on hearing the Lord's explanation of His devotional sentiments.

TEXT 192

sabe bale,—“āmarā-sabāra bada punya
tumi-hena-sange sabe hailāna dhanya

They said, “We are indeed blessed, because You have made us most fortunate with Your company.

TEXT 193

tumi sange yāra, tāra vaikunṭha ki kare?
tileke tomāra sange bhakti-phala dhare

“What is the value of Vaikunṭha for one who associates with You? A single moment with You yields the fruit of devotion.

The word vaikunṭha refers to the spiritual sky, which is saturated with opulence. The phrase tāra vaikunṭha ki kare indicates that for such a person, even Vaikunṭha, which is full of opulence, is disagreeable or of less importance. The word tileke means “for a fraction of a moment.” Another reading of tileke is tilārdha [which means the same].

TEXT 194

anupālya tomāra āmarā sarva-jana
sabāra nāyaka hai' karaha kirtana

“We are all dependent on You. May You lead us in kirtana.

TEXT 195

pāṣaṇḍira vākye dagdha šarira sakala
tomāra e prema-jale karaha śitala”

“Our bodies are burning from the fiery words of the atheists. Please mitigate our suffering with the cool water of Your love.”

TEXT 196

santoṣe sabāra prati kariyā āśvāsa
calilena matta-simha-prāya nija-vāsa

Thereafter the Lord happily solaced everyone and returned to His house like a maddened lion.

TEXT 197
Although He returned home, He did not enjoy household pleasures. Rather, He constantly enjoyed transcendental bliss.

The phrase vyāhāra-prastāva refers to the worldly dealings of grhamedhis and grhastras.
Although Śrīman Mahāprabhu, who is the personification of vipralambha and who is intoxicated with feelings of separation from Krṣṇa, returned to His house, He did not welcome any type of activities that were not related to Krṣṇa or that were full of material enjoyment in the course of His family affairs. It seemed that love due to separation from Krṣṇa personally appeared and constantly remained at the house of Gaurāṅga. The conjugal pastimes not based on scriptures but opposed to their conclusions that are concocted or composed in the fertile brains of illicit, attached householders, or newly arisen gaura-nāgaris, between Śrī Gaurasundara and Mahā-Lakṣmī Śrīmati Viṣṇupriyā, who is the personification of loving devotion, who is predominantly in aīśvarya-rasa, and who is the married consort of the Lord, are clearly and vehemently refuted in this verse by Thākura Śrīmad Vṛndāvana dāsa, who is the incarnation of Śrī Vyāsa.

TEXT 198

kata vā ānanda-dhārā vahe śrī-nayane
caranera ganga kibā aīlā vādane!

The tears of love that flowed from His eyes were such that it appeared that the Ganges, which flows from His feet, was now flowing from His eyes.

The ornamental language known as utprekṣā, or figurative speech, used by the author in this verse is clear evidence of his incomparable poetic genius. In this verse the tears of love that flowed from the Lord's eyes are compared to the flow of the Ganges, which emanates from His lotus feet. Just by seeing the tears of love flowing from the eyes of the Lord, one naturally thinks (??tense) that the waters of the Ganges are actually flowing—this is the ornamental language known as figurative speech.

TEXT 199

'kothā krṣṇa! kothā krṣṇa!' mātra prabhu bale
āra keha kathā nāhi pāya jijñāsile

The only words the Lord spoke were, “Where is Krṣṇa? Where is Krṣṇa?” Even on inquiry, there was no other reply.

The second line of this verse is explained as follows: If one inquired about anything other than Krṣṇa from the Lord, who was overwhelmed with feelings of separation from Krṣṇa, then the inquirer would not receive any response other than topics of Krṣṇa.

TEXT 200
ye-vaisnave thàkura dekhena vidyamâne
tânêrei jîjñâsena,—“kṛṣṇa, kon khâne?”

When the Lord saw any devotee, He asked, “Where is Kṛṣṇa?”
See previous verse 175.

TEXT 201
baliyā krandana prabhu kare atiśaya
ye jâne ye-mata, sei-mata prabodhaya

After speaking in this way, the Lord would cry profusely and the devotees would solace Him according to their ability.

TEXT 202
eka-dina tâmbûla laiyâ gadâdhara
hariśe hailâ âsî' prabhura gocara

One day Gadâdhara happily came before the Lord with some betel nut in his hand.

TEXT 203
gadâdhare dekhi' prabhu karena jîjñâsâ
“kothâ kṛṣṇa âchena śyâmala pîta-vâsâ?”

On seeing Gadâdhara, the Lord asked, “Where is that blackish Kṛṣṇa, who is dressed in yellow cloth?”

TEXT 204
se ârti dekhite sarva-hrdaya vidare
ki bola bâlibe,—hena vacana na sphure

Anyone's heart would be pierced on seeing the Lord's intense longing. Gadâdhara was perplexed about how to reply.

The second line is explained as follows: Since the assembled devotees were able to find suitable words to solace the Lord, who was afflicted with feelings of separation from Kṛṣṇa, they became speechless.

TEXT 205
sambhrame balena gadâdhara-mahâsaya
“niravadhi thāke kṛṣṇa tomāra hrdaya”

Gadâdhara respectfully replied, “Kṛṣṇa always resides within Your heart.”
In this case, the word sambhrama means “excited due to fear or respect.”
TEXT 206
‘hrdaye āchena krṣṇa’ vacana śuniyā
dhāna-hṛdaya prabhū cire nakha diyā

As soon as the Lord heard the words, “Kṛṣṇa is in Your heart,” He began to scratch at His chest with His fingernails.

TEXT 207
āthe-vyathe gadādhara duī hāte dhari’
nanā-mate prabodhi’ rākhilā sthira kari’

Gadādhara quickly caught the Lord’s hands and pacified Him with various words of solace.

TEXT 208
“ei āsibena krṣṇa, sthira hao mane”
gadādhara bale, āi dekhena āpane

Gadādhara said, “Be patient, Kṛṣṇa will come now,” as mother Śacī looked on.

TEXT 209
bāda tuṣṭa hailā āi gadādhara-prati
“e-mata śisura buddhi nāhi dekhi kati

Mother Śacī became very pleased with Gadādhara and thought, “I haven't seen such an intelligent boy before.”

TEXT 210
muṇi bhaye nāhi pāri sammukha haiṭe
śisu hai’ kemana prabodhila bhāla-mate”

“Out of fear, I cannot stand before Him. Yet how nicely he consoled Him.”

TEXT 211
āi bale,—“bāpa! tumi sarvadā thākibā
chādiyā uhāra sanga kothā nā yāibā”

Mother Śacī said, “My dear boy, always remain with Him. Do not go anywhere without Him.”

TEXT 212
adbhuta prabhura prema-yoga dekhi' aì
putra-hena jñâna āra mane kichu nàì

On seeing the Lord's wonderful ecstatic love, mother Śacî no longer considered Him her son.

In this case, mother Śacî manifested vatsalya-rasa mixed with opulence like Devakî.

TEXT 213

mane bhâve aì,—“e puruṣa nara nahe
manusyera nayane ki eta dhârâ vahe!

She thought, “This personality is not an ordinary human being. Can tears flow like that from the eyes of an ordinary human being?

The word nara means “mortal,” “human being,” or “man.” The phrase e puruṣa nara nahe means “this Viśvambhara is certainly some uncommon extraordinary personality.”

TEXT 214

nâhi jâni âsiyâche kon mahâsaya”
bhaye aì prabhura sammukha nâhi haya

“I do not know what great personality has appeared in my family.” Frightened in this way, mother Śacî did not come before the Lord.

TEXT 215

sarva-bhakta-gana sandhyâ-samaya haile
âsiyâ prabhura grhe alpe-alpe mile

In the evening all the devotees gradually assembled at the Lord's house.

TEXT 216

bhakti-yoga-sahîta ye-saba śloka haya
pañîte lâgilâ sîr-mukunda-mahâsaya

Thereafter Śrî Mukunda began to recite various verses glorifying devotional service.

TEXT 217

punyavanta mukundera hena divya dhvani
śunilei âvîsta hayena dvîja-manî

The most fortunate Mukunda had such a divine voice that as soon as the crest
jewel of brāhmaṇas heard him, He became absorbed in trance.

The word dhvani means “melodious or sweet voice.”

TEXT 218

‘hari bola’ bali’ prabhu laṅgī āgarīte
catur-dike pade, keha nā pāre dharīte

The Lord began to loudly cry out, “Hari bol!” He then fell on the ground in the various directions, and no one could hold Him.

TEXT 219

trāsa, hāsa, kampa, sveda, pulaka, garjana
eka-bāre sarva-bhāva dīlā daraśana

All transformations of ecstatic love like fear, laughter, shivering, perspiring, hairs standing on end, and thundering voice simultaneously manifested in His body.

Since the gravity and most exalted position of Śrīmati Rādhikā, who bewilders Kṛṣṇa and who is the ultimate shelter of those who have taken refuge of the conjugal rasa, are superior to all, the anubhāvas, sāttvika-bhāvas, and vyabhicārī or saṅcārī-bhāvas simultaneously and fully manifest in Her heart for the pleasure of Kṛṣṇa’s senses. Therefore it is not at all astonishing that these bhāvas will simultaneously manifest in the heart of the Lord, who is absorbed in the mood of Śrīmati Rādhikā.

TEXT 220

apūrva dekhiyā sukhe gāya bhakta-gana
īśvarera premāveśa nahe samvaranā

On seeing this unique manifestation, the devotees sang in great joy. The loving sentiments of the Lord could not be checked.

TEXT 221

sarva-niśā yāya yena muhūrteka-prāya
prabhāte vā kathaṇcit prabhu bāhya pāya

The entire night passed like a moment. In the morning the Lord seemed to regain some external consciousness.

TEXT 222

ei-maṭa niṭa-grhe śrī-śacīnandana
niravadhi niṣidisi karena kirtana

In this way the son of Śacī regularly performed kirtana in His house
throughout the day and night.

TEXT 223

ārambhilā mahāprabhu kīrtana-prakāśa
sakala-bhaktera duḥkhā haya dekhi' nāsā

Thus the Supreme Lord inaugurated the performance of kīrtana. As a result, all the devotees' distress was mitigated.

TEXT 224

‘hari bola' bali' dāke śrī-śacīnadana
ghana-ghana pāsandira haya jāgarana

As Śrī Śacīnadana loudly cried out, “Hari bol!” the sleep of the atheists was repeatedly broken.

The atheists who are averse to the service of Kṛṣṇa are always awake for enjoying sense gratification, and they are asleep for the service of Kṛṣṇa—thus they forget Kṛṣṇa's service. But due to Śacīnadana's loud chanting of the names of Hari, their sleeping in ignorance was broken and their hearts, which were averse to the service of Hari, became aroused and startled.

TEXT 225-228

nīdrā-sukha-bhāge bahīrmukha krūddha haya
yāya yena-māta icchā baliyā maraya

keha bale,—“e-gulāra haila ki bāi?”
keha bale,—“rātrye nīdrā yāte nā pāi”

keha bale,—“gosāni ruśibe bada dāke
e-gulāra sarva-nāśa haiʻe ei pāke”

keha bale,—“jñāna-yoga ediyā vicāra
parama-uddhata-hena sabāra vyabhāra”

When the happiness of their sleep was broken, the atheists became angry and blasphemed as they pleased for their own ruination. Someone said, “What madness has come upon them?” Someone else said, “We are unable to sleep at night.” Someone said, “The Lord will become angry from this loud noise, and that will result in their destruction.” Another said, “Rather than cultivating knowledge, they are acting most arrogantly.”

See Ādi-khanda, Chapter Seven, verse 21, Chapter Eleven, verses 53-57, Chapter Sixteen, verses 10-13 and 255-262, 269, and 270.

TEXT 229

keha bale,—“kisera kīrtana ke và jáne?
eta pāka kare ei śrīvāsiyā-vāmāne

Someone said, “Who knows what kind of kīrtana they are doing? That foolish brāhmaṇa Śrīvāsa is behind all this.

The word pāka means “crooked” or “trouble-maker.” The word vāmāne means (with disrespect) “a brāhmaṇa.”
The second line of this verse means “this brāhmaṇa Śrīvāsa is the root cause of all this conspiracy, intrigue, and evil design.”

TEXT 230

māgiyā khāibāra lāgi' mili' cāri bhāi
'krṣṇa' bāli' dāka chāde—yena mahā-bāi

“In order to fill their bellies by begging, these four brothers loudly call out the name of Kṛṣṇa as if they were afflicted by insanity.

See Ādi-khanda, Chapter Sixteen, verses 12-13.
The word mahā-bāi means “disease of insanity,” or “nervous malady.”

TEXT 231

mane-mane balile ki puṇya nāhi haya?
brādā kari' dhākile ki puṇya upajaya?”

“Can they not achieve piety by chanting in their minds? Does chanting loudly bestow greater piety?”

See Ādi-khanda, Chapter Sixteen, verses 257, 269, and 270.

TEXT 232

kehā bale,—‘are bhāi! padīla pramāda
śrīvāsera lāgi' haila dēšera utsāda

Someone else said, “O brothers, we are doomed! Because of Śrīvāsa, the entire country will be ruined.

The word padīla means “just arrived” or “just happened.” The word pramāda means “danger” or “calamity.”
The word utsāda means “destruction” or “annihilation.”

TEXT 233

ājī muṇi deoyāne śunilun saba kathā
rājāra ājñāya duī nāo āise ethā

“I have heard this morning that on the King's order two boats are on their way here.

For the meaning of the word deoyāne see Ādi-khanda, Chapter Fifteen, verse 25.
TEXT 234

śunileka nadiyāra kīrtana viśeṣa
dhariyā nīvāre haila rājāra ādesa

“The King has heard about the loud kīrtana in Nadia, therefore he has ordered that they be arrested and brought before him.

TEXT 235

ye-te-dīke palāibe śrīvāsa-pandita
āmā' sabā laiyā sarva-nāśa upasthita

“Now Śrīvāsa Paṇḍita will slip off in some direction or other, leaving us to face certain ruin.

TEXT 236

takhanē balinu muṇi haiyā mukhara
śrīvāsera ghara pheli gaṅgāra bhitara'

“I bluntly told you before that we should throw Śrīvāsa's house into the Ganges.

See Ādi-khaṇḍa, Chapter Sixteen, verse 13.

TEXT 237

takhanē nā kaile ihā pariḥāsa-jnāne
sarva-nāśa haya ebe dekha vidyamāne”

“You thought it was a joke and did not pay any attention. But now see how we will be destroyed.”

TEXT 238

keha bale,—“āmarā sabāra kon dāya?
śrīvāse bāndhiyā diba yeṭā āsi' cāya”

Someone else said, “What does this have to do with us? We will bind Śrīvāsa and turn him over to whoever demands him.”

TEXT 239

ei-mata kathā haila nagare nagare
rājā-naukā āise vaiṣṇava dharibhāre'

From town to town the news was spread: “The King's men are coming to arrest the Vaiṣṇavas.”
TEXT 240

vaisnava-samāje sabe e kathā sunilā
govinda' smanari' sabe bhaya nivārilā

When the Vaisnava heard this news, they all subdued their fears by remembering Govinda.

TEXT 241

“ye karibe krṣṇacandra, se-i `satya' haya
se prabhu thākite kon adhamere bhaya?”

“Whatever Kṛṣṇacandra ordains must take place. Why should one fear wicked persons when the Lord is there?”

When Lord Kṛṣṇacandra is personally present as one's protector, then there is no reason to fear any threatening material element.

In Śrīmad Bhāgavatam (10.2.33) the demigods headed by Brahmā pray to Lord Kṛṣṇa as follows:

tathā na te mādhava tāvakāḥ kvacid
bhraṣyanti mārgāt tvayi buddha-sauhṛdāḥ
tvayābhiguptā vicaranti nirbhayā
vināyakānīkapa-mūrdhasu prabhō

“O Mādhava, Supreme Personality of Godhead, Lord of the goddess of fortune, if devotees completely in love with You sometimes fall from the path of devotion, they do not fall like nondevotees, for You still protect them. Thus they fearlessly traverse the heads of their opponents and continue to progress in devotional service.”

TEXT 242

śrīvāsa-pandita—bada parama udāra
yei kathā sune, se-i prayaya tāhāra

Śrīvāsa Pandita was most open-minded. He had firm faith in whatever he heard.

Since Śrīvāsa Pandita was a very simple and open-minded devotee, he believed whatever one told him. He particularly had fear that in the jurisdiction of a king who was opposed to the Hindu religion everything was possible.

TEXT 243

yavanera rājya dekhi' mane haila bhaya
jānilena gauracandra bhaktera hṛdaya

Considering that the Yavanas were ruling the kingdom, he became fearful.
Gauracandra, however, knew the heart of His devotee.

**TEXT 244**

prabhu avatirna,—nåhi jåne bhakta-gåna  
jånåite árambhîlå śrî-sacînandana

The devotees did not know that the Lord has personally appeared, therefore the son of Saci began to reveal Himself.

**TEXT 245-248**

nirbhaye vedåya mahåprabhu viśvambhara  
tribhuvane advitiya madana-sundara

sarvangé lepiyåchena sugandhi candana  
aruna-adhara sobhe kamala-nayana

cåncara-cikura sobhe pûrncandra-mukha  
skandhe upavîta sobhe manohara rûpa

divya-vastra paridhåna, adhare tåmbåla  
kautuke gelena prabhu bhågîrathî-kåla

Mahåprabhu Viśvambhara, the incomparable Lord of the three worlds and more attractive than Cupid, fearless wandered about Navadvipa. Fragrant sandalwood was smeared all over His body. His lotus eyes and crimson lips were enchanting. His curling hair adorned His face, which resembled the full moon. A bråhmanå thread enhanced the beauty of His shoulders and His exquisite form. He was dressed in fine cloth, and His lips were tinged with the color of betel. He happily proceeded towards the bank of the Ganges.

For a description of Gaura's form, one should see Ādi-kånda, Chapter Eight, verses, 184-187, Chapter Eleven, verses 3-4, Chapter Thirteen, verses 61-65.

**TEXT 249**

yateka sukrti haya dekhite hariå  
yateka påśåndî, saba haya vimårîsa

On seeing Him, all the pious persons became happy and all the atheists became morose.

**TEXT 250**

“eta bhaya sùniyå o bhaya nåhi påya  
råjåra kumåra yena nagare veåyå”

“In spite of hearing the rumors, He is not at all frightened. He wanders about town like a prince.”
For the purport of the second line of this verse, see Ādi-khanda, Chapter Six, verse 79.

TEXT 251
āra-jana bale,—“bhāi! bujhilāna, thāka'
yata dekha ei saba—palabāra pāka”

Someone else said, “O brother, I have understood. Wait a while and you will see. This is all a cover for His escape.”

The word thāka means “stand, stop, halt, or wait a moment.”
The word pāka means “crooked,” “conspiracy,” “plan,” “device,” “intention,” or “desire.”

TEXT 252
nirbhaye căhena cări-dike viśvambhara
gangāra sundara srota pulina sundara

Viśvambhara fearlessly looked around and saw before Him the beautiful flowing Ganges and its charming banks.

TEXT 253
gābhī eka yūtha dekhe pulinete care
hambārava kari’ āise jala khāibāre

He saw nearby a herd of grazing cows who were lowing as they came to the riverbank for drinking water.

TEXT 254
ārdhva pucchā kari' keha catur-dike dhāya
keha yujhe, keha suye, keha jala khāya

Some of the cows raised their tails and ran about, some of them fought each other, some laid down, and some drank water.

TEXT 255
dekhiyā garjaye prabhu kare huhunkāra
“muni sei, muni sei” bale bāre bāra

On seeing this, the Lord repeatedly thundered, “I am He, I am He.”
The phrase muni sei means “I am that son of Nanda, the King of the cowherd men.”

TEXT 256
ei-mata dhāṅā gelā śrīvāsera ghare
“ki karis śrīvāsiyā?” balaye hunkāre

In this mood, the Lord rushed to Śrīvāsa's house, where He loudly exclaimed, “O Śrīvāsa, what are you doing?”

TEXT 257

nrsimha pūjaye śrīvāsa yei ghare
punāḥ punāḥ lāthi māre tāhāra duyāre

The Lord repeatedly kicked on the door of the room in which Śrīvāsa was worshiping Nrsimhadeva.

TEXT 258

“kāhāre pūjis, karis kāra dhyāna?
yānhāre pūjis tānre dekh vidyamāna”

“Who are you worshiping? Who are you meditating on? Look, He whom you are worshiping is standing before you.”

TEXT 259

jvalanta-anala dekhe śrīvāsa-pandita
haila samādhī-bhanga, cāhe cari-bhita

Śrīvāsa Pandita saw a blazing fire, and his meditation was broken. He opened his eyes and looked around him.

TEXT 260

dekhe vīrāsane vasi’ āche viśvambhara
catur-bhujā—sankha-cakra-gadā-padma-dhara

He saw Viśvambhara sitting like a hero and holding conch, disc, club, and lotus in His four hands.

For an explanation of the word vīrāsana, see Ādi-khanda, Chapter Ten, verse 12.

TEXT 261

garjite āchaye yena matta-simha-sāra
vāma-hakṣe tāli diyā karaye hunkāra

The Lord continually roared like an intoxicated lion as He slapped the left side of His stomach.

TEXT 262
On seeing Him, Śrīvāsa Pandita began to tremble and became totally speechless.

**TEXT 263**

dākiyā balaye prabhu—“āre śrīvāsa!
eta-dina nā jānis āmāra prakāsa?

The Lord said, “O Śrīvāsa! You did not know about My appearance yet?

**TEXT 264**

tora ucca sāṅkīrtana, nādāra hunkāre
chādiyā vaikunṭha, āīnu sarva parivāre

“By your loud chanting and Nāḍā's roaring I left Vaikunṭha and came here with My associates.

The editor of Śrī Sajjana-toṣāṇī, Śrīmad Bhaktivinoda Ṭhākura, has written in Volume 7, Part 11, as follows: “Śrīman Mahāprabhu often addressed Śrīla Advaita Prabhu as Nāḍā. I have heard a number of meanings of the word nāḍā. Some Vaiṣṇava scholar has said that the word nārā refers to Mahā-Viṣṇu because nāra, the total aggregate of all living entities, is situated within Him. Is the word nāḍā a corruption of the word nārā? The people of Rādha-deśa often use da in place of ra. Is this the reason that the word nārā has been written as nāḍā? This meaning is often applicable.”

The word nāra or nār (nāḍā) is explained by Śrīdhara Svāmipāda in his Bhāvārtha-dipikā commentary on Śrīmad Bhāgavatam (10.14.14) as follows: “The word nāra refers to the aggregate of living entities, and the word ayana refers to the shelter. You are Nārāyana Himself because You are the supreme shelter of all embodied souls. You are Nārāyana because all the propensities (ayana) of the living entities (nārā) emanate from You. You are the supreme Nārāyana because You know (ayana) all living entities (nāra). You are renowned as Nārāyana because You are the supreme shelter (ayana) of the water that emanates from Nara. In the smṛtis it is stated: ‘All the truths born from Nara are known as nārāṇ by the learned scholars. Since the Supreme Lord is the shelter of this nārāṇ, learned scholars glorify Him as Nārāyana.’”

In the Maha-samhitā (1.10) it is stated: “The waters are called nāra, for they emanate from the Supersoul, Nara. As they are His original resting place (ayana), He is named Nārāyaṇa.”

**TEXT 265**

niścinte āchaha tumī more nā jāniyā
sāntipure gela nādā āmāre ediyā
“You are living unconcerned without recognizing Me, and Nāḍā has avoided Me by going to Sāntipura.

TEXT 266

sādhu uddhārimu, duṣṭa vināśimu saba
tora kīchu cintā nāi, pada’ mora stava”

“I will deliver the saintly persons and destroy the miscreants. Do not worry. Offer prayers to Me.”

TEXT 267

prabhure dekhīyā preme kānde śrīnivāsa
ghucila antara-bhaya, pāiyā āśvāsa

On seeing the Lord, Śrīvāsa cried out of love. He became fearless on receiving the Lord's assurance.

TEXT 268

harise pūrṇita haila sarva kalevara
dāndāiyā stuti kare yudi’ dui kara

Śrīvāsa's entire body was filled with ecstasy as he stood up with folded hands and began offering prayers.

TEXT 269

sahaje paṇḍita baḍa mahā-bhāgavata
ājñā pāi’ stuti kare yena abhimata

Śrīvāsa Paṇḍita was a natural scholar and a mahā-bhāgavata. Having been ordered by the Lord, he offered heart-felt prayers.

TEXT 270

bhāgavate ache brahma-mohāpanodana
sei śloka padi’ stuti karena prathama

He first recited a verse from Śrīmad Bhāgavatam that was spoken by Lord Brahmā after his bewilderment.

TEXT 271

After Śrī Kṛṣṇa smashed the pride of Brahmā, who stole the calves of Vraja, Brahmā came before Kṛṣṇa and offered the following prayer:
naumīdya te 'bhra-vapuse tadid-ambarāya
guṅjāvatamsa-paripiccha-lasan-mukhāya

vanya-sraje kavala-vetra-viṣāna-venu-
lakṣma-sriye myru-pade pasupāṇgajāya

"My dear Lord, You are the only worshipable Lord, the Supreme Personality of Godhead, and therefore I offer my humble obeisances and prayers just to please You. O son of the King of the cowherds, Your transcendental body is dark blue like a new cloud, Your garment is brilliant like lightning, and the beauty of Your face is enhanced by Your guṅjā earrings and the peacock feather on Your head. Wearing garlands of various forest flowers and leaves, and equipped with a herding stick, a buffalo horn and a flute, You stand beautifully with a morsel of food in Your hand.'

For a description of Lord Brahmā's bewilderment, one should see Śrīmad Bhāgavatam, Tenth Canto, Chapter Fourteen.

TEXT 272

"viśvambhara-carana āmāra namaskāra
nava-ghana varna, pīta vasana yānhāra

"I offer my respectful obeisances at the lotus feet of Viśvambhara, whose bodily complexion is the color or a newly formed cloud and who is dressed in yellow garments.

TEXT 273

śacīra nandana-pā'ye mora namaskāra
nava-guṅjā sikhi-puccha bhusana yānhāra

"I offer my respectful obeisances unto the lotus feet of Śacī's son, who head is decorated with fresh guṅjā and a peacock feather.

TEXT 274

gangādāsa-śīṣya-pā'ye mora namaskāra
vana-mālā, kare dadhi-odana yānhāra

"I offer my respectful obeisances at the feet of Gangādāsa Paṇḍita's student, who wears a forest flower garland and holds yogurt rice in His hand.

TEXT 275

jagannātha-putra-pā'ye mora namaskāra
koti-candra yini rūpa vadana yānhāra

"I offer my respectful obeisances at the feet of Jagannātha Miśra's son, whose
attractive form defeats the beauty of millions of moons.

TEXT 276

śrīga, vetra, venu—cihna-bhuṣana yāñhāra
sei tumī, tomāra carane namaskāra

“You are He who is adorned with horn, stick, and flute. I offer my obeisances to You.

TEXT 277
cāri-vede yāñre ghoše ‘nandera kumāra’
sei tumī, tomāra carane namaskāra”

“You are that person who is addressed by the four Vedas as the son of Mahārāja Nanda. I offer my obeisances to You.”

TEXT 278

brahma-stave stuti kare‘ prabhura carane
svacchande balaye—yata āise vadane

Śrīvāsa Pandita offered prayers to the Lord similar to those offered by Brahmā. Whatever He spoke came to his lips spontaneously.

TEXT 279-282

tumi visṇu, tumī krṣṇa, tumī yajñēśvara
tomāra caranodaka—gaṅgā tirtha-vara

jānaki-jīvana tumī, tumī narasimha
aja-bhava-ādi—tava caranera bhrṅga

tumi se vedānta-vedya, tumī nārāyana
tumi se chalilā bali haiyā vāmana

tumi hayagrīva, tumī jagat-jīvana
tumi nilācala-candra—sabāra kārana

“You are Viṣṇu, You are Kṛṣṇa, You are the Lord of sacrifice. The holy waters of the Ganges emanate from Your lotus feet. You are the life and soul of Jānaki, and You are Nṛṣimha. Lord Brahmā, Lord Śiva, and others are all servants of Your lotus feet. You are the knower of Vedānta, and You are Nārāyana. It was You who deceived Bali as Vāmana. You are Hayagrīva, and You are the life and soul of the entire universe. You are the moonlike Lord of Nilācala and the cause of all causes.

See Ādi-khaṇḍa, Chapter Two, verses 169-176.
TEXT 283

tomāra māyāya kār nāhi haya bhaṅga?
kamālā nā jāne—yānra sane eka-sanga

“Who is not bewildered by Your illusory energy? Even though goddess Lakṣmi lives with You, she does know Your glories.

The word māyā (for the living entities belonging to the marginal potency) means “by the external material energy” and (for the Lord's eternally perfect associates belonging to the internal potency) means “by the internal spiritual potency, yogamāyā.”
The word bhaṅga means “defeat” or “loss.”
The word eka-sanga means “living together.”

TEXT 284

sangi, sakhā, bhāi—sarva-mate seve ye hena prabhu moha māne'—anya janā ke?

“Even the Lord who serves You as a companion, friend, and brother becomes bewildered, so what to speak of others?

The first line of this verse refers to Śeṣa, or Anantadeva, who is a plenary portion of Śrī Baladeva-Saṅkarsana. For a description of the bewilderment of Śeṣa, one should see Ādi-khanda, Chapter Thirteen, verse 101, 102, and 105.

TEXT 285

mithyā-grhavāse more pādiyācha bhole tomā' nā jāniyā mora janma gela hele

“You have thrown me into the illusion of household life. I have simply wasted my life without understanding You.

TEXT 286

nānā māyā kari' tumī āmāre vaṅcilā! sāji-dhuti-ādi kari' sakali bahlā!

“You have deceived me through various illusions. You have even carried my flower basket and dhotīs.

TEXT 287

tāte mora bhaya nāhi, sūna prāṇa-nātha!
tumi-hena prabhu more hailā sākhāt

“O Lord of my life, please listen. That does not make me fearful, for You have now appeared before my eyes.
TEXT 288

äji mora sakala-duhkhera haila nāśa
äji mora divasa haila parakāśa

“Today all my miseries are vanquished. Today is the most auspicious day for me.

TEXT 289

äji mora janma-karma—sakala saphala
äji mora udaya—sakala sumāgalā

“Today my life and activities have become successful. Today all good fortune has awakened for me.

TEXT 290

äji mora pîtr-kula haila uddhāra
äji se vasati dhanya haila āmāra

“Today my forefathers have been delivered. Today my home is truly blessed.

TEXT 291

äji mora nayana-bhâgyera nāhi simā
tānre dekhi—yānra śri-carana seve ramā”

“Today there is no limit to the good fortune of my eyes, for I am seeing He whose lotus feet are served by Ramā, the goddess of fortune.”

TEXT 292

balite āvista haila pândita-śrivāsa
ūrdhva bāhu kari’ kände, chāde ghana svāsa

While speaking in this way, Śrivāsa Pandita became overwhelmed in ecstasy. He raised his arms and cried, while sighing deeply.

TEXT 293

gadāgādi yāya bhâgyavanta āriniyāsa
dekhiyā apūrva gauracandra-parakāśa

The most fortunate Śrīnivāsa rolled on the ground after seeing that most wonderful manifestation of Śrī Gauracandra.

TEXT 294
ki adbhuta sukhā ādānā-sāṅgāne

dūhbilena vīpura-vaṁśānandā-sāṅgāre

What wonderful happiness Śrīvāsa, the best of brāhmaṇas, felt as he merged in the ocean of bliss.

TEXT 295

hāsiyā śunena prabhū śrīvāsaṁ stutī
sadya haiyā bale śrīvāsaṁ prati

The Lord smiled as He heard the prayers of Śrīvāsa. Being compassionate to Śrīvāsa, the Lord spoke to him.

TEXT 296

“stṛ-putra-ādi yata tomāra vādīra
dekhuka âmāra rūpa, karaha bāhīra

“Bring your wife, children, and others of your house and let them see My form.

TEXT 297

sastrika haiyā pūja' carana âmāra
vara māga’—yena iccha manete tomāra”

“In the company of your wife, worship My lotus feet and ask for any benediction you desire.”

TEXT 298

prabhura pāiyā ājñā śrīvāsa-pandita
sarva-parikara-sāṅge āilā āvārīta

Being ordered by the Lord, Śrīvāsa Paṇḍita immediately brought all his family members.

TEXT 299

viṣṇu-pūja-nimitta yateka puspa chila
sakala prabhura pāye sākhāte dīla

He offered whatever flowers were there for the worship of Viṣṇu to the feet of the Lord.

TEXT 300
gandha-puśpa-dhūpa-dīpe pūje śrī-carana
saṣṭrika haiyā vipra harena krandana

In the company of his wife, the brāhmaṇa cried as he worshiped the lotus feet of the Lord with sandalwood paste, flowers, incense, and lamps.

TEXT 301

bhāī, patni, dāsa, dāsi, sakala laiyā
śrīvāsa harena kāku caraṇe paḍiyā

Śrīvāsa Pandita led his brothers, wife, servants, and maidservants in humbly falling at the lotus feet of the Lord.

TEXT 302

śrīnivāsa-priyakāri prabhu viśvambhara
caraṇa dilena sarva-śirera upara

Lord Viśvambhara is the well-wisher of Śrīnivāsa, so He placed His lotus feet on the heads of everyone there.

TEXT 303

alaksite bule' prabhu māthāya sabāra
hāsi' bale,—"mote citta hau sabākāra"

Unseen by all, the Lord touched everyone's heads with His lotus feet. He smiled and said, “May your minds be fixed on Me.”

TEXT 304

huṅkāra garijjana kari' prabhu viśvambhara
śrīnivāse sambodhiyā balena uttara

Lord Viśvambhara roared loudly and spoke to Śrīnivāsa as follows.

TEXT 305

“ohe śrīnivāsa! kichu mane bhaya pāo?
śuni,—tomā' dharite āise rāja-nāo?

“O Śrīnivāsa! Are you afraid of something? I have heard that the King's boat has arrived for your arrest?

The word nāo (from the Sanskrit word nau and the Maithila Hindi word nāva) means “boat.”

TEXT 306
*ananta-brahmāṇda-mājhe yata jīva vaise*

*sabāra preraka āmi āpanāra rase*

“By My own supreme will, I am the director of all living entities in the innumerable universes.

“Although I am unattached, I, in My form as the Supersoul, reside in the hearts of all living entities in the universe and make them wander by My own will. Without My inspiration, no one is able to act in any way.”

**TEXT 307**

*mui yadi bolāna sei rājāra sārīre*

tabe se balibe seha dhāribārā tare

“If I have the King make an order to arrest you, then only will he do so.

“If I, as the Supersoul, inspire the King to arrest you, then only will the King order your arrest.”

**TEXT 308**

*yadi vā e-mata nahe,—svatantra haiyā*

dhāribāre bale, taboo muṇi cāna ihā

“If this were not the case—if he independently ordered your arrest, then this is what I will do.

“If that does not happen—in other words, if against My inspiration and independent will as the Supersoul, or without being directed by the Supersoul, if the King independently orders your arrest—then I will desire as follows.”

**TEXT 309**

*muṇi giyā sarva-āge naukāya cadimu*

ei-mata giyā rāja-gocara haimu

“I will be the first to board the boat and present Myself before the King.

**TEXT 310**

*more dekhi' rāja rahibe nṛpāsane?*

*vihvala kariyā ye pādimu seikhāne?*

“Will the King remain sitting on his throne after seeing Me? I will bewilder him and drag him down.

“I am the Lord of innumerable universes and the supreme controller of all controllers, therefore the King will not be able to remain seated on his throne. I will certainly overwhelm and control him.”

**TEXT 311**
yadi và e-mata nahe, jijhāsībe more
seho mora abhiṣṭa śuna kahi tore

“If this does not happen and he holds Me for questioning, then this is what I will tell him.

“If this also does not happen, in other words, if the King has other ideas and he questions Me, then please hear what I have decided to do.”

TEXT 312

“śuna śuna, ohe rājā! satya mithyā jāna’
yateka mollā kāji saba tora āna’

“Listen, O King, bring all your Mullahs and Kazis to ascertain the truth.

The word mollā (mullā in Turkey) refers to a great Mohammedan scholar, a religious priest, or judge. The word kāji refers to judge or guide for giving instructions on Muslim religious principles and morality. The phrase satya mithyā jāna’ means “you should know what is true and what is false.”

TEXT 313

hastī, ghodā, pāšu, pakṣi, yata tora âche
sakala ānaha, rājā! āpanāra kâče

“O King, bring all the elephants, horses, animals, and birds that you have.

TEXT 314

ebe hena ājnā kara’ sakala-kājire
āpanāra śāstra kahi’ kāndāu sabāre

“Instruct your Kazis to recite your scriptures and make these creatures cry.’

The phrase āpanāra śāstra refers to their Koran scripture. The word kāndāu means “make them shed tears.”

TEXT 315

nā pārila tārā yadi eteka karite
tabe se āpanā’ vyakta karimu rājāte

“If they are unable to do this, then I will manifest Myself to the King.

The word pārila, meaning “capable of,” is used to indicate future tense. The phrase āpanā’ vyakta karimu rājāte means “I will manifest Myself to the King.”

TEXT 316

।sankirtana mānā kara’ e gulāra bole
yata tāra śakti ei dekhi sakale

“...You dared to stop sankirtana on the advice of these fellows! Everyone has now seen what power they actually have.

The phrase e gulāra bole means “as a result of hearing the Kazis' words.” The word tāra means “their.”

TEXT 317

mora śakti, dekha ebe nayana bhariyā'  
etā bali' matta-hasti ānimu dhariyā

“Now behold My power with your own eyes.’ After saying this, I will bring an intoxicated elephant before him.

The word matta-hasti refers to a mad elephant.

TEXT 318

hasti, ghodā, mrga, paksi, ekatra kariyā  
seikhāne kāndāimu ‘krṣṇa' bolāiyā

“I will gather the elephants, horses, deer, and birds and induce them to chant the name of Krṣṇa and cry.

TEXT 319

rājāra yateka gana, rājāra sahite  
sabā' kāndāimu ‘krṣṇa' bali’ bhāla-mate

“I will induce everyone to chant the name of Krṣṇa and cry, including the King and his subjects.

TEXT 320

ihāte vā apratyaya tumī vāsa’ mane  
sākṣātei karoṁ,—dekha āpana-nayane”

“Do not maintain the slightest doubt. I will show you now before your own eyes.”

The phrase apratyaya vāsa’ means “disbelieve,” in other words, “to have no faith.”

TEXT 321

sammukhe dekhaye eka bālikā āpani  
śrīvāsa ṛhratr-sutā—nāma ‘nārāyaṇi'

The Lord saw one small girl named Nārāyaṇi, the niece of Śrīvāsa, standing before Him.
TEXT 322

adyāpiha vaiṣṇava-mandale yāṇra dhvani
ˈcaitanyera avāesa-pātra nārāyaṇi'

Even today Nārāyaṇi is known amongst the Vaiṣṇavas as the recipient of Lord Caitanya’s remnants.

TEXT 323

sarva-bhuta-antaryāmī śrī-gaurāṅga-cānda
ājñā kailā,—“nārāyaṇi! ‘krṣṇa’ bali’ kānda”

Śrī Gaurāṅga, the Supersoul of all living entities, ordered her, “Nārāyaṇi, chant the name of Kṛṣṇa and cry.”

TEXT 324

cāri vatsarera sei unmatta-carita
ˈhā kṛṣṇa’ baliyā kānde, nāhika samvita

That four-year-old child immediately acted like she was mad. She cried, chanted, “O Kṛṣṇa,” and forgot herself.

The phrase *unmatta-carita* means “agitated with love of Kṛṣṇa.” The word *samvita* means “external consciousness or feelings.”

TEXT 325

aṅga vahi’ pade dhārā prthivira tale
paripūrṇa haila sthala nayanera jale

Tears flowed from her eyes to the ground, making the surrounding area wet.

TEXT 326

hāsiyā-hāsiyā bale prabhu viśvambhara
“ekhana tomāra ki ghucila saba dara?”

Lord Viśvambhara smiled and said, “Now have your fears been dispelled?”

TEXT 327

mahāvaktā śrīṇivāsa—sarva-tattva jāne
āsphāliyā dui bhujā bale prabhu-sthāne

The expert speaker Śrīṇivāsa knows all truths. He raised his arms and spoke to the Lord.
TEXT 328-329

“kâla-rûpî tomâra vigrâha bhagavâne
yakhana sakala srsti samhâriyâ åne
takhana nà kari bhaya tora nàma-bale
ekhana kisera bhaya?—tumi mora ghare”

“O Lord, when in the form of time You annihilate the entire creation, I am not afraid due to the power of Your holy names. So what is there to fear now that You are personally present in my house?”

A description of the devotees' freedom from the slightest fear of time is found in the Śrīmad Bhāgavatam (3.25.38), wherein Lord Kapiladeva speaks to His mother, Devahūti, as follows:

na karihcin mat-parâh sânta-rûpe
nanksyanti no me 'nimiso ledhi hetih

yeśâm aham priya âtmâ sutaś ca
sakhâ guruh suhṛdo daivam iṣṭam

“My dear mother, devotees who receive such transcendental opulences are never bereft of them; neither weapons nor the change of time can destroy such opulences. Because the devotees accept Me as their friend, their relative, their son, preceptor, benefactor and Supreme Deity, they cannot be deprived of their possessions at any time.”

TEXT 330

baliyâ aviṣṭa hailâ pandita-śrîvâsa
goṣṭhirâ sahita dekhe prabhura prakâśa

After speaking in this way, Śrîvâsa Paṇḍita became overwhelmed as he and his associates saw the Lord's opulences.

TEXT 331

câri-vede yâhre dekhibâre abhilâsa
tâhâ dekhe śrîvâsera yata dâsī dâsa

He whom the four Vedas desire to see was seen by Śrîvâsa's servants and maidservants.

TEXT 332

ki baliba śrîvâsera udâra caritra
yânhâra carana-dhule samsâra pavitra

What can I say about the magnanimous characteristics of Śrîvâsa. The dust of
his lotus feet purifies the entire world.

The word carana-dhule means “by the influence of the dust from the feet.”

TEXT 333

krṣṇa-avatāra yena vasudeva-ghare
yateka vihāra saba—nandera mandire

Krṣṇa appeared in the house of Vasudeva, yet He enjoyed various pastimes in the house of Nanda Mahārāja.

TEXT 334

jagannātha-ghare haila ei avatāra
śrīvāsa-pandita-grhe yateka vihāra

In the same way, the Lord appeared in the house of Jagannātha and enjoyed various pastimes in the house of Śrīvāsa Pandita.

TEXT 335

sarva-vaiṣṇavera priya pandita-śrīvāsa
tāna bādi gele mātra sabāra ullāsa

Śrīvāsa Pandita was most dear to the Vaiṣṇavas. They all became filled with joy on entering his house.

TEXT 336

anubhave yānre stuti kare veda mukhe
śrīvāṣera dāsa-dāśi tānre dekhe sukhē

He who is offered heart-felt prayers by the Vedas is easily seen by the servants and maidservants of Śrīvāsa.

The first line of this verse refers to the Lord, who is indirectly glorified through the mouths of all Vedic literatures; or through the sounds of all mantras; or through the grammatical scriptures, which are the face of the Vedas; or through the recitation of Vedic mantras by great personalities.

TEXT 337

eteke vaiṣṇava-sevā parama-upāya
avaśya milaye krṣṇa vaiṣṇava-krpāya

That is why service to the Vaiṣṇavas is the topmost process, for by the mercy of the Vaiṣṇavas one certainly attains Krṣṇa.

TEXT 338
śrīvāsere ājñā kailā prabhu viśvambhara
“nā kahio, e-saba kathā kāhāro gocara”

Lord Viśvambhara instructed Śrīvāsa, “Do not disclose these topics to anyone.”

TEXT 339
bāhya pāi' viśvambhara lajjita antara
āśvāsiyā śrīvāsere gelā nija-ghara

On regaining external consciousness, Viśvambhara was ashamed. After solacing Śrīvāsa, He returned home.

TEXT 340
sukha-maya hailā tabe śrīvāsa pandita
patni-vadhu-bhāi-dāsa-dāsira sahita

Then Śrīvāsa Pāṇḍita, along with his wife, his brothers' wives, his brothers, his servants, and his maidservants, became filled with happiness.

TEXT 341
śrīvāsa karilā stuti—dekhiyā prakāsa
ihā yei śune, sei haya krṣṇa-dāsa

Anyone who hears the prayers Śrīvāsa offered when he saw the Lord's manifestation will become a servant of Krṣṇa.

TEXT 342
antaryāmī-rūpe balarāma bhagavān
ājñā kailā caitanyera gāite ākhyāna

Lord Balarāma in the form of the Supersoul ordered me to glorify the topics of Śrī Caitanya.

TEXT 343
vaisnava-pā'ye mora ei namaskāra
janma-janma prabhu mora hau haladhara

I offer my respectful obeisances at the feet of all the Vaiśnavaś so that by their mercy Haladhara may be my Lord, birth after birth.

TEXT 344
‘narasimha’ ‘yadusimha’—yena nāma-bheda
ei-mata jāni,—‘nityānanda’ ‘baladeva’

Just as Narasimha and Yadusimha are different names for the same person, I
know that Nityānanda and Baladeva are different only in name.

TEXT 345

caitanya-candrera priya vigraha balai
ebe ‘avadhūta-candra’ kari’ yānre gāi

Baladeva is the dearest personality to Caitanyacandra. He is now known as
Avadhūta-candra.

TEXT 346

madhya-khanda-kathā, bhāti! śuna eka-citte
vatsareka kirtana karilā yena mate

O brothers, please hear attentively the topics of Madhya-khanda, which
describes the Lord's kirtana pastimes over the course of one year.

TEXT 347

śrī krṣna-caitanya nityānanda-cānda jāna
vrndāvana-dāsa tachu pada-yuge gāṇa

Accepting Śrī Caitanya and Nityānanda Prabhu as my life and soul, I,
Vṛndāvana dāsa, sing the glories of Their lotus feet.

Thus ends the English translation of the Gauḍīya-bhāṣya of Śrī Caitanya-
bhāgavata, Madhya-khanda, Chapter Two, entitled “The Lord's manifestation at the
house of Śrīvāsa and the inauguration of saṅkīrtana.”

Chapter Three
The Lord manifests His form as Varāha in the house of Murāri and His meeting
with Nityānanda

This chapter describes the Lord's ecstatic mood, the Lord's manifestation of His
Varāha form in the house of Murāri Gupta, Murāri's prayers to this form of the
Lord, the characteristics of Śrī Nityānanda, Nityānanda's arrival in Navadvīpa at
the house of Nandana Ācārya, the Lord's description of His wonderful dream to
the devotees, the Lord's demand for wine in the mood of Baladeva, the Lord's
arrival at the house of Nandana Ācārya in the company of His devotees, the Lord's
meeting with Nityānanda, and the Lord's various devices for revealing the glories
of Nityānanda.

TEXT 1

jaya jaya sarva-prāṇa-nātha viśvambhara
All glories to Viśvambhara, the beloved Lord of all. All glories to the Lord of Nityānanda and Gadādhara.

Viśvambhara is the Supreme Lord of all living entities. He is also the Lord of Nityānanda Prabhu and Gadādhara. Let His glories be perpetually spread throughout the world.

TEXT 2

jaya jaya advaitādi-bhaktera adhīna
bhakti-dāna diyā prabhu uddhāraha dina

All glories to the Lord, who is controlled by His devotees headed by Advaita. O Lord, please award me Your devotional service and deliver this humble servant.

I, Vrndāvana dāsa, am extremely fallen. O Lord Viśvambhara, please awaken my propensity for service and deliver me from the propensity for material enjoyment. Your servants headed by Śrī Advaita have conquered You through devotional service. All glories to You again and again.

TEXT 3

ei-mata navadvipe gaurāṅga-sundara
bhakti-sukhe bhāse lai' sarva-parikara

In this way Śrī Gaurasundara floated in the ocean of devotional happiness in the company of His associates.

TEXT 4

prāṇa-hena sakalā sevaka āpanāra
'krṣṇa' bali' kānde galā dhariyā sabāra

All the Lord's servants were like His very life. He cried while holding their necks and chanting the name of Kṛṣṇa.

Gaurasundara is the only Lord and the life of all living entities. He considered His devotees as most intimately related with Him and would cry due to feelings of separation from Kṛṣṇa while holding their necks.

TEXT 5

dekhiyā prabhura prema sarva-dāsa-gana
catur-dihe prabhu vedi' karaye krandana

On seeing the Lord's love, all the devotees surrounding the Lord cried.

When all the devotees saw the Lord's ecstatic love, they also became filled with ecstasy and cried on all sides of Him.
TEXT 6

âchuka dâsera kârya, se-prema dekhite
suska-kâṣṭha-pâsânâdi milâya bhumite

By the sight of His love, even dry wood and stone melted, what to speak of His servants.

In dry wood there is no tinge of water; the same is true of stone. Yet by the manifestation of Gaurasundara’s love even hearts that were as dry as wood and as hard as stone became flooded with love. As a result of their service, all His servants became absorbed in love of God. Even inanimate objects that were incapable of seeing His love melted.

TEXT 7

châdi’ dhâna, putra, grha, sarva-bhakta-gana
ahar-niśa prabhu-sânge kareṇa kirtana

All the devotees left aside their wealth, children, and household and engaged day and night in kirtana with the Lord.

All the servants gave up attachment for their house, children, and wealth and constantly engaged in kirtana with the Lord.

TEXT 8-17

hailena gauracandra krśna-bhakti-maya
yakhana ye-rûpa śune, sei-mata haya

dâsya-bhâve prabhu yabe kareṇa rodana
haila prahara-dui gangâ-âgamaṇa

yabe hâse, tabe prabhu prahareka hâse
mârchita haile—prahareka nahi svâse

ksane haya svânubhâva,—dambha kari’ vaise
“muṇi sei, muṇi sei”—ihâ balî’ hâse

“kothâ gela nâdâ budâ,—ye ânila more?
bilâimu bhakti-rasa prati-ghare-ghare”

sei-ksane ‘krśna re! bâpa re!’ balî’ kânde
âpanâra keśa âpanâra pâ’ye bândhe

akrûra-yânera śloka padîyâ-padîyâ
ksane pade prthivite dandavat hâiyâ

hailena mahâprabhu yehena akrûra
sei-mata kathâ kahe, bâhya gela dûra
“mathurāya cala, nanda! rāma-krśne laiyā
dhanurmakha rāja-mahotsava dekhi giyā”

ei-mata nānā bhāve nānā kathā kaya
dekhiyā vaisnava-saba ānande bhāsaya

Gauracandra became filled with devotion to Kṛṣṇa. Whenever the Lord heard any topic about Kṛṣṇa, He was immediately influenced by that. When the Lord cried for six hours in the mood of a servant, it appeared that the Ganges was flowing from His eyes. When He laughed, He laughed for three hours. When He lost consciousness, He would not breath for three hours. Sometimes He would proudly manifest His opulence, laugh, and say, “I am He. I am He. Where has that old Nādā gone who has brought Me here. I will go door to door and distribute unsolicited the sweet nectar of devotional service.” At that time He would cry and say, “O Kṛṣṇa, O My dear.” Then He would tie His legs with His hair. Sometimes He would recite verses in the mood of Akrūra and offer obeisances by falling like a rod to the ground. Mahāprabhu became fully absorbed in the mood of Akrūra and lost consciousness while speaking like him, “O Nanda, let us go to Mathurā with Balarāma and Kṛṣṇa to see the royal festival of the bow sacrifice.” When the Vaisnava saw the Lord speaking in these various moods, they floated in waves of ecstasy.

Being fully absorbed in the service of Kṛṣṇa, whenever Gaurasundara heard about Kṛṣṇa's pastimes from His devotees, He immediately became absorbed in those pastimes and displayed the respective mood. He would sometimes be absorbed in the mood of a servant and shed tears for six hours like the flow of the Ganges. Sometimes He would remain intoxicated by laughing for as long as three hours. Sometimes He would remain unconscious, holding His breath for three hours. Sometimes He would smile, proudly manifest His opulence, and exclaim, “I am He.” If Lord Gaurasundara reveals Himself as God to people, there is no deviation from the truth. But if demonic offenders try to ruin themselves by accepting the statement, “Everyone is God,” then they will never be benefited. Although in His Gaura pastimes Lord Kṛṣṇa accepted the mood of a devotee and acted as a servant by uncovering the good fortune of the living entities, He nevertheless bewildered many demonic atheists and impersonalists by uttering statements befitting the Māyāvādis. Gaurahari sometimes said, “Where has that old Advaita Ācārya gone? After bringing Me to this world from Vaikuṇṭha, He has left Me behind. Simply by His desire I will distribute devotional mellow to each and every house.” Speaking in this way, Gaurasundara tied His feet with His own long curly hair. Sometimes He cried while loudly addressing Kṛṣṇa, “O Kṛṣṇa, O Bāpa, O Saumya, O Priya.” Sometimes, while devoid of external consciousness, He spoke the following words in the mood of Akrūra when he came to Vraja to take Kṛṣṇa, “O Nanda, let us take Rāma and Kṛṣṇa to Mathurā, where we can all see the festival called Dhanuryajña.” (See Śrīmad Bhāgavatam, Tenth Canto, Chapters Thirty-nine and Forty-two.) Sometimes He fell like a rod to offer obeisances on the ground. The devotees became ecstatic on seeing these characteristics. The phrase dhanur-mahā [verse 16] refers to the Dhanur-yajña, or bow sacrifice. See Tenth Canto, Chapter Forty-two.
TEXT 18

*eka-dina varāha-bhāvera śloka śuni*
*garjiyā murāri-ghare calilā āpani*

One day when the Lord heard a verse glorifying Varāha, He roared loudly and went to the house of Murāri.

TEXT 19-20

*antare murāri-gupta-prati bada prema*
*hanumān-prati prabhu rāmacandra yena*

*murārika gher gelā śrī-sacinandana*
*sambhrame karilā gupta carana-vandana*

The Lord was greatly affectionate to Murāri, just as Lord Rāmacandra was affectionate to Hanumān. As Śrī Śacinandana entered the house of Murāri, Murāri immediately offered Him obeisances.

Just as Śrī Rāmacandra had heart-felt affection for Hanumān, Mahāprabhu treated Murāri as an object of great love. On hearing descriptions of Varāha one day, the Lord became absorbed in the mood of Varāha and came to the house of Murāri while roaring loudly.

TEXT 21-24

“śūkara śūkara” bali’ prabhu cali’ yāya
*stambhita murāri-gupta catur-dike cā'ya*

*viṣṇu-grhe praviṣṭa hailā viṣvambhara*
*sammukhe dekhena jala-bhājana sundara*

*varāha-ākāra prabhu hailā sei-kṣane*
*svānabhāve gādu prabhu tulilā dāsane*

*garje yajña-varāha—prakāśe' khura cāri*
*prabhu bale,—“mora stuti karaha murāri!”*

As the Lord entered the house of Murāri, He called out, “Boar, Boar.” The astounded Murāri Gupta looked all around him. Viśvambhara entered the Viṣṇu temple, wherein He saw a beautiful waterpot with a spout. The Lord immediately assumed the form of Varāha and by His own sweet will He picked up the waterpot with His teeth. The sacrificial boar grunted and manifested four hoofs. Then the Lord said, “Murāri, offer prayers to Me!”

Gaurahari suddenly rushed towards Murāri's house, where He entered the Viṣṇu temple while calling out, “Boar, Boar.” On hearing the sudden roaring and the words “Śūkara, Śūkara,” from Gaurasundara, Murāri could not understand what was happening. When the Lord saw a large waterpot within the Viṣṇu temple, He
picked it up with His teeth. At that time Murāri saw Him as the four-legged roaring sacrificial boar. Varāhadeva is an incarnation of Lord Viṣṇu; therefore Lord Gaurasundara’s displaying the form of His Varāha incarnation to His appropriate devotees was proper. A Māyāvādī should not misunderstand from this that when a conditioned soul is freed from ignorance he is able to exhibit such moods of the Supreme Lord in imitation of the Lord. In order to disrespect those deceitful hellish persons who are cheated in this way by considering themselves Viṣṇu, the Lord personally exhibited these pastimes for their bewilderment. The eternally averse atheists fall into illusion by imitating these activities of the Lord without understanding the characteristics of the Lord and bring havoc to this world by establishing some duplicitous people to honor them in such a way that the painful conditions of hellish life, which are the suitable reward for these envious people, await them with miseries for unlimited years to come. The covered incarnation, Śrī Gaurasundara, kept His own identity secret, even from His own devotees. If an abominable conditioned soul who is eligible for suffering unlimited years of hellish life and who daily undergoes three conditions of life considers the Supreme Lord to be a living entity like himself and makes special endeavor to be honored by his cheated followers, then such a cheater and the cheated lose their qualification to be called human beings and due to the absence of four-legs, like a stool-eating boar, they are just like two-legged animals. Such two-legged animals can never exhibit four legs. In some future life, however, they will become four-legged, stool-eating animals. Śrī Caitanyaadeva exhibited the four legs of His Varāha incarnation, and if an insignificant living entity tries to imitate His pastimes, it is simply ludicrous.

TEXT 25

stabdha hailā murāri apūrva-daraśane
ki balibe murāri, nā åise vadane

Seeing this unprecedented sight, Murāri became stunned. He was unable to find any words to speak.

TEXT 26

prabhu bale,—“bola bola kichu bhaya nāni
etā-dina nāhi jāna’ munī eî thānī”

The Lord said, “Speak up. Do not be afraid. All these days you did not know that I am here.”

TEXT 27

kampita murāri kahe kariyā minati
“tumi se jānaha prabhu! tomāra ye stūt

Murāri trembled and humbly spoke, “O Lord, only You know Your glories.

On seeing the Varāha form of the Lord, Murāri Gupta trembled out of fear and spoke as follows: “O Lord, I am incapable of properly offering You prayers. Only You Yourself can do so.” When Murāri became hesitant to offer prayers, and
especially when he became frightened on seeing the gigantic Varāha form, the Lord
told him that he had no cause of fear, “So many days you did not know who I am?
Actually I am the fountainhead of all Viśnu incarnations.” When the topics of the
Lord's exhibition of these pastimes were made known in this world, then everyone
understood that Śrī Gaurasundara is the Supreme Lord. Although the Lord
brought these pastimes into this world through the vision of His associate
devotees, even those who had firm faith in the Lord's associates could understand
Śrī Caitanya as nondifferent from Kṛṣṇa and as the source of all incarnations, and
they recorded those pastimes of the Lord for the benefit of their descendants, like
myself. The Vaiṣṇavas who are inclined to the service of the Lord can properly
describe topics of their worshipable object. Poets, writers, and litterateurs who are
attached to material enjoyment can never properly describe the characteristics of
the Supreme Lord. The mundane philosophers' material conceptions that are
under the influence of the three modes of material nature will never be able to
comprehend the transcendental prowess of Śrī Gaurasundara. Due to their
offensive nature, they are averse to the service of the Lord, and due to the absence
of proper association with saintly persons, they display pride and foolishness; thus
they simply commit offenses at the lotus feet of Śrī Caitanya. But the fortunate
devotees who are attached to the service of the Lord can easily understand the
tранцендental prowess of the Lord and gain freedom from the clutches of material
conceptions. Due to their offensive nature, the materialists are unable to realize the
true meaning of the word adhoksaja in the course of their speculation. They accept
Adhoksaja Śrī Caitanyadeva as a conditioned soul prone to material enjoyment. As
a result, they are bound to eventually consider Śrī Gurudeva, who is most dear to
Śrī Caitanya, as a mortal being and they create differences of opinion in order to
exhibit their envy of the Vaiṣṇavas.

TEXT 28-29

ananta brahmāṇḍa yāra eka phane dhare
sahasra-vadana hai' yāre stuti kare

tabu nāhi pāya anta, sei prabhu kaya
tomāra stavete āra ke samarthā haya?

“Lord Ananta, who holds unlimited universes on one of His hoods, constantly
glorifies You with His thousand mouths. Yet He Himself admits that He has not
reached the end. Therefore who else is capable of glorifying You?

Murāri said, “The gigantic universes are heavy and innumerable. The thousand-
headed Ananta properly glorifies You with His thousand tongues, yet He does not
find satiation. He holds innumerable universes on top of His one hood, so no one
is able to surpass Anantadeva in properly glorifying You.”

TEXT 30

ye vedera mata kare sakala sansāra
sei veda sarva tattva nā jāne tomāra

“Even the Vedas, whose injunctions are followed by all, are unable to know
You in full.

“Following the injunctions of the Vedas, the people of the world live together in a civilized manner. Yet these Vedas are also unable to describe Your glories in full.”

TEXT 31

*yata dekhī śuni prabhū! ananta bhuvana
*to’ra loma-hūpe giyā milāya yakhana*

“O Lord, the unlimited universes that we see or hear about are all absorbed within the pores of Your hairs.

“The universes are innumerable, or unlimited. These innumerable universes are all situated within the pores of Your bodily hairs.”

TEXT 32

*hena sadānanda tumī ye kara yakhane
*bala dekhī vede tāhā jānibekemane*

“You are always full of bliss in whatever You do, so how can the Vedas know Your activities?

“O eternally blissful Viśvambhara, how will the limited Vedas know the topics of Your variegated pastimes that You manifest at various times? The Vedas are one of the means of vision for the living entities who are endowed with material knowledge and conditioned by the three modes of material nature, yet they are unable to describe the transcendental topics of Vaikuntha. Vedic literatures do not impart the Supreme Absolute Truth, which is easily achieved by devotees, to persons who are expert in *karma-kānda* and *jñāna-kānda* and engaged in materialistic pursuits.”

TEXT 33

*ataeva tumī se tomāre jāna’ mātra
*tumi jānāile jāne tora kṛpā-pātra*

“Therefore only You know Yourself. Others can know You only if You reveal Yourself to them.

In the *Śrīmad Bhāgavatam* (2.9.32) it is stated:

*yaśvan aham yathā-bhāvo
*yad-rūpa-guna-karmakah
*tathaiva tattva-viññānam
*asti te mad-anugrahāt*

“All of Me, namely My actual eternal form and My transcendental existence, color, qualities and activities—let all be awakened within you by factual realization, out of My causeless mercy.” Even if a conditioned soul lives in the abode of the Lord, his ignorance about the prowess of the Lord is not vanquished. Only those who are favored by the Lord can understand all these topics. This is confirmed in the
following words: *yam evaiṣa vrnte tena labhyas tasyaiṣa ātmā vivrnte tanām svām*—“The Lord is obtained only by one whom He Himself chooses. To such a person He manifests His own form.”

**TEXT 34**

tomāra stutiye mora kon adhikāra”
eta bali' kande gupta, kare namaskāra

“What qualification do I have to offer You prayers?” Speaking in this way, Murāri Gupta cried and offered obeisances to the Lord.

**TEXT 35**

gupta-vāhye tuṣṭa haila varāha-īsvara
veda-prati krodha kari' balaye uttara

Lord Varāha was pleased with the statements of Murāri Gupta. Displaying anger towards the *Vedas*, He spoke as follows.

In order to deceive persons who are endowed with material knowledge and desirous of liberation, the *Vedas* manifest for them the unenlightened view point of words. Since the materialistic Māyāvādīs study the *Vedas* through the ascending process and the Vedic literature encourage them in that way, the Lord’s anger towards the bewildering potency of the *Vedas* is a prime example of jive-dayā, or compassion on the living entities. Actually there is no possibility of the Lord becoming angry with the *Vedas*, for they are engaged in His service. Therefore His anger is aimed at the inauspiciousness of persons who study the *Vedas* from the impersonal point of view.

**TEXT 36**

“hasta pada mukha mora nāhika locana
ei-mata vede more kare vidambana

“The *Vedas* mock Me by accusing Me of having no hands, legs, mouth, or eyes.

Not able to understand the eternal form of the Supreme Lord and accusing Him on the basis of the *Vedas* as having material hands, legs, mouth, etc., the impersonalists consider that the Supreme has neither form nor pastimes. If one takes to the enlightened point of view for understanding the meaning of a word, then it is clearly understood that the Supreme Lord possesses spiritual hands, legs, mouth, and eyes rather than material hands, legs, mouth, and eyes. This is confirmed in the *Vedas* (*Śvetāsvatara Upaniṣad* 3.19) as follows: *apāṇī-pādo javano grahitā paśyaty acakṣuḥ sa śrṇoty akarnah*—“Although the Supreme Lord has no hands and legs, He nonetheless accepts all sacrificial offerings; although He has no eyes, He sees everything; and although He has no ears, He hears everything.” In order to exhibit compassion on those who cannot understand the actual purpose of the *Vedas* and who are bewildered as a result, Śrī Gaurahari did not respect such persons’ understanding of the *Vedas*. 
TEXT 37

kāśite padāya betā prakāśa-ānanda
sei betā kare mora anga khanda khanda

“There is one wretch in Kāśi named Prakāśānanda, who cuts My body to pieces while teaching the Vedas.

“An impersonalist sannyāsī professor named Prakāśānanda cuts My eternal transcendental limbs to pieces in his explanation of the Vedas.” Some people mistakenly consider that Prakāśānanda was none other than Prabodhānanda, the younger brother of Venkaṭa Bhaṭṭa, who lived on the bank of the Kāverī. Since such mistakes are found in the sahajiyā book named Bhakta-māla, the same mistake is also often found among modern writers.

TEXT 38

vākhānaye veda, mora vigraha nā māne
sarva anga haila kuśtha, tabu nāhi ānē

“He explains the Vedas but does not accept My form. His entire body is afflicted with leprosy, yet he does not come to his senses.

“Although Prakāśānanda explains the Upanisads and other Vedic literatures, he does not accept the eternal existence of the Lord's spiritual form. As a result, he became an offender and his entire body was afflicted with leprosy. Still, his knowledge has not awakened.”

TEXT 39

sarva-yajña-maya mora ye anga pavitra
aja-bhava-ādi gāya yāhāra caritra

“My body is the personification of all sacrifices and therefore so pure that personalities such as Brahmā and Śiva glorify its characteristics.

“I am Viṣṇu, the Lord of all sacrifices, so there is no possibility of attributing any kind of impurity or fault on My spiritual body. My characteristics are the object of glorification for personalities like Brahmā and Śiva.”

That the Lord is the personification of all sacrifices is described in the Śrīmad Bhāgavatam (2.7.1) kraudim tanum sakala-yajña-mayim anantah and in Śrīmad Bhāgavatam (3.13.32-44).

TEXT 40

punya pavitratā pāya ye-anga-parāše
tāhā `mithyā’ balē betā kemana sāhase?

“By the touch of My body, purity is sanctified. So how can that wretch say that My body is false?

“??The body of the Supreme Lord is eternal, therefore unpleasantness,
insignificance, abomination, and division cannot be attributed to it. The touch of such supremely pure limbs of the Lord greatly purifies less purified objects. Therefore I cannot understand how he dares to establish such an eternal body as temporary.

TEXT 41

śunaha murāri-gupta, kahi mata sāra
veda-guhyā kahi ei tomāra gocara

“O Murāri Gupta, listen as I tell you the essence of all doctrines. I will disclose the confidential purport of the Vedas to you.

TEXT 42

āmi yajña-varāha—sakala-veda-sāra
āmi se karinu pūrve prthivi uddhāra

“I am the divine sacrificial Boar, the essence of all the Vedas. It was I who previously delivered the earth.

“I previously took the form of the sacrificial Boar and delivered the earth, which was devoid of Vedic knowledge, from the waters of material knowledge. Therefore I am the essence of all Vedas.”

TEXT 43

sankirtana-ārambhe mohāra avatāra
bhakta-jana lāgi' dušta karimu samhāra

“I have incarnated to inaugurate the sankirtana movement. I will destroy the miscreants for the sake of My devotees.

“Before the inauguration of sankirtana, I bewildered the entire world as an ordinary dwarf who was forced to accept the fruits of his karma. But to propagate the sankirtana movement, I have descended to this world from Vaikuṇṭha—I have already made this known to everyone. The reason for My appearance here is that envious demons constantly place various obstacles in the spiritual progress of My devotees. In order to protect the devotees from such impediments, I will destroy those envious elements.”

TEXT 44-45

sevakera droha muñi sahitē nā pāron
putra yadi haya mora, tathāpi saṁhāron

putra kātoḥ āpanārā sevaka lāgiyā
mithyā nāhi kahi gupta ṣuna mana diyā

“I cannot tolerate the oppression of My devotees. I kill the oppressor even if he is My own son. I cut down My own son for the sake of My servant. I am not
telling a lie. O Gupta, hear attentively.

“I can never tolerate the behavior of persons who are envious of My devotees. If even one of My sons becomes envious of My devotee, I am also prepared to kill that dear son. What to speak of this, for the sake of My devotees, I am ready to cut My own son into pieces. I am telling you the actual truth—this is not an exaggeration.”

TEXT 46

ye kāle karinu muñi prthivi-uddhāra
haila kṣitira garbha parśe āmāra

“When I was delivering the earth, she became pregnant by My touch.

“When I picked up the earth, which was submerged in the water, she became pregnant from My touch.” The earth's statement in the Viṣṇu Purāṇa, which is quoted in the Śrī Vaisnava-tosani commentary on the Śrīmad Bhāgavatam (10.58.38), confirms this as follows:

yadāham uddhṛtā nātha
tvayā sākara-murtinā
tat sparśa-sambhavah putras
tadāyam mayy ajāyata

“O Lord, when You delivered me in Your boar incarnation, I gave birth to a son as a result of Your touch.”

TEXT 47

haila ’naraka’-nāme putra mahābala
āpane putrere dharma kahila sakala

“I begot a powerful son named Naraka, and I personally instructed him on religious principles.

“As a result of My touch, a most powerful son named Naraka was born. I instructed him about religious principles.”

TEXT 48

mahārāja hailena āmāra nandana
deva-dvija-guru-bhakta kareṇa pālana

“My son became a great king, and he properly maintained the demigods, the twice-born, the Gurus, and the devotees.

TEXT 49

daiva-dose tāhāra haila duṣṭa saṅga
bānera samsarge haila bhakta-drohe ranga

By providence, he fell into bad association with Bāṇa and began to take
pleasure in oppressing the devotees.

“Although by My instructions his life was pure for some time, in due course of time by the bad association of King Bāna he developed an interest for oppressing the devotees.”

TEXT 50

sevakera himsā mui nà pàron sahite
kātinu āpāna putra sevaka rākhite

“I cannot tolerate the oppression of My servants, so I cut My own son to protect My servants.

“I can never tolerate any kind of envy or hatred directed towards My beloved servants. That is why I took the side of My devotees and even cut down My own son.”

TEXT 51

janame janame tumi seviyācha more
eteka sakala tattva kahila tomāre”

“You have served Me birth after birth. Therefore I have disclosed these truths to you.”

TEXT 52

śuniyā murāri gupta prabhura vacana
vihvala haiyā gupta kareṇa krandana

On hearing the Lord's words, Murāri Gupta became overwhelmed and began to cry.

TEXT 53

murāri-sahita gauracandra jaya jaya
jaya yajña-varāha—sevaka-rakṣa-maya

All glories to Gauracandra in the association of Murāri. All glories to Varāha, the Lord of sacrifice and protector of His devotees.

All glories to the sacrificial Boar, who protects the devotees, and all glories to Gauracandra in the company of Murāri.

TEXT 54

ei-mata sarva-sevakera ghare ghare
krpāya thākura jānayena āpanāre

In this way the Lord revealed Himself to all His servants at each of their
houses.

TEXT 55

_cināyā sakala bhṛtya—prabhu āpanāra_
_parānanda-maya citta haila sabāra_

When the servants recognized their Lord, their hearts became filled with bliss.

TEXT 56

_pāṣandire āra keha bhaya nāhi kare_
_hāte ghāte sabe 'krṣna' gāya ucca-svare_

Then they no longer feared the atheists, and they freely and loudly chanted the names of Kṛṣṇa at all public places.

When Gaurahari manifested His real identity to everyone, they all abandoned their various material inconveniences and merged in spiritual bliss. Therefore these devotees constantly and loudly chanted the names of Kṛṣṇa everywhere without fear of royal punishment threatened by the atheists.

TEXT 57

_prabhu-sange miliyā sakala bhakta-gana_
_mahānande ahar-nīsa karaye kīrtana_

In the company of the Lord, all the devotees happily engaged day and night in chanting the holy names.

TEXT 58

_mililā sakala bhakta, bai nityānanda_
_bhāi nā dekhiyā bada duḥkhi gauracandra_

All the devotees assembled together, except Nityānanda. Gauracandra became unhappy on not seeing His brother.

When Gaurasundara saw that all the devotees participated in the blissful kīrtana pastimes except Nityānanda, He became especially unhappy due to separation from Nityānanda.

TEXT 59

_nirantarā nityānanda smare visvambhara_
_jānilena nityānanda—ananta īṣvara_

Viśvambhara constantly remembered Nityānanda, and Nityānanda, who is nondifferent from Ananta, could understand this.

Due to the absence of Nityānanda, Viśvambhara constantly thought of Him and
realized His original position. Mahâprabhu knew Śrī Nityânanda as the Supreme Lord, Ananta Vâsudeva.

TEXT 60

prasange śunaha nityânandera ākhyaṇa
sutra-rūpe janma-karma kichu kahi tâna

In this connection, please hear the narrations regarding Nityânanda. I will briefly describe His birth and activities in the form of codes.

TEXT 61

râdha-deśe ekacâkâ-nâme âche grâma
yanhi janmilena nityânanda bhagavân

In Râdha-deśa there is a village named Ekacakră, where Lord Nityânanda took birth.

TEXT 62

‘maudeśvara’-nâme deva âche kata dâre
yâre pâjiyache nityânanda haladhare

Near this village there is a deity of Maudeśvara Śiva that was worshiped by Nityânanda Haladhara.

Lord Nityânanda appeared in the village named Ekacakră, in Râdha-deśa, which is on the western side of the Ganges. A short distance from this village is a deity of Śiva named Maudeśvara (Mayûreśvara, by other opinion). Sometimes Lord Nityânanda worshiped him.

TEXT 63-66

sei grâme vaise vipra hâdâi pandita
mahâ-viraṅkera prâya dayâlu-carita
tânra patnî padmâvatî nāma pati-vratâ
paramâ vaisnavi-sakti—sei jagan-mâtâ
parama-udârâ dui brâhmaṇa brâhmanî
tânra ghare nityânanda janmilâ āpani
sakala putrera jyeṣṭha—nityânanda-râya
sarva-sulaksana dekhî’ nayana juddâya

In this village lived a brâhmaṇa named Hâdâi Paṇḍita, who was greatly renounced and full of compassion. His chaste wife’s name was Padmâvatî. She was a great Vaiṣṇavî and the mother of the universe. Both the brâhmaṇa and his wife were most magnanimous. In their house, Nityânanda took birth. Lord Nityânanda was the eldest of their sons. On seeing all His auspicious symptoms,
one's eyes were satiated.

In that village of Ekacakrā lived a magnanimous renounced brāhmaṇa named Hādāī Paṇḍita. His chaste wife, named Paṃḍavatī-devī, was the mother of the universe. She was profusely invested with Lord Viṣṇu's energies. Among their few sons, Lord Nityānanda was the eldest.

TEXT 67

tāna bālya-śilā ādi-khandete vistara
etāḥ kahile hayā grantha bahutara

His childhood pastimes have already been described in the Ādi-khaṇḍa. If I narrate them here again, this book will become voluminous.

TEXT 68

ei-mata kata-dina nityānanda rāya
hādāī panditera ghare āchena īlāya

In this way Lord Nityānanda engaged in blissful pastimes as He lived for some days in the house of Hādāī Paṇḍita.

TEXT 69-73

grha chādibāre prabhu karilena mana
nā chāde janani-tāta-duhkhera kārana

tila-mātra nityānande nā dekhile mātā
yuga-prāya hena vāse', tato 'dhika pitā

tila-mātra nityānanda-putre nityānanda
kotha o hādāī ojhā nā yāya caliyā

kibā krṣi-karme, kibā yajamāṇa-ghare
kibā hāte, kibā bāte yata karma kare

pāche yadi nityānanda-candra cali' yāya
tilārthe śatekā-bāra ulatiyā cāya

Nityānanda Prabhu then decided to leave home, but His parents, fearing distress in His absence, did not leave His company. If Nityānanda's mother did not see Him for a moment, she considered that moment as equal to a yuga, and His father considered it even longer. Hādāī Ojhā could not go anywhere without Nityānanda, even for a moment. Whether farming, in the house of his disciple, in the marketplace, or on the road—whatever he was doing—he would glance at Nityānanda a hundred times in a moment out fear that He might leave.

Although Nityānanda Prabhu was not bound by His parents' affection like an ordinary conditioned soul who wants to enjoy the fruits of his karma and He intended to leave home for the benefit of the living entities, His most affectionate
parents would not leave Him even for a moment. For this reason, Nityānanda Prabhu became morose. His parents would not let Him out of sight for even the shortest time; they always stayed with Him. In the course of their household activities, farming, acting as priest, traveling, and acquiring items, they repeatedly looked at their son, who accompanied them, out of fear that their son would leave home.

**TEXT 74-75**

- dhariyā dhariyā puna ālingana kare
- nanira putalī yena milāya sārīre

- ei-mata putra-sange bule sarva-thāi
- prāna hailā nityānanda, sārīra hādāi

As he repeatedly embraced Him, the soft-as-butter, delicate body of Nityānanda would merge in his body. In this way, Hādāi Pandita went everywhere accompanied by his son. It seemed Hādāi Pandita was the body and Nityānanda was the life air.

The father traveled everywhere with his son, and he would always keep Him on his lap. Just as the body and life airs are inseparable as one unit, Hādāi Pandita, the father of Nityānanda, was like the body and his son was like the life airs within the body.

**TEXT 76**

- antaryāmi nityānanda, ihā saba jāne
- pitr-sukha-dharma pāli' āche pītā-sane

As the Supersoul, Nityānanda knew everything. He stayed with His father for his pleasure and as a matter of duty.

As Nityānanda Prabhu is directly the Supersoul, Viṣṇu, He knew everything in detail. In order to increase His father's happiness, He remained appropriately engaged in His father's service.

**TEXT 77**

- daive eka-dina eka sannyāsī sundara
- āilena nityānanda-janakera ghara

One day, by providence, an attractive sannyāsī arrived at the house of Hādāi Pandita.

**TEXT 78**

- nityānanda-pitā tāne bhikṣā karāirā
- rākhilena parama-ānanda-yukta hanā

Nityānanda's father invited him for a meal and happily kept him in his house.
With great happiness, Hādāi Paṇḍita invited an attractive wandering sannyāsī to his house and fed him. Since the pañca-sūnā sacrifices are not meant for the independent sannyāsīs, they eat at the houses of the brāhmanas. It is the principle duty of the householders to offer meals and other nonduplicitous service to the sannyāsīs, who are situated in the highest order of spiritual life.

TEXT 79
sarva rāтри nityānanda-pitā tānra saṅge
āchilena krṣṇa-kathā-kathana-prasāṅge

Nityānanda's father passed the entire night discussing topics of Kṛṣṇa with the sannyāsī.

He fed the sannyāsī and spent the entire night discussing topics of Kṛṣṇa with him.

TEXT 80
-gantu-kāma sannyāsī hailā uṣā-kāle
nityānanda-pitā-pratī nyāṣi-vara bale

In the early morning, when the sannyāsī was about to leave, he spoke to Nityānanda's father as follows.

Sannyāsīs do not become bound by the affection of householders by spending much time in their homes. That is why the following morning the sannyāsī was preparing to leave the house of Hādāi Paṇḍita and go somewhere else, when he began to speak.

TEXT 81-84
nyāṣi bale,—“eka bhikṣā aĉhaye āmāra”
nityānanda-pitā bale,—“ye icchā tomāra”

nyāṣi bale,—“karībāṇa tirtha-panṛatyatana
samhati āmāra bhāla nāhika brāhmaṇa

ei ye sakala-jyeṣṭha-nandana tomāra
kata-dina lāqi deha’ samhati āmāra

prāṇa-atirikta āmi dekhiba uhāne
sarva-tirtha dekhibena vividha-vidhāne”

The sannyāsī said, “I have a request for you.” Nityānanda's father replied, “Ask whatever you like.” The sannyāsī said, “I have a plan to visit the holy places, but I do not have a suitable brāhmaṇa companion. Please give me this eldest son of yours to accompany me for some days. I will take better care of Him than my own life, and He will be able to see all the holy places.”

The Vaiṣṇava sannyāsī said, “I have appeal.” In answer to this, Hādāi Paṇḍita gave him permission to disclose his mind. The sannyāsī said, “Now I am engaged in visiting holy places. Since it is not the duty of a sannyāsī to light fires and cook,
and since everywhere there is a shortage of suitable brāhmaṇas, I do not get meals at proper times. Therefore I require a brāhmaṇa companion. If you give me your eldest son for some time, I will love Him more than my own life and your son will become conversant with various holy places."

The word samhati means “with” or “in the company of.”

TEXT 85

śuniyā nyāśīra vākya śuddha-vipra-vara
mane mane cinte bada haiyā kātara

On hearing the words of the sannyāsī, the pure brāhmaṇa became afflicted with distress and contemplated as follows.

TEXT 86

“prāṇa-bhiksā karilena āmāra sannyāsī
nā dile o 'sarva-nāśa haya' hena vāsī

“This sannyāsī has asked for my very life; and if I don't give, I will be ruined.

On hearing the heart-rending words of the Vaiṣṇava sannyāsī, the brāhmaṇa became extremely afflicted with distress and thought, “I am only the body, and my eldest son is the life air. Therefore this sannyāsī will take away my life and leave my body here. If I do not fulfill his request, then I will face imminent danger.”

TEXT 87

bhikṣukere pūrve mahāpuruṣa-sakala
prāṇa-dāna diyāchena kariyā mangala

“Many great personalities in the past have given their lives to sannyāsīs and thereby achieved auspiciousness.

It is found in many previous histories that great personalities desiring their own benefit have given their lives to sannyāsīs.

TEXT 88-89

rāmacandra putra—daśarathea jīvana
pūrve visvāmitra tâne karilā yācana
yadyapiha rāma-vine rājā nāhi jiye
tathāpi dilena—ei purāneke kahe

“Viśvāmitra previously begged Daśaratha for his son Rāmacandra, who was Daśaratha's very life. Although the King could not live without Rāma, he nevertheless gave Him. This is described in the Purāṇas.

On the request of Viśvāmitra, Mahārāja Daśaratha gave him his own son, who was the very life of Daśaratha. This is found in the ancient histories. Although it was very difficult for Daśaratha to survive in the absence of Rāma, in such a situation
Mahārāja Daśaratha gave up his son, who was equal to his own life.

TEXT 90-91

sei ta' vṛttānta āji haila āmāre
e-dharma-sankaṭe krṣṇa! raksā kara' more”

daive se-i vastu, kene nahi ba se mati?
anyathā laksmana kene grhete utpatti?

“The same thing has happened to me today. O Kṛṣṇa, please save me from this dilemma.” By providence, it was the same situation, so why the mentality would not be the same? Otherwise why would Laksmana appear in his house?

“O Kṛṣṇa, in this great predicament please protect me from my wavering mentality, because I am in the same situation as Daśaratha was. By providence, I am that Daśaratha and my son is Rāma. Otherwise, why has my son developed such a mentality? If this was not true, then why have the symptoms of renunciation manifest in my son?”

TEXT 92

bhāviyā caṇṇilā vipra brāhmaṇir sthāne
ānupūrva kahilena saba vivaraṇe

After contemplating in this way, the brāhmaṇa went to his wife and explained the situation in detail.

TEXT 93

śuniyā balilā pati-vratā jagān-mātā
“ye tomāra icchā prabhu! sei mora kathā”

On hearing about the request, the chaste wife and mother of the universe said, “Dear Prabhu, I agree with whatever you decide.”

TEXT 94

āilā sannyāsi-sthāne nityānanda-pitā
nyāśire dilena putra, noiyā māthā

The father of Nityānanda then came before the sannyāsi with his head down and handed over his son to the sannyāsi.

TEXT 95

nityānanda saṅge caṇṇilena nyāsi-vara
hena mate nityānanda chādilena ghara

The best of sannyāsīs then departed with Nityānanda. In this way, Nityānanda
left home.

TEXT 96

nityānanda gele mātra hāḍāi pandita
bhumite padilā vipra haiyā mūrchita

As soon as Nityānanda left home, the brāhmaṇa Hāḍāi Paṇḍita fell unconscious to the ground.

TEXT 97

se vilāpa krandana kariba kon jane?
vidare pāśāna kāṣṭha tāhāra śravane

Who can describe that brāhmaṇa’s pathetic crying, the sound of which melted even stone and wood.

TEXT 98-99

bhakti-rase jada-prāya haila vihvala
loke bale “hādo ojhā haila pāgala”

tina māśa nā karilā annera grahana
caitanya-prabhāve sabe rahila jivana

Hādo Ojhā became overwhelmed and inert in the mellow of ecstatic love. People said, “Hādo Ojhā has become mad.” He did not eat anything for three months; he survived only by the mercy of Śrī Caitanya.

After giving away his son, the devotee Hādo Upādhyāya became practically mad. He was overwhelmed by the mellow of devotional service and appeared like inert matter in the eyes of ordinary people. For three months Hāḍāi Paṇḍita abstained from accepting food and drink, as generally taken by ordinary human beings. Still, his body did not deteriorate as would happen in the case of ordinary people. Although he survived, he remained lifeless.

TEXT 100

prabhu kene chāde, yāra hena anurāga?
visṇu-vaiṣṇaverai acintya-prabhāva

Why does the Lord leave someone who is so attached to Him? This is the inconceivable authority of Lord Viṣṇu and the Vaiṣṇavas.

One may question in this regard, that, being affectionate to His devotees, how did Lord Nityānanda ignore His father’s attachment for Him? In answer to this it can be said that the potency of Lord Viṣṇu and the Vaiṣṇavas is incomparable. Their prowess is immeasurable by human calculation.
TEXT 101-107

svāmi-hinā devahūti-janani chādiyā
calilā kapila-prabhu nirapekṣa haiyā

vyāsa-hena vaisṇava janaka chādiśuka
calilā, ulaṭi nāhi cāhilaṇa mukha

śacī-hena janani chādiyā ekākini
calilena nirapekṣa hai' nyāsi-mani

paramārthe ei tyāga—tyāga kabhu nahe
e sakala kathā bujhe kona mahaśaye

e sakala lilā jīva-uddhāra-kārane
mahākaṭha drave' yena ihāra sravane

yena pitā—hārāiyā śrī-raghunandane
nirbhare sunile tāhā kāndaye yavane

hena mate grha chādi' nityānanda-rāya
svānubhāvānande tirtha bhramiyā vedāya

Lord Kapila displayed indifference by leaving behind His widowed mother. Śukadeva left behind such a great Vaisṇava father as Vyāsa-deva without even looking back at his face. The crest jewel of sannyāśīs displayed indifference by leaving behind His helpless mother, Śacī. On the spiritual platform such renunciation is not renunciation. Only a few great personalities can understand this topic. These pastimes are all meant for the deliverance of the living entities. Even wood melts by hearing such topics. On hearing about Daśaratha's lamentation after sending away his son Rāma, even the Yavanas cry profusely. In this way Lord Nityānanda left home and traveled to the holy places out of His own sweet will.

When Kapila's father left for his own abode, Lord Kapila displayed indifference by leaving His afflicted mother, Devahūti; Śukadeva displayed indifference by leaving his father, Mahatma Vyāsa, in spite of his repeated calls; Śacinandana took sannyāsa in order to display indifference by leaving His helpless unsupported mother; and in order to deliver the fallen souls in the same way, Śrī Nityānanda Prabhu, who is nondifferent from Mūla-sankarsana Baladeva, enacted the pastime of visiting the holy places out of His own spiritual ecstasy. Ordinary people cannot immediately understand the importance and necessity of such renunciation for spiritual progress. The living entities' eternal constitutional duty is cultivation of Kṛṣṇa consciousness, which is the ultimate goal of spiritual life. In comparison to this, severe renunciation cannot be given much importance. Only those who are advanced in spiritual life can understand that Nityānanda Prabhu's leaving behind such an affectionate father and mother for another purpose was most reasonable and necessary. Daśaratha's lamentation due to separation from his son Rāmacandra even overwhelms the hearts of Yavanas. Even the hardest hearts of intoxicated
materialists are softened with transcendental mellows while hearing these topics. The word nirbhare means “completely” or “excessively.” The second line of verse 106 indicates that even Yavanas cry profusely when they hear such topics. The word svânumbhavâvandhe means “in His own spiritual bliss.”

**TEXT 108-114**

gayā, kāśi, prayāga, mathurā, dvāravatī
nara-nārāyaṇāsrāma gelā mahāmati

bauddhālaya giyā gelā vyāsera ālaya
ranganātha, setubandha, glena malaya

tabe anantera pura gelā mahāsaya
bhrameṇa nirjana-vane parama-nirbhaya

gomatī, gandakī gelā sarayū, kāverī
ayodhyā, dandakāranye bulena vihari'

trimalla, vyenkanātha, sapta-godāvari
maheśera sthāna gelā kanyakā-nagarī
tevā, māhīṣmatī, malla-tirtha, haridvāra
yanhi pūrve avatāra haila gangāra

ei-mata yata tirtha nityānanda-rāya
sakala dekhiyā punah āilā mathurāya

The most magnanimous Nityānanda visited Gayā, Kāśi, Prayāga, Mathurā, Dvārakā, and the āśrama of Nara-Narāyana. He went to the place of the Buddhists and the residence of Vyāsa. He visited Ranganātha, Setubandha, and the Malaya Hills. He then went to Anantapura and fearlessly traveled through uninhabited forests. He visited the Gomati, Gandaki, Saryu, and Kaveri Rivers. He also went to Ayodhya and then wandered through the forest of Dandakāranya. He went to Trimalla, Vyenkanātha, Sapta-Godāvari, the abode of Lord Śiva, and Kanyā-kumārī. Lord Nityānanda visited the Revā River, Māhīṣmati, Malla-Tirtha, and Haridvāra, where the Ganges descended in ancient times. In this way, after traveling to all the holy places, Lord Nityānanda returned to Mathurā.

See the description of Lord Nityānanda’s pilgrimage in the Ādi-khanda, Chapter Nine.
The word bauddhālaya refers to Kapila-vāstuv, Buddhagayā, Sāranātha, and Kāśi.

**TEXT 115**
cinitâ nà pāre keha anantera dhâma
hunkâra karaye dekhi’ pūrva-janma-sthâna

No one could recognize Nityānanda, the origin of Ananta, as He roared loudly
on seeing His previous birthplace.

TEXT 116

niravadhi bālya-bhāva, āna nāhi sphure
dhūlākhelā khele vrndāvanera bhitare

He remained always in the mood of a child, without displaying any other mood, as He sported in the dust of Vṛndāvana.

TEXT 117-119

āhārera ceṣṭā nāhi kareṇa kothāya
bālya-bhāve vrndāvane gadāgadi yāya

kehā nāhi bujhe tāna caritra udāra
krṣṇa-rasa vine āra nā kare āhāra

kadacit kona dina kare dugdha-pāna
seha yadi ayācita khe kare dāna

He never endeavored for His meals and repeatedly rolled in the dust of Vṛndāvana in the mood of a child. No one could understand His magnanimous characteristics. He did not consume anything other than the mellow of Krṣṇa consciousness. On some days He drank some milk if someone offered Him without asking.

No one could understand Śrī Nityānanda Prabhu's pastimes of rolling in the dust of Vṛndāvana. All living entities require to collect eatables to maintain their bodies, but when one's constitutional propensities are awakened, he loses interest in accumulating anything other than the mellow of service to Viṣṇu and the Vaiṣṇavas. Nityānanda Prabhu maintained His body simply by occasionally drinking milk that He received without asking.

TEXT 120

ei-mate vrndāvane vaise nityānanda
navadvipe prakāsa hailā gauracandra

In this way Nityānanda Prabhu resided in Vṛndāvana, while in Navadvīpa, Gauracandra revealed Himself.

While Lord Nityānanda was wandering in Vṛndāvana, Gaurasundara Mahāprabhu manifested His identity in Navadvīpa.

TEXT 121

nirantara sankirtana—parama-ānanda
dukkha pāya prabhu nā dekhiyā nityānanda

The Lord constantly engaged in sankirtana in great happiness, yet He became
unhappy on not seeing Nityānanda.

While Mahāprabhu was constantly and happily engaged in propagating sankīrtana at Navadvīpa, He felt distress because of Nityānanda Prabhu’s absence.

**TEXT 122**

nityānanda jānilena prabhura prakāśa
ye avadhi lāgi' kare vrndāvane vāsa

Nityānanda understood that the Lord had manifested Himself. He had waited in Vṛndāvana for this moment.

Lord Nityānanda lived in Vṛndāvana in order to wait for Mahāprabhu to reveal Himself.

The phrase *ye avadhi lāgi’* means “waiting for that auspicious moment.”

**TEXT 123**

jāniyā āilā jhāta navadvīpa-pure
āsiyā rahilā nandana-ācāryera ghare

On realizing this, He immediately came to Navadvīpa, where He stayed at the house of Nandana Ācārya.

The word *jhāta* means “quickly.” For a description of Nandana Ācārya, one may see *Caitanya-caritāmṛta* (Ādi 10.39) or *Caitanya-bhāgavata*, Madhya-khanda, Chapter Seventeen.

**TEXT 124**

nandana-ācārya mahā-bhāgavatottama
dekhi mahā-tejorāsi yena sūrya-sama

Nandana Ācārya was a *mahā-bhāgavata*. He saw that the bodily effulgence of Nityānanda was equal to the sun.

The topmost *uttama-adhikārīs* are pure devotees of the Lord. This is confirmed in the *Śrīmad Bhāgavatam* (11.2.45) as follows:

- sarva-bhūteṣu yah paśyed
- bhagavad-bhāvam ātmanyah
- bhūtāni bhagavaty ātmany
eṣa bhāgavatottamaḥ

“The most advanced devotee sees within everything the soul of all souls, the Supreme Personality of Godhead, Śrī Kṛṣṇa. Consequently he sees everything in relation to the Supreme Lord and understands that everything that exists is eternally situated within the Lord.” Being the foremost of such liberated souls, the *mahā-bhāgavata* Śrī Nityānanda Prabhu is the origin of all pure devotees of the Lord. He is most effulgent and the basis of spiritual illumination. The reflection of His bodily effulgence revives the constitutional position of the living entities. Those who are under His shelter can also have similar effulgence. In the material
conception of life there is an absence of spiritual effulgence; until one achieves
spiritual realization, he cannot be freed from the contamination of forgetting his
real identity. When the spiritual effulgence that emanates from Him and destroys
the darkness of ignorance enters the heart of a person, his darkness of ignorance is
vanquished.

TEXT 125

mahā-avadhūta-veṣa prakāṇḍa śarīra
niravadhi gabhiratā dekhi mahādhīra

Nityāṇanda appeared as a great avadhūta with a large body. He was always
grade and most sober.

Only those who have attained perfection in the sannyāsa order of life and have
naturally become indifferent to external renunciation are know as avadhūtas. Many
people are bewildered on seeing the avadhūtas’ disdain for external signs. When a
strict sannyāsi attains perfection in his sannyāsa order, he becomes renowned as a
learned sannyāsi or avadhūta. Śrī Nityāṇanda Prabhu is the topmost of such
avadhūtas. His gravity and extreme patience were witnessed by Nandana Ācārya.

TEXT 126

ahar-niṣa vadane balaye krṣṇa-nāma
tribhuvane advitiya caitanyeṣa dhāma

He chanted the names of Kṛṣṇa day and night. He was the abode of Lord
Caitanya, incomparable within the three worlds.

That Nityāṇanda was always engaged in chanting the names of Kṛṣṇa. Śrī
Caitanyaadeva has pervaded the three worlds on the support of Nityāṇanda. Śrī
Nityāṇanda alone is the unparalleled effulgence of Śrī Caitanyadeva. He is like the
blazing sun in dissipating the darkness of the conditioned souls’ ignorance of
identifying themselves as enjoyers. Śrī Nityāṇanda alone is most expert in enacting
the pastimes of rendering ten forms of service to Śrī Caitanyaadeva. No other object
may be compared with Him. Śrī Nityāṇanda is the backbone in manifesting the
Supreme Lord among the living entities.

TEXT 127

nijāṇande kṣāne kṣāne karaye hunkāra
mahā-mattā yena balarāma-avatāra

Sometimes He roared loudly in His own ecstasy. He appeared greatly
intoxicated, just like the incarnation of Balarāma.

Śrī Nityāṇanda Prabhu sometimes roared loudly out of ecstasy in order to manifest
His pastimes and identity in this world. He was fully intoxicated to constantly
assist Śrī Caitanyadeva’s pastimes of distributing love of God. Just as Śrī Baladeva
Prabhu fully engaged in the service of Śrī Kṛṣṇa in Vraja, in Gauda-desa also,
where Caitanya enjoyed His pastimes, the intoxicated mood and emotional ecstasy
of Nityāṇanda captured people's hearts through the help of their ears to vanquish
the contamination from their hearts. No one should misunderstand the meaning of the word nijānanda by thinking that Śrī Nityānanda is an insignificant conditioned soul like us. The word nija here indicates realization of the Supreme Lord. According to material consideration, the ānanda of the conditioned souls is always obstructed and there is gulf of difference between real ānanda and their ānanda. Since Nityānanda Prabhu is Himself the origin of the viṣṇu-tattvas, if one attributes on Him the material consideration of differentiation between the body and the self, then one will certainly be baffled in his attempts to realize the true meaning of the word nijānanda.

TEXT 128

koti candra jiniyā vadana manohara
jagata-jīvana hāsyā sundara adhara

His attractive face defeated the beauty of millions of moons, and His enchanting smile was the life and soul of the universe.

The second line of this verse indicates that His beautiful smile gave life to all living entities of the entire universe.

TEXT 129

mukutā jiniyā śṛi-daśanera jyotih
āyata aruṇa dui locana subhāti

The effulgence of His teeth defeated that of pearls, and His two broad reddish eyes increased the beauty of His face.

This verse indicates that the radiance of His teeth defeated even the luster of pearls. His two broad reddish eyes expanded the beauty of His face.

TEXT 130

ājānulambita bhuja supīvara vakṣa
calite komala bada pada-yuga daksā

His hands stretched down to His knees, and His chest was high. His two soft lotus feet were expert in movement.

His two hands extended down to His knees, and His chest was raised. Although His lotus feet were extremely soft, they were very expert in the act of walking.

TEXT 131

parama kṛpāya kare sabāre sambhāṣa
sunile śṛi-mukha-vākya karma-bandha-nāsa

He spoke to everyone with great compassion. On hearing the words from His lotus mouth, one's bondage due to frutitive activities was destroyed.

One who hears the words emanating from the lotus mouth of Nityānanda Prabhu has no possibility of maintaining material conceptions. The conditioned souls
proudly identify themselves as the doers and engage in material activities while considering themselves products of matter. If the living entities hear the words of Sri Nityānanda Prabhu, then their thirst for material enjoyment will be vanquished and their constitutional propensities will awaken. He pleases everyone with His most compassionate words.

**TEXT 132**

āilā nadiyā-pure nityānanda-rāya
sakala bhuvane jaya-jaya-dhvani gāya

When Lord Nityānanda arrived in Nadia, there were shouts of joy all over the world.

**TEXT 133**

se mahimā bale hena ke âche pracanda
ye prabhu bhângilâ gaurasundarera danda

Who can describe the glories of that Lord who broke the sannyāsa-danda of Gaurasundara?

He is directly Lord Baladeva, therefore the power of His glories cannot be compared with any other object. How can anyone's power be compared with the power of He who transgressed His exhibition of subordination to Gaurasundara by breaking His sannyāsa danda accepted out of formality. Everyone is forced to follow the rules and regulations enjoined by Gaurasundara. When the Lord of the fourteen worlds was personally following the rules and regulations to set example for people in general, Nityānanda Prabhu, being intolerant, altered the Lord's exemplary pastimes of following the rules and regulations. See Antya-khanda, Chapter Two.

**TEXT 134**

vanik adhama mūrkha ye karilà pàra
brahmânda pavitra haya nàma laile yànra

The entire universe is purified by chanting the names of He who delivered the fallen, the foolish, and the merchants.

When the eternal servants of Kṛṣna situate themselves within the varṇa principles of this world, they engage in trade as members of the third varṇa. Such communities are called vaiśyas or vaniks. In order to direct their propensities, they spend their time protecting cows, cultivating land, trading, and loaning money on interest. When one forgets Kṛṣna, he develops a taste for the propensities of a merchant and as a result of such desires he takes birth in the house of a merchant. Being dependent on such merchants, other communities award them such titles as sreṣṭhi (aristocratic), ādhyā (rich), and mahājana (wholesale merchant). As a result of being respected in this way, such merchants become proud. The superiority and inferiority of a merchant is determined by the items in which he trades. Those whose business is to sell intoxicants are also merchants, but they are
comparatively inferior to other merchants. Nevertheless they are also considered vaiśyas. Since a living entity's propensity for serving Hari is greatly disturbed by becoming absorbed in exchanging gold, the gold merchants are condemned and also considered inferior vaiśyas. Persons who appeared in such families as well as those who had similar propensities as a result of impressions from previous lives were delivered by Nityānanda Prabhu from their absorption in matter and awarded the title of Ācārya. External identifications are temporary. When all such identifications are removed, the living entity awakens to his constitutional position. He is then liberated and engages in the service of Hari. According to material consideration, people are of higher, middle, or lower classes. According to the consideration of intelligent persons, people are either learned, uneducated, or foolish. These external identifications temporarily cover the intelligence of Kṛṣṇa's eternal servants and cause them to become absorbed in matter. Due to forgetfulness of one's spiritual consciousness a dormant spirit soul is bereft of the Lord's service and forgets his eternal identification. By His instructions, Śrī Nityānanda Prabhu removes the living entities' absorption in matter and bestows eternal benefit on them. The living entities are then freed from material conceptions and travel to the spiritual kingdom. The external identification of liberated souls bewilders those who are engaged in identifying themselves with matter and entangles them in the laws of karma. In order to benefit persons who have mercantile propensities and those born in merchant families as well as fools who are condemned by people in general, Nityānanda Prabhu, who is unlimitedly merciful, relieved them from their material conceptions. Just by hearing the name of Nityānanda Prabhu, the people of the entire world are purified from the propensity for committing sin. Even the merchants, the fallen, and the foolish are purified and become knowers of the Absolute Truth and devotees of the Supreme Lord. Then no one can doubt their purity. See Antya-khaṇḍa, Chapter Five.

TEXT 135

pāiyā nandanācāryā haraśita haṇā
rākhilena nija-grhe bhikṣā karāiyā

Nandana Ācārya welcomed Nityānanda Prabhu, fed Him, and kept Him in his house.

TEXT 136

navadvīpe nityānanda-candra-āgamanā
ihā yei śune, tāre mile prema-dhana

Anyone who hears about the arrival of Nityānanda in Navadvīpa will certainly receive the wealth of love.

Those who hear the topics of Lord Nityānanda's auspicious arrival in Navadvīpa become conversant with His distribution of love of Godhead, or kṛṣṇa-prema, and achieve love for Kṛṣṇa.

TEXT 137
nyāṇa-āgama jāni' viśvambhara
ananta hariṣa prabhu hailā antara

When Viśvambhara understood that Nityānanda had arrived, He became
unlimitedly joyful at heart.

TEXT 138
pūrva-vyapadeśe sarva-vaiṣṇavera sthāne
vyaṇjiyā āchena, keha marma nāhi jāne

On some pretext the Lord had previously given the Vaiṣṇavas some hint about
Nityānanda's arrival, yet none of them had understood.

Before the arrival of Nityānanda, Gaurasundara had hinted to the Vaiṣṇavas that
some great personality would come, but the Vaiṣṇavas could not grasp the
meaning of Gaurasundara's statement.

TEXT 139
“āre bhāi, dina dui tinera bhitare
kona mahāpuruṣa eka āsībe ethāre”

“O brothers, within two or three days some great personality will come here.”

TEXT 140
daive sei dina viṣṇu pūjī' gauracandra
satvare mililā yathā vaiṣṇavera vrnda

By providence, after worshiping Viṣṇu that same day, Gauracandra soon met
with all the Vaiṣṇavas.

TEXT 141
sabākāra sthāne prabhu kahena āpane
“aji āmi aparūpa dekhilun svapane

The Lord told everyone, “Today I have seen something wonderful in a dream.

TEXT 142
tāla-dhvaja eka ratha—samsārera sāra
āsiyā rahila ratha—āmara duyāra

“A chariot adorned by a flag marked with a palm tree and expert in bestowing
the essence of life on all people arrived at My doorstep.

On the pretext of explaining the topics of His dream, Gaurasundara said, “I saw Śrī
Baladeva Prabhu's chariot adorned with a flag marked with a palm tree arrive at
My doorstep. This chariot adorned with a flag marked with a palm tree delivers one from the nonessentials of this material world and awards the essence of life. In this material world, everything is temporary, but those who are attracted by Baladeva's chariot adorned by a flag marked with a palm tree are eligible to be attracted by the essential objects of this world. The height of the chariot adorned by a flag marked with a palm tree is incomparable, just as a palm tree is higher than other trees. Similarly, the mental chariot of conditioned souls is tiny in comparison to the palm tree marked on that flag. The palm tree marked on the top of Baladeva's chariot is adorned with fruits.”

TEXT 143

tā'ra mājhe dekhi eka prakānda śarira
mahā eka stambha skandhe, gati nahe sthira

“Within the chariot I saw someone with a huge body. He held a post on His shoulder and His movements were unsteady.

“I saw a great personality with a massive body sitting within that chariot adorned by a flag marked with a palm tree. He carried a pole on His shoulder, in other words, He carried a plough and club. He was maddened with restlessness.”

TEXT 144

vetra bāndhā eka kamandalu vāma hāte
nila-vastra paridhāna, nila-vastra māthe

“In His left hand He carried a waterpot wrapped with cane. He was dressed in blue garments and His head was decorated with a blue cloth.

“Like Baladeva, He wore blue cloth on His upper and lower limbs. He held a waterpot made of cane in His left hand.”

TEXT 145

vāma-śruti-mūle eka kundala vicitra
haladhara-bhāva hena bujhi ye caritra

“His left ear was decorated with charming earring. By His characteristics I could understand that He was none other than Haladhara.

“He wore an enchanting golden earring on His left ear. By seeing His characteristics, I naturally thought that He was absorbed in the mood of Baladeva.”

TEXT 146

'ei bādī nimāṇi paṇḍitera haya haya?'
daśa-bāra viśa-bāra ei kathā kaya

“He repeatedly inquired ten or twenty times, ‘Is this the house of Nimāi Paṇḍita?’

“That great personality that I saw in My dream learned Hindi in Vṛndāvana, and
when He came to the doorstep of My house, He asked the neighbors in Hindi ten or twenty times, ‘Does this house belong to Nimāi Pandita or not?’

TEXT 147

mahā avadhūta-veśa parama pracanda
āra kahhu nāhi dekhi emana uddānda

“He was dressed like an avadhūta and appeared to be most powerful. I have never seen such a personality before.

TEXT 148

dekhiyā sambhrama bada pāīlāma āmi
jījñāsila āmi, ‘kon mahājana tumi?’

“I was filled with respect on seeing Him and asked, ‘Which great personality are You?’

TEXT 149

hāsiyā āmare bale, ‘ei bhāi haya
tomāya āmāya kāli haiba paricaya’

“He smiled and said, ‘I am Your brother. Tomorrow We will meet.’

“He smiled and said to Me, ‘I am Your brother. Tomorrow We will get to know each other.’

TEXT 150

harīsa bāḍila suṇi tāhāra vacana
āpanāre vāson muñī yena sei-sama”

“I became most pleased by hearing His words, and I considered Myself to be identical with Him.”

Mahāprabhu said, “My happiness increased on hearing the words of that personality whom I saw in My dream. On seeing Him, I felt like ‘I am He.’”

TEXT 151

kahite prabhura bāhya saba gela dūra
haladhara-bhāve prabhur garjaye pracura

While speaking in this way, the Lord lost His external consciousness and roared loudly in the mood of Haladhara.

TEXT 152

“māda āna’ māda āna’” bali prabhur dāke
hunkāra śunite yena dui karna phāte

The Lord repeatedly cried out, “Bring wine! Bring wine!” His cry was so loud that everyone's eardrums were almost broken.

While describing in this way, the Lord shouted, “Bring wine!” in such a way that the listeners' ears were practically broken.

TEXT 153-154

śrīvāsa paṇḍita bale, “sunaha gosānī
ye madirā cāha tumī, se tomāra thānī
tumi ya’re vilāo, sei se tāhā pāya!”
kampita bhakata-gana dūre rahī’ cā’ya

Śrīvāsa Paṇḍita said, “Please hear me, O Gosānī. The wine that You are demanding is available only with You. Only one whom You give it to can have it.” The devotees were trembling as they looked on from a distance.

When Śrīvāsa Pandita heard the roaring of the Lord in the mood of Baladeva, he said, “The wine that You are requesting to drink is not available anywhere else, it is available only with You. Only one who receives that wine from You can also have it.”

TEXT 155

mane mane cinte saba vaisnava gana
“avaśya ihāra kichu āchaye kārana”

All the Vaisnavas contemplated, “There must be a reason for this.”

TEXT 156

āryā tarjā pade prabhu aruṇa-nayana
hāsiyā dolāya anga, yena sankarṣana

The lotus-eyed Lord roared loudly as His body swayed back and forth like Sankarṣana.

The word āryā refers to the line of a poem. Those poems with lines having more syllables than prescribed and that are also not essays are called āryās. The word tarjā refers to āryās in the form of spontaneously composed songs.

TEXT 157

kṣaneke hailā prabhu svabhāva-caritra
svapna-artha sabāre vākhāne rāma-mitra

After a while the Lord returned to His normal state. Then the friend of Rāma began to explain the meaning of the dream.
After a while, when the Lord regained His composure, the friend of Balarāma explained the meaning of the dream. If the word rāma-mitra refers to Hanumān, the servant of Rāma, then it indicates that Murāri Gupta explained the meaning of the Lord's dream. The phrase svabhāva-caritra hailā indicates that the Lord regained His normal, or natural, state.

**TEXT 158**

“hena bujhi, mora citte laya eka kathā
kona mahāpuruṣeka āsiyāche ethā

“It appears to Me that some great personality has arrived here.

**TEXT 159**

pūrve āmi baliyāchon tomā' sabāra sthāne
'kona mahājana sāne haiba daraśane'

“I have already previously informed you that we will soon meet a great personality.

**TEXT 160**

cala haridāsa! cala śrīvāsa pandita!
cāha giyā dekhi ke āise kon bhita”

“O Haridāsa! O Śrīvāsa! Go immediately and see who has come.”

**TEXT 161**

dui mahā-bhāgavata prabhura ādeśe
sarva-navadvipa cāhi' bulaye hariṣe

On the order of the Lord, the two mahā-bhāgavataas happily searched throughout Navadvipa.

Both Haridāsa Ṭhākura and Śrīvāsa Pāṇḍita are mahā-bhāgavatas. By the will of Śrī Gaurasundara they began to joyfully search all the villages of Navadvipa beginning with Śrī Māyāpur to find that great personality who had appeared in the Lord's dream.

**TEXT 162**

cāhite cāhite kathā kahe due jana
“e bujhi āilā kibā prabhū saṅkarsana”

While searching in this way, they confided to each other, “It seems Lord Saṅkarsana has come.”
TEXT 163

ānande vihvala dunhe cāhiyā vedāya
tilārdheka uddeśa kothā o nāhi pāya

Overwhelmed in ecstasy, the two looked everywhere but were unable to get any indication of where He was.

TEXT 164

sakala nadiyā tina-prahara cāhiyā
ātiā prabhura sthāne kāhon nā dekhiyā

They looked all over Nadia for nine hours without finding anyone and then returned to the Lord.

TEXT 165-167

nivedīla āṣi' donhe prabhura carane
“upādhika kothā o nahila daraśane

ki vaisnava, ki sannyāsī, ki grhaṭha-sthala
pāṣandīra gharā-ādi—dekhilun sakala

cāhilāma sarva-navadvipa yāra nāma
sabe nā cāhilun prabhu! giyā anya grāma”

The two informed the Lord, “We have not found anyone new. We have searched the residences of Vaiṣṇavas, sannyāsīs, and grhasthas; we have even gone to the houses of the atheists. We have looked all over Navadvipa, but we did not go outside Navadvipa.

The two returned to the Lord and said, “We haven't found anyone new, or anyone with different external symptoms. We have searched all over Navadvipa for nine hours at the residences of Vaiṣṇavas, sannyāsīs, and grhasthas—we even went to the houses of atheists who are envious of the Vaiṣṇavas. We have searched everywhere except the villages outside Navadvipa.”

TEXT 168

donhāra vacana śuni' hāse gauracandra
chale bujhāila 'bāda gūḍha nityānanda'

Gauracandra smiled as he heard their report. By this pastime He revealed that Nityānanda is most confidential.

Due to the covered nature of Gaura's pastimes, no one can immediately recognize Kṛṣṇa and Balarāma. Nityānanda is also the most confidential covered form of Baladeva. Mahāprabhu smiled as He disclosed the confidential mystery of Śrī Nityānanda to Haridāsa and Śrīvāsa.
TEXT 169-170

ei avatāre keha gauracandra gāya
nityānanda-nāma suni' uthiyā palāya

pūjaye govinda yena, nā māne śankara
ei pāpe aneke yāiba yama-ghara

Some persons sing the glories of Gauracandra in this incarnation and run away when they hear the name of Nityānanda. If one worships Govinda but does not respect Lord Śiva, as a result of this sin he will go to the abode of Yamarāja.

Just as many people who worship the Supreme Lord remain indifferent to the worship of His devotees and nourish hatred towards the devotees and as a result are eligible for punishment by Yamarāja, similarly those who display a lack of faith for Nityānanda, who is nondifferent from Baladeva Prabhu, while being faithful to Gaurasundara commit offenses and as a result invite misfortune and punishment. Śrī Rudradeva is the topmost Vaiṣṇava. He is an ācārya and teacher of devotional service to Viṣṇu, therefore anyone who disrespects him does not achieve any benefit. Just as the discipлич successions of Viṣṇusvāmi has originated from Mahādeva, pure devotional service has been propagated in this world by the mercy of Śrī Nityānanda.

arcaityāvā tu govindaṁ
tadīyāṁ nārcayet tu yah
na sa bhāgavato jñeyah
kevalam dāmbhikāṁ smṛtaḥ

“One who performs worship of Lord Govinda but fails to worship His devotees should be understood to be not a devotee of the Lord but simply a victim of false pride.”

The undivided Absolute Truth, Vrajendra-nandana, and His devotees are one, just as there is no difference between the energy and the energetic. Those who try to make a distinction between Lord Viṣṇu and the Vaiṣṇavas have no possibility of achieving auspiciousness.

TEXT 171

bada gūḍha nityānanda ei avatāre
caitanya dekhāya yāre, se' dekhite pāre

In this incarnation Lord Nityānanda is most confidential. One can see Him only when Lord Caitanya reveals Him.

Only the dear servants of Śrī Caitanyadeva can, by His mercy, understand the characteristics of Śrī Nityānanda. It is impossible for conditioned souls to take shelter of the lotus feet of Śrī Nityānanda. The truth regarding Nityānanda is realized only by the grace of Śrī Caitanya's merciful form as the caitya-guru, the Supersoul. By uselessly and proudly advertising themselves as devotees of Caitanya, ordinary ignorant people who are averse to Caitanya cannot understand the most confidential pastimes of Nityānanda. Those who are not awakened to
spiritual consciousness have no entrance in the unmanifested most mysterious pastimes of Nityânanda. Ignorant fools exhibit disgust on seeing the pastimes of Nityânanda. That is why they are punished by Yamarâja and ultimately receive unlimited suffering.

TEXT 172

nà bujhi' ye nînde' tâna caritra agâdha
pâiyâ o viśnu-bhakti haya târa vâdha

The progress of anyone who blasphemes Him without understanding the depth of His characteristics is obstructed, even if he achieves devotional service to Viśnu.

Those who find restlessness in Nityânanda's characteristics, which are adorned with gravity as deep as the ocean, and are thus cheated from attaining shelter at His lotus feet and blaspheme Him by not understanding His supreme service to Gaura-Krṣṇa, even though they are constitutionally eternal servants of Krṣṇa, they fall from their position as servants of Krṣṇa and ruin themselves by lording it over material nature.

TEXT 173

sarvathā śrivâsa âdi tâna tattva jâne
nà haila dekhâ kona kautuka-kârane

Devotees like Śrivâsa certainly know the truth regarding Nityânanda, but for some curious reason they could not find Him.

There are many mysteries in the pastime of unsuccessfully searching for Śrī Nityânanda Prabhu exhibited by the eternally perfect associates of the Lord like Śrivâsa Pandita. Baladeva Prabhu hid Himself and did not show His form to Haridâsa and Śrivâsa Pandita. He has thereby shown that the eternal Absolute Truth cannot be seen through external practice or designation.

TEXT 174

kšaṇeke ṭhâkura bale īsat hâsiyâ
“āisa âmâra sânge sabe dekhi giyâ”

After a while the Lord smiled and said, “Everyone come and see Him with Me.”

TEXT 175

ullâse prabhura sânge sarva-bhakta-gâna
‘jaya krṣna’ bâli’ sabe karilâ gamana

All the devotees happily went with the Lord while chanting, “Jaya Krṣna.”

TEXT 176
śāba laṅaḥ prabhu nandana-ācāryera gharā
jāṇīya uthila giyā śrī-gaurasundara

Śrī Gaurasundara led all the devotees to the house of Nandana Ācārya.

TEXT 177
vasiyāche eka mahā-puruṣa-ratana
sabe dekhilena—yena koti-sūrya-sama

Sitting there was one great jewel-like personality. Everyone saw that His effulgence was like that of millions of suns.

TEXT 178
alaksita-āvesa bujhana nāhi yāya
dhyāna-sukhe paripūrna hāsaye sadāya

No one could understand His internal mood. His was absorbed in happiness from His meditation and continually smiled.

Unless one sees Nityānanda Prabhu with service inclined eyes, one will never understand His mood. Externally He was constantly smiling, and internally He was always absorbed in the happiness of Śrī Caitanya’s service.

TEXT 179
mahā-bhakti-yoga prabhu bujhīyā tānhāra
gana-saha viśvambhara hailā namaskāra

Understanding His pure devotional mood, Viśvambhara and the devotees offered Him obeisances.

On seeing His pure devotional mood, Gaurahari and His followers offered obeisances to Nityānanda.

TEXT 180
sambhrame rahilā sarva-gana dāndāiyā
keha kichu nā balena rahila cāhiyā

Everyone then stood there watching Him in awe and reverence without speaking a word.

TEXT 181
sammukhe rahilā mahāprabhu viśvambhara
cinilena nityānanda—prānera iśvara

Mahāprabhu Viśvambhara stood directly in front of Nityānanda, who
immediately recognized the Lord of His life.

**TEXT 182**

viśvambhara-mūrti yena madana-samāna  
divya gandha mālya divya vāṣa paridhāna

The form of Viśvambhara was as attractive as that of Cupid. He was decorated with divine sandalwood pulp, flower garlands, and garments.

The most grave form of the original Personality of Godhead Śrī Mahāprabhu was adorned with various ornaments, beautified with fragrant flower garlands, dressed in shining garments, and more enchanting than millions of Cupids.

**TEXT 183**

*ki haya hanaḥ-dyutī se dehera āge  
se vādana dekhite cāndera sādha lāge*

How can the luster of shining gold be compared with His body? Even the moon desires to see His face.

His most dazzling bodily effulgence diminished the luster of gold. Śrī Gaurasundara was such a matchlessly beautiful personality that the moon, whose unparalleled beauty is described by great poets, was full of anxiety to see His face.

**TEXT 184**

*manohara śrī-gaurāṅga nityānanda rāya  
bhakata-jana-sange nagare vedāya*

Accompanied by the devotees, the most enchanting Śrī Gaurāṅga and Nityānanda wandered throughout Navadvipa.

**TEXT 185**

*se danta dekhite kothā mukutāra dāma  
se keśa-bandhana dekhī' nā rahe geyāna*

The value of pearls was minimized on seeing His beautiful teeth, and one lost consciousness on seeing His tied-up hair.

The word *dāma* means “class.” The phrase *keśa-bandhana* refers to braided hair, but in this case it refers to top-knotted hair.

**TEXT 186**

*dekhite āyata duī aruna nayana  
āra ki kamala àche hena haya jñāna*

One who saw His elongated lotus eyes wondered whether other lotuses
existed.

In comparison to the beauty of Gaurasundara's long lotus eyes, the beauty of other lotuses becomes insignificant.

TEXT 187

se ājānu duī bhujā, hrdaya supīna
tāhe sobhe sāksma yajña-sātra ati kṣīna

His hands reached down to His knees, and His raised chest was adorned with a thin white brāhmaṇa thread.

The phrase hrdaya supīna refers to His raised chest. The phrase ati kṣīna means “very thin.” The brāhmaṇa thread was thin in comparison to His raised chest.

TEXT 188

lalāte vicitra ūrdhva-tilaka sundara
ābharana vinā sarva-anga manohara

His forehead was beautified with marks of tilaka, and His entire body looked most enchanting even without ornaments.

TEXT 189

kibā haya koṭi mani se nakhe cāhite
se hāsya dekhite kibā kariha amṛte

What was the beauty of millions of jewels compared with the beauty of His toenails? What is the use of nectar when we see His smile?

If one sees Gaurasundara's toenails, he will see the beauty of millions of jewels present therein. His enchanting smile belittles nectar.

TEXT 190

śrī krṣṇa-caitanya nityānanda-cānda jāna
vṛndāvana-dāsa tachu pada-yuge gāna

Accepting Śrī Caitanya and Nityānanda Prabhu as my life and soul, I, Vṛndāvana dāsa, sing the glories of Their lotus feet.

Thus ends the English translation of the Gaudīya-bhāṣya of Śrī Caitanya-bhāgavata, Madhya-khanda, Chapter Three, entitled “The Lord manifests His form as Varāha in the house of Murāri and His meeting with Nityānanda.”

Chapter Four

The revelation of Nityānanda's glories

This chapter describes the various devices employed by Śrī Gaurasundara to reveal Nityānanda's glories to His devotees, Mahāprabhu's instruction to Śrīvāsa to recite a verse from Śrīmad Bhāgavatam, Nityānanda's falling unconscious and exhibiting
various transformations of love on hearing the verse from Śrīmad Bhāgavatam, Mahāprabhu's embracing Nityānanda, Mahāprabhu and Nityānanda's conversation by signs, Nitai's revealing the purpose of Mahāprabhu's appearance, and the author's description of Nityānanda's glories.

When Mahāprabhu understood that Nityānanda arrived at the house of Nandana Ācārya, He immediately went there with His associates and offered Him obeisances. Śrī Nityānanda Prabhu, who is nondifferent from Śrī Baladeva, enacted the pastime of relishing the beauty of His eternally worshipable Śrī Gaurasundara through all His senses. In order to reveal the glories of Nityānanda Prabhu, Śrī Gaurasundara, who is the Supersoul of everyone, instructed Śrīvāsa to recite a verse from Śrīmad Bhāgavatam. Understanding the hint of the Lord, Śrīvāsa recited a verse describing Kṛṣṇa's Vṛndāvana pastimes, whereupon Śrī Nityānanda, who is the personification of ecstatic love, fell unconscious to the ground. According to the instructions of Mahāprabhu, Śrīvāsa Pāṇḍita continued reciting verses, and after some time Nityānanda Prabhu regained His consciousness, yet He again fell to the ground. Everyone became frightened and prayed to Kṛṣṇa for His protection. When various transformations of love of God manifested in the body of Nityānanda, everyone assembled there became stunned on seeing those symptoms and attempted to hold Him still. When they failed in their attempts, Mahāprabhu personally took Nityānanda on His lap. After a while, when Nityānanda regained His external consciousness, the Vaiṣṇavas became jubilant. When Gadādhara, who knows Nityānanda's glories, saw the apparent contradiction, in other words, when he saw the same Nityānanda who in the form of Ananta serves Gaurasundara in His ten different forms is today lying on the lap of Mahāprabhu, he began to smile within his mind. After seeing Nityānanda, Gaurasundara disclosed Nityānanda's confidential characteristics through various words of praise. After the two sufficiently conversed with each other through gesture, the Lord asked Nityānanda where He came from. While describing His travels to the holy places, Nityānanda Prabhu revealed the purpose of Mahāprabhu's appearance. In other words, He personally disclosed that Mahāprabhu is nondifferent from the son of Nanda Mahārāja and has now appeared in Nāvadvīpa in His most magnanimous form. On hearing the conversation between Mahāprabhu and Nityānanda, the devotees began to contemplate in various ways. Although they did not understand the confidential meaning of Their conversation, they nevertheless understood that both were long known to each other and both were worshipable Lords. Although Nityānanda Prabhu belongs to the category of 'worshipable,' He eternally engages in various services to Śrī Gaurasundara, who is nondifferent from the son of Nanda Mahārāja. No one is qualified to serve Gaurasundara without the mercy of Nityānanda. The body of Nityānanda Prabhu is nondifferent from that of Śrī Gaurasundara. Those who desire to cross the ocean of material existence and merge in the ocean of devotional service should take shelter of the lotus feet of Śrī Nityānanda, for this is the only means to achieve the desired goal.

jaya jaya jagat-jivana gauracandra
anuksana hau smrti tava pada-dvandva

All glories to Śrī Gauracandra, the life and soul of the entire universe. May Your lotus feet be constantly fixed in my mind.
TEXT 1

*nityānanda-sammukhe rahiā viśvambhara
ciṅileṇa nityānanda āpāna iśvara*

As Viśvambhara stood in front of Nityānanda, Nityānanda recognized His worshipable Lord.

TEXT 2

*haṛiṣe stambhita hailā nityānanda-rāya
eka-dṛṣṭi hai' viśvambhara-rūpa cāya*

Nityānanda became stunned in ecstasy as He stared at the beautiful form of Viśvambhara.

TEXT 3

*rasanāya lihe yena, daraśane pāna
bhuje yena alingana, nāsikāye ghrāna*

He appeared to be licking that beautiful form with His tongue, drinking it with His eyes, embracing it with His arms, and smelling it with His nose.

On seeing the beautiful form of Gaurasundara, Nityānanda displayed the pastime of relishing that form as if by licking it with His tongue, drinking it with His eyes, embracing it with His arms, and smelling it with His nose.

TEXT 4

*ei-mata nityānanda haiyā stambhita
nā bale, nā kare kichu, sabei vismita*

In this way, Nityānanda became stunned. He neither spoke nor did anything. Everyone there was astonished.

TEXT 5

*bujhilena sarva-prānanātha gaura-rāya
nityānanda jānaite srjilā upāya*

Lord Gaurāṅga, the life and soul of all, then devised some means of revealing the identity of Nityānanda.

Gaurasundara, the Lord of everyone's heart, understood Nityānanda's service propensity. Thinking of a means to reveal His own form to Nityānanda, He told Śrīvāsa Pandita to recite a verse glorifying the beautiful form of Krṣṇa.

TEXT 6
Here is an English translation of the verses from the Prabhupada translation of the Bhagavatam:

TEXT 7

prabhura īngita bujhi' śrīvāsa pandita
krṣṇa-dhyāna eka śloka padila tvartita

Understanding the Lord’s gesture, Śrīvāsa Pāṇḍita immediately recited a verse in glorification of Kṛṣṇa’s characteristics.

TEXT 8

barhāpīdam nata-vara-vapuh karnayoh karnikāram
bibhrad vāsah kanaka-kapisam vaijayantim ca mālam

randhrān venor adhara-sudhayāpārayan gopa-vṛndair
vṛndāranyam sva-pada-ramanam prāviṣad gīta-kīrtih

“Wearing a peacock-feather ornament upon His head, blue karnikāra flowers on His ears, a yellow garment as brilliant as gold, and the Vaijayanti garland, Lord Kṛṣṇa exhibited His transcendental form as the greatest of dancers as He entered the forest of Vṛndāvana, beautifying it with the marks of His footprints. He filled the holes of His flute with the nectar of His lips, and the cowherd boys sang His glories.”

TEXT 9

śuni' mātra nityānanda śloka-uccaraṇa
padilā mūrčita haṇa—nāhika cetana

As soon as Nityānanda heard this verse, He fell unconscious to the ground.

TEXT 10

ānande mūrčita haila nityānanda-rāya
“paḍa, paḍa” śrīvāse gaurāṅga śikhāya

As Lord Nityānanda lost consciousness in ecstasy, Gaurāṅga instructed Śrīvāsa to continue reciting.

TEXT 11

śloka śuni' kata-ksane haila cetana
tabe prabhu lāgilena karite krandana

Hearing the verses for some time, He regained His consciousness and began to
cry.

TEXT 12

punah punah śloka śuni' bādaye unmāda
brahmānda bhedaye hena śuni' simha-nāda

His madness increased as He heard the continual recitation of verses. He roared so loudly that the sound pierced the universe.

TEXT 13

alaksite antarikṣe padaye āchāda
sabe mane bhāve, kibā cūrna haila hāda

He suddenly jumped in the air and fell forcefully to the ground. Everyone there thought that His bones were smashed.

The word alaksite means “unnoticed by people.” Those who were watching could not imagine beforehand that by hearing those verses such a situation would arise. The word antarikṣe means “above the surface of the earth,” “in the air” or “while jumping.”

TEXT 14

anyera ki dāya, vaiśnavera lāge bhaya
“rakṣa krṣṇa, rakṣa krṣṇa” sabe sanaraya

What to speak of others, even the Vaiśṇavas were frightened. They prayed, “O Krṣṇa, please protect Him.”

TEXT 15

gadāgadi yāya prabhu prthivira tale
kalevara pūrna haila nayanera jale

As the Lord rolled on the ground, His entire body became wet with tears of love.

TEXT 16

viśvambhara-mukha cāhi' chāde ghana-śvāsa
antare ānanda, ksane ksane mahā-hāsa

He sighed deeply while looking at the face of Viśvambhara. His heart was full of ecstasy, and He repeatedly laughed loudly.

TEXT 17

ksane nṛtya, ksane nata, ksane bāhutāla
ksane yoda-yoda-lampha dei dekhi bhāla

One moment He danced, one moment He bowed down, one moment He clapped His hands, and one moment He jumped wonderfully with His feet together.

The word bāhutāla refers to the sound made by wrestlers as they slap their arms in the wrestling arena.
The phrase yoda-yoda-lampha means “jumping with one's legs together.” Another reading for this phrase is ghoda-ghoda-lampha, which means “jumping like a horse.”

TEXT 18

dekhiyā adbhuta kṛṣṇa-unmāda-ānanda
sakala vaiṣṇava-sange hānde gauracandra

Seeing His amazing ecstatic madness in love of Kṛṣṇa, Gauracandra and all the Vaiṣṇavas began to cry.

TEXT 19

punah punah bāde sukha ati anivāra
dhareṇa sabāi—keha nāre dharibāra

His happiness constantly increased. Although they tried to hold Him still, they were unable.
The word anivāra refers to that which cannot be checked.

TEXT 20

dharite nārilā yadi vaiṣṇava-sakale
viśvambhara lailena āpanāra kole

When all the Vaiṣṇavas failed to hold Him still, Viśvambhara personally took Him on His lap.

TEXT 21

viśvambhara-kole mātra gelā nityānanda
samarpiyā prāṇa tāne hailā nispanda

As soon as Nityānanda was taken on Viśvambhara's lap, He surrendered His life to the Lord and became motionless.

TEXT 22

yāra prāṇa, tāne nityānanda samarpiyā
āchena prabhura kole aceṣṭa hāiyā
Nityānanda surrendered His life to whom it belonged and remained inert in the Lord's lap.

TEXT 23-24

bhāse nityānanda caitanyera prema-jale
śakti-hata lākṣmāna ye-hena rāma-kole

prema-bhakti-bāne mūrčhā gelā nityānanda
nityānanda kole kari’ kānde gauracandra

Nityānanda floated in the waters of Caitanya's love, just as Laksmana remained in the lap of Rāmacandra after being hit by the śakti-śela arrow. Nityānanda lost consciousness due to being hit by the arrow of ecstatic love. Holding Nityānanda on His lap, Gauracandra began to cry.

Just as Lord Rāmacandra took Laksmana on His lap after He was hit by the śakti-śela arrow, Gaurasundara took on His lap Nityānanda, who was motionless and overwhelmed with ecstasy. In this case, ecstatic love acted as an arrow.

TEXT 25

ki ānanda-viraha haila dui jane
pūrve yena śuniyāchi śri-rāma-lakṣmaṇe

The exchange of happiness that the two enjoyed was similar to what is heard of between Rāma and Laksmana.

TEXT 26

gauracandra nityānande snehera ye simā
śri-rāma-lakṣmaṇa vahi nāhika upamā

There is no comparison to the affection between Gauracandra and Nityānanda other than that which is found between Rāma and Laksmana.

TEXT 27

bhāya pāilenā nityānanda kata-ksane
hari-dhvani jaya-dhvani kare sarva-gane

After some time, Nityānanda regained His external consciousness and all the devotees chanted the name of Hari.

TEXT 28

nityānanda kole kari’ àche viśvaṁbhara
viparita dekhi’ mane āsīe ghadāhara

When Gadhāhara saw Nityānanda on the lap of Viśvaṁbhara, he was
surprised by the reversal of roles and smiled within.

Seeing Nityānanda on the lap of Gaurasundara, Gadādhara became astonished. Rather than Nityānanda carrying and serving Gaurasundara, Gaurasundara held Nityānanda at this juncture and thereby created the impression of a reversal in roles.

TEXT 29

“ye ananta niravadhi dhare viśvambhara
āji tāra garva cūrna—kolera bhitara”

“The pride of Ananta, who constantly holds Viśvambhara, is smashed today, while being held in the Lord's lap.”

TEXT 30

nityānanda-prabhāvera jñātā—gadādhara
nityānanda—jñātā gadādharaṇera antara

Gadādhara knows the glories of Nityānanda, and Nityānanda knows the mind of Gadādhara.

Gadādhara is Gaurasundara's most confidential energy, therefore he knows the wonderful glories of Gaura's servant Nityānanda. Nityānanda also more of less knows the mind of Gadādhara.

TEXT 31

nityānanda dekhīyā sakala bhakta-gana
nityānanda-maya haila sabākāra mana

After seeing Nityānanda, the minds of all the devotees became filled with eternal bliss.

TEXT 32

nityānanda gauracandra donhe donhā dekhi'
keha kichu nāhi bale, jhare mātra ânkhi

As Nityānanda and Gauracandra gazed at each other, They did not speak a word as tears flowed from Their eyes.

TEXT 33

donhe donhā dekhi' bada harisa hailā
donhāra nayana-rale prthivi bhāsilā

They were both filled with happiness on seeing each other. The earth became flooded with Their tears.
TEXT 34

viśvambhara bale,—“śubha divasa āmāra
dekhilāna bhakti-yoga—cārī-veda-sāra

Viśvambhara said, “Today is an auspicious day for Me, for I have seen devotional service, which is the essence of the four Vedas.

Devotional service alone is the purport and essence of the four Vedas. The Vedic literatures have ascertained devotional service as the only “essence.” When the living entity's full knowledge is awakened, then devotional service, which is his eternal propensity, is aroused. A heart that is filled with the service attitude is qualified to achieve knowledge of the Supreme Lord, and, after achieving knowledge, it becomes fixed in the service of the Lord.

TEXT 35

e-kampa, e aśru, e garjana huhunkāra eha ki iśvara-sakti bai haya āra

“Are such shivering, such tears, and such loud roaring possible for anyone other than one who is empowered by the Lord?

TEXT 36

sakti e bhakti-yoga nayane dekhile tāhare o kṛṣṇa nā chaḍena kona-kāle

“Kṛṣṇa will never forsake one who even once directly sees such devotional service.

Kṛṣṇa can never leave the fortunate servant who sees such mental and physical transformations of love in the course of Nityānanda's service.

TEXT 37-43

bujhilāma—iśvarera tumī pūrṇa-sakti
tomā' bhajile se jiva pāya kṛṣṇa-bhakti
tumī kara catur-daśa bhuvana pavitra acintya agamya gūḍha tomāra caritra
tomā dekhibeka hena āche kon jana múrtimanta tumī kṛṣṇa-prema-bhakti-dhana
tilārdha tomāra sanga ye janāra haya koṭi pāpa thākile o tāra manda naya

bujhilāma—kṛṣṇa more karibe uddhāra
tomā hena sanga anī' dilena āmāra
mahābhāgye dekhilāma tomāra carana
tomā bhajile se pāi krṣṇa-prema-dhana”

aviśṭa hāiyā prabhur gaurāṅga-sundara
nityānande stuti kare—nāhi avasara

“I understand that You are the full power of Godhead. Only by worshiping
You can a living entity attain devotional service to Kṛṣṇa. You are able to purify
the fourteen worlds. Your confidential characteristics are inconceivable and
unfathomable. Who is qualified to recognize You, for You are the personified
wealth of loving devotion to Lord Kṛṣṇa. If a person associates with You for
even a moment, he will be delivered even if he has committed millions of sinful
activities. I have understood that Kṛṣṇa will deliver Me, because He has given
Me Your association. Out of great fortune I have seen Your lotus feet. Just by
worshipping You I will achieve the wealth of love for Kṛṣṇa.” Lord Gaurāṅga was
fully absorbed as He incessantly offered prayers to Nityānanda.

Gaurasundara was fully absorbed as He offered incessant prayers to Nityānanda.
He said, “You are the full manifestation of the Lord's energy and the
personification of the sandhini-sakti. Just by serving You a living entity's
propensity for serving Kṛṣṇa is awakened. O Nityānanda, You are capable of easily
purifying the seven upper planetary systems of Bhūr, Bhuvar, Svar, Mahar, Janas,
Tapas, and Satya as well as the seven lower planetary systems headed by Atala.
Your activities are beyond the jurisdiction of the living entities' mental perception.
Your confidential characteristics are incomprehensible to the living entities. In
fact, no one is able to understand You in truth. You are the direct manifestation of
eccstatic love in devotional service to Kṛṣṇa. If anyone infested with millions of
sinful activities attains Your association for even a moment, he can never be called
unfortunate. Although he is sinful, he is nevertheless most fortunate. I have clearly
understood that Lord Kṛṣṇa has sent You to deliver Me. One who worships You
will certainly attain the wealth of love for Kṛṣṇa. Since I have attained the good
fortune of seeing Your lotus feet, it is to be understood that I have met with some
particularly good fortune.”

TEXT 44

nityānanda-caitanyera aneka ālāpa
saba kathā thārethore, nāhika prakāśa

Nityānanda and Caitanya conversed with each other through signals and
gestures that were unknown to others.

The phrase thārethore means “through signals,” “through gestures,” or “without
direct speaking.”

TEXT 45

prabhul bale,—“jijāsā karite kari bhaya
kon dika haite subha karile vijaya?”
The Lord said, “I am afraid to ask, but from which direction have You come?”

Mahāprabhu asked Nityānanda Prabhu, “Śrīpāda, from where have You made Your auspicious arrival?”

TEXT 46

śiṣu-mati nityānanda—para-vihvala
bālakera prāya yena vacana caṅcala

The greatly overwhelmed Nityānanda displayed the mentality of a child. He spoke with the restlessness of a young boy.

TEXT 47

`ei prabhu avatīrṇa' jānilena marma
kara-yoda kari' bale hai' bada namra

He understood, “This is My Lord who has descended.” He folded His hands and humbly spoke.

TEXT 48

prabhu kare stuti, śuni' lajjita haiyā
vyapadeśe sarva kathā kahena bhāṅgiyā

He was embarrassed on hearing the Lord glorify Him, so He tactfully clarified the Lord's statements.

The word vyapadeśe means “through gesture” or “through signal.”

TEXT 49-51

nityānanda bale,—“tīrtha karila aneka
dekhila krṣnera sthāna yateka yateka

sthāna-mātra dekhi, krṣṇa dekhite nā pāi
jijñāsā karila tabe bhāla-loka-thāṇī

simhāsana saba kene dekhi ācchādīta
kaha bhāi saba, ‘krṣṇa gelā kon bhita?’

Nityānanda said, “I have visited many holy places and seen various sites connected with Lord Kṛṣṇa. I could only see the place, but I could not see Kṛṣṇa. Then I inquired from some responsible persons why all the thrones were covered. I asked them, ‘O brothers, where has Kṛṣṇa gone?’

Nityānanda said, “I have traveled to many holy places, but I found that Kṛṣṇa was absent from every place related with Kṛṣṇa. Then I asked from the local people, ‘Why are these places and thrones vacant? Where is Kṛṣṇa, who sits on these thrones and in these places?’”
TEXT 52

tārā bale, 'krṣṇa giyāchena gauḍa-deśe
gayā kari' giyāchena kateka divase'

“They said, 'Krṣṇa has gone to Gauḍa-deśa. After visiting Gayā a few days ago, He returned there.'

“When I made inquiries, some responsible persons told Me, 'Krṣṇa has left Mathurā-mandala and gone to Navadvipa-mandala in Gauḍa-deśa. He had come to Gayā a few days before and has again returned to Nadia.'”

TEXT 53-54

nadiyāya śuni bada hari-sankirtana
keha bale, 'ethāya janmila nārāyana'

patitera trāṇa bada śuni nadiyāya
śuniyā āilun muñi pātaki ethāya”

“I heard that in Nadia there is extensive congregational chanting of Lord Hari's glories. Someone said, 'Lord Nārāyana has taken birth here.' I have also heard that fallen souls are delivered in Navadvipa, therefore I, being most sinful, have come here.”

Nityānanda said, “I am afflicted with a burden of sinful activities. I have heard from people that Lord Nārāyana has taken birth in Navadvipa-Śrī Māyāpur and has inaugurated hari-sankirtana. I am fallen, so I have come here to You with a desire for deliverance.”

TEXT 55-56

prabhu bale,—“āmarā-sakala bhāgyavān
tumi-hena bhaktera haila upasthāna

āji krtakṛtya hena mānila āmarā
dekhila ye tomāra ānanda-vārīdharā”

The Lord said, “We are all fortunate to have a great devotee like You amongst us. We consider that today our lives have become successful for we have seen Your flowing tears of love.”

The Lord replied, “Today we are most fortunate. Our lives have become successful by the arrival of a servant of the Lord like You and by seeing Your tears of love.”

The word upasthāna (upa—“near” + sthā—“to remain” + an—bhāve—anat) means “presence” or “come near.”

TEXT 57

hāsiyā murārī bale,—“tomāra tomarā
uhā ta'nā bujhi kichu āmarā-sabārā”
Murâri smiled and said, “You understand Yourselves, but we do not understand anything that You are saying.”

Murâri smiled and said, “The conversation that took place between Gaura and Nityânanda—only They could understand. None of us could enter into those topics.”

The phrase ãmarâ-sabârâ means “all of us.”

**TEXT 58**

śrîvâsa balena,—“uhâ ãmarâ ki bujhi?
mâdhava-sânkara yena donhe donhâ pûji”

Śrîvâsa said, “What can we understand of that? It is like Mâdhava and Šâkara worshipping each other.”

Śrîvâsa said, “We are unable to understand Their (Mahâprabhu and Nityânanda's) conversation. This present situation is similar to when Hari and Hara formerly bewildered people by worshipping each other.”

**TEXT 59**

gadâdhara bale,—“bhâla balilâ pandita
sei bujhi, yena râma-lakshmana-carita”

Gadâdhara said, “O Pandita, whatever you have said is correct. I think Their characteristics resemble those of Râma and Lakśmana.”

Gadâdhara said, “Śrîvâsa Pandita has spoken the truth. I think Their sentiments were also similar to those aroused when Râma and Lakšmaṇa met each other.”

**TEXT 60**

keha bale,—“dui-jana yena dui kâma”
keha bale,—“dui-jana yena krśna-râma”

Someone said, “These two are just like two Cupids.” Someone else said, “These two are like Krśna and Balarâma.”

Some persons said, “Both Gaura and Nityânanda are just like Kamadeva. They are the basis of all beauty and qualities of this world.” Others said, “These two are Krśna and Balarâma.”

**TEXT 61**

keha bale,—“âmi kichu viśeṣa nà jāni
krśna-kole yena ‘ṣeṣa’ āilâ āpani”

Someone said, “I don't know so much, but it appears that Lord Śeṣa is lying on the lap of Krśna.”

Some others said, “I cannot understand much, but I think that Śeṣa has personally taken shelter of Krśna's lap.”
TEXT 62

keha bale,—“dui sakhā yena krṣnārjuna
sei-mata dekhilāma sneha-paripūrṇa”

Someone said, “They are just like the two friends Krṣṇa and Arjuna, because
They are filled with such affection.”

Some of them said, “Their friendship and affection is similar to that found between
Krṣṇa and Arjuna.”

TEXT 63

keha bale,—“dui-jane bada paricaya
kichui nā bujhi, saba thāre thore kaya”

Someone else said, “It seems They are quite known to each other. I cannot
understand anything They speak through Their gestures.”

Yet others said, “They are so compatible that Their affection for each other cannot
be understood by ordinary people. We only see a few gestures.”

TEXT 64

ei-mata hariṣe sakala-bhakta-gana
nityānanda-daraśane kareṇa kathana

In this way all the devotees happily discussed the meeting with Nityānanda.

TEXT 65

nityānanda gauracandra donhe daraśana
ihāra śravane haya bandha-vimocana

Anyone who hears about the meeting between Nityānanda and Gauracandra is
freed from material bondage.

TEXT 66

sangi, sakhā, bhāi, chatra, sayana, vāhana
nityānanda bahi anya nahe kona jana

Nityānanda alone serves the Lord as His companion, friend, brother, umbrella,
bed, and carrier.

No one other than Nityānanda Prabhu can become Gurasundara's companion,
friend, brother, umbrella to shelter from the sunrays, bed on which to rest, and
carrier for moving about. Only Nityānanda is fully capable of serving
Gurasundara. In Caitanya-caritāmṛta (Adi 5.123-124) it is stated: “He serves Lord
Kṛṣṇa, assuming all the following forms: umbrella, slippers, bedding, pillow,
garments, resting chair, residence, sacred thread and throne. He is thus called Lord
Śeṣa, for He has attained the ultimate end of servitude to Kṛṣṇa. He takes many forms for the service of Kṛṣṇa, and thus He serves the Lord.”

TEXT 67

nānā-rūpe seva prabhu āpana-icchāya
yāre dena adhikāra, sei jana pāya

He serves the Lord in various ways out of His own sweet will. Only one who is favored by Him can be qualified to serve the Lord.

Just by the mercy of Nityānanda, a living entity become qualified to serve Śrī Gaurasundara. He is the source of all qualification for serving the Lord. When, out of compassion, He bestows the qualification on others, they also become qualified.

TEXT 68

ādi-deva mahāyogī ṯsvara vaiṣṇava
mahimāra anta ihā nā jānaye saba

Even the greatest Vaiṣṇava and yogi, Lord Mahādeva, does know the limit of His glories.

Even Mahādeva is incapable of understanding the limits of Nityānanda Prabhu's glorious service. Although Rudradeva is most self-controlled and in the category of supreme controller, he is unable to serve Gaura in all respects like Nityānanda.

TEXT 69

nā jāniyā ninde' tānṛca riti agādha
pāiyā o viṣṇu-bhakti haya tāra vādha

The progress of anyone who blasphemes Him without understanding the depth of His characteristics is obstructed, even if he achieves devotional service to Viṣṇu.

Those who are bereft of Nityānanda Prabhu's service and who blaspheme Him, being unable to appreciate His unfathomable pastimes, even if by some good fortune they achieve devotion to Viṣṇu, their progress will be checked.

TEXT 70

caitanyera priya deha—nityānanda rāma
hau mora prāṇa-nātha—ei manashāma

My only desire is that Nityānanda Rāma, who is most dear to Caitanya, may be the Lord of my life.

Another reading of priya deha is priya seha, which means “also dear.” The phrase priya deha indicates that His body is nondifferent from that of the Lord.

TEXT 71
tānhāra prasāde haila caitanyete mati
tānhāra ājnāya likhi caitanyera stuti

By His mercy my mind became attracted to Lord Caitanya, and by His order I am writing this glorification of Lord Caitanya.

TEXT 72

`raghunātha,’ `yadunātha’—yena nāma bheda
ei-mata bheda—`nityānanda’, `baladeva’

Just as Raghunātha and Yadunātha are different names for the same person, I know that Nityānanda and Baladeva are different only in name.

Just as Rāghava Rāmacandra and Yādava Kṛṣṇa are nondifferent yet Their names are different due to Their different pastimes, in the same way due to the different pastimes of Nityānanda with Gaurasundara from those of Baladeva with Kṛṣṇa, They are different in name.

TEXT 73

samsārera pāra haṅkā bhaktira sągare
ye ḍubibe se bhajuka nitai-cāndere

Those who wish to cross the ocean of material existence and drown in the ocean of devotional service should worship Lord Nityānanda.

TEXT 74

ye và gāya ei kathā haiyā tatpara
sagoṣṭhira tāre vara-dātā viśvambhara

Anyone who attentively chants these topics receives with his associates benedictions given by Viśvambhara.

Mahāprabhu awards benedictions to those persons, along with their friends, who engage in the service of Gauracandra and sing His glories under the direction of Nityānanda.

TEXT 75

jagate durlabha bada viśvambhara-nāma
sei prabhu caitanya—sabāra dhana-prāna

The name of Viśvambhara is very rare in this world. That Lord is Śrī Caitanya, the life and soul of all.

Śrī Caitanyadeva is the all-in-all for the entire world and the life and soul of the fourteen worlds. The name Viśvambhara is very rare in this world. This Viśvambhara is Śrī Caitanya. Those who sing the glories of taking shelter at the lotus feet of Nityānanda, the dearmost servant of Śrī Viśvambhara, are also rare.
Such good fortune is not possible for everyone. That is why the name of Viśvambhara is rare.

TEXT 76

śrī krṣna-caitanya nityānanda-cānda jāna
vṛndāvana-dāsa tachu pada-yuge gāna

Accepting Śrī Caitanya and Nityānanda Prabhu as my life and soul, I, Vṛndāvana dāsa, sing the glories of Their lotus feet.

Thus ends the English translation of the Gaudīya-bhāṣya of Śrī Caitanya-bhāgavata, Madhya-khaṇḍa, Chapter Four, entitled “The revelation of Nityānanda's glories.”

Chapter Five

Lord Nityānanda's Vyāsa-pūjā ceremony and His darśana of the Lord's six-armed form

This chapter describes the Adhivāsa kīrtana prior to the ceremony of Vyāsa-pūjā in the house of Śrīvāsa Paṇḍita, Mahāprabhu's accepting the mood of Baladeva and revealing the cause of His appearance on the pretext of calling Advaita Ācārya, Nityānanda's breaking His own sannyāsa-dāṇḍa and waterpot, the pastimes of Nityānanda's Vyāsa-pūjā under the guidance of Śrīvāsa, Śrī Gaurasundara's exhibition of His six-armed form to Nityānanda, Nityānanda's falling unconscious on the ground, the characteristics of Nityānanda, the glories of Lord Viṣṇu and the Vaiṣṇavas, and the ecstatic chanting during the Vyāsa-pūjā ceremony.

One day during His Navadvīpa pastimes Śrīman Mahāprabhu proposed to Nityānanda to celebrate Vyāsa-pūjā. Understanding the intention of Mahāprabhu, Nityānanda Prabhu expressed His desire to observe Vyāsa-pūjā at the house of Śrīvāsa. When Mahāprabhu asked Śrīvāsa to take responsibility of this important event, he happily agreed. Being pleased by the words of Śrīvāsa, Śrīman Mahāprabhu led Nityānanda and others to Śrīvāsa's house, where they locked the door from inside and began to perform the Adhivāsa kīrtana for the celebration of Vyāsa-pūjā. In order to manifest the Baladeva feature of Nityānanda Prabhu, the Lord became absorbed in the mood of Baladeva and suddenly sat down on the simhāsana. The Lord then demanded Baladeva's plough and club from Nityānanda Prabhu, who immediately gave the plough and club in His hands. When Nityānanda Prabhu placed His hand on the hand of Mahāprabhu, some directly saw a plough and club and some saw only Their hands. When Mahāprabhu asked for Vāruṇi, or wine, in the mood of Balarāma, all the devotees at first became perplexed and later on they gave Him some Ganges water. Mahāprabhu also considered it wine and drank it. In order to please Mahāprabhu in that particular mood, the devotees began to glorify Baladeva. When Mahāprabhu repeatedly called out, “Nādā, Nādā,” the devotees were unable to understand who the Lord was addressing, and therefore they asked Mahāprabhu. Mahāprabhu said “Advaita Ācārya is Nādā.” Due to Advaita's loud call, I have descended from Goloka to this world in order to preach the congregational chanting of the Lord's holy name, which is the religion of this age. I will distribute love and devotion that is rare even for the demigods headed by Lord Brahmā to everyone except those who are intoxicated with education, wealth, fame, austerity, and high birth and offensive to
Vaiṣṇavas. On hearing these words of the Lord, all the devotees became very happy. When Mahāprabhu embraced the devotees with love and begged pardon for His own restlessness, the devotees could not control their laughter. Nityānanda Prabhu became overwhelmed with the mellow of ecstatic love and began to exhibit restlessness. Mahāprabhu pacified Him properly and returned to His house. All the devotees then returned to their respective homes. Nityānanda Prabhu, however, stayed at the house of Śrīvāsa, and at night He roared loudly and broke His sannyāsa-danda and waterpot. When Rāmāi Pandita saw this the next morning, he informed Śrīvāsa, who sent Rāmāi to inform Mahāprabhu. As soon as Mahāprabhu heard this, He came there with His devotees, picked up the pieces of the broken danda, and went to take bath in the Ganges with Nityānanda. He then threw those pieces into the Ganges. When Nityānanda Prabhu began to manifest various restless behavior while taking bath, Mahāprabhu instructed Nityānanda to quickly complete His bath and prepare for celebrating Vyāsa-pūjā. Thereafter Nityānanda returned home with Mahāprabhu. Gradually all the devotees began to assemble and engage in chanting the holy names of Kṛṣṇa. After Śrīvāsa Pandita, the priest of the Vyāsa-pūjā ceremony, duly performed all the required formalities, he gave Nityānanda a flower garland to place on Vyāsadeva and told Him to offer His respectful obeisances to Vyāsadeva while chanting mantras. Nityānanda Prabhu held the garland in His hand and began to look all around. When Śrīvāsa Pandita informed Mahāprabhu about Nityānanda's behaviour, Mahāprabhu ordered Nityānanda Prabhu to worship Vyāsadeva. Nityānanda Prabhu then placed the garland on the head of Mahāprabhu, who immediately manifested His six-armed form. As soon as Nityānanda Prabhu saw the conch, disc, and other weapons in the hands of that six-armed form, He immediately fell unconscious to the ground. While trying to help Nityānanda regain His consciousness, Mahāprabhu said that without the mercy of Nityānanda no one can achieve love and devotion. One who is envious of Nityānanda cannot become dear to Mahāprabhu, even by worshipping Mahāprabhu. On hearing the words of Gaurasundara, Nityānanda regained consciousness and became very pleased by seeing the six-armed form. Nityānanda Prabhu is nondifferent from Balarāma, and as the eternal basis of everything He is the only cause of creation, maintenance, and annihilation. Yet it is His eternal nature to teach everyone to become servants of Kṛṣṇa in each of His incarnations. Although Balarāma appeared as the elder brother of Kṛṣṇa during His incarnation, He did not give up the mood of servitorship from His heart. It is extremely foolish and offensive to discriminate between Balarāma and Nityānanda. If one shows disrespect to the servitor Personality of Godhead, then He commits an offence at the feet of Viṣṇu. Although goddess Lakṣmi is worshiped by the demigods headed by Brahmā and Śiva, she is attached to the service of the lotus feet of the Lord; similarly, the eternal characteristic of the omnipotent Baladeva is to serve the eternally worshipable Lord Kṛṣṇacandra. It is also the eternal nature of the served Personality of Godhead Lord Kṛṣṇa to sing the glories of the servitor Personality of Godhead. Although in the spiritual realm They constantly see each other, the pastimes They perform in Their various incarnations are all inconceivable. The pastimes of the Supreme Lord are the Vedas. One cannot understand them without engaging in the process of devotional service. The pastimes of the Lord are known only to the few followers of Gaurasundara, through His mercy. The Vaiṣṇavas are eternal servants
of the Supreme Lord and are highly learned, therefore their pastimes of quarreling amongst themselves is simply a joke. If a person who sees such quarrels takes the side of one Vaiṣṇava and blasphemes the other Vaiṣṇava, he will certainly fall down. What to speak of becoming envious of Vaiṣṇavas, if one becomes envious of any living entity, not knowing that Lord Viśnu is situated within their hearts, and worships Viṣṇu with material conceptions, then his worship becomes useless and as a result of such enviousness he attains unlimited miseries.?? One incurs a hundred times more sin by blaspheming a Vaiṣṇava than by torturing other living entities. Therefore an offender at the feet of a Vaiṣṇava can never achieve any auspiciousness. Those who faithfully worship Viṣṇu in His Deity form but do not respect the devotees of Viṣṇu or do not show compassion towards the living entities are the lowest class of devotees, or prākṛta-bhaktas. After the completion of Vyāsa-pūja, Mahāprabhu instructed the devotees to perform kīrtana. Nityānanda Prabhu and Mahāprabhu became intoxicated by dancing in the kīrtana and displayed various transformations of ecstatic love. Mother Śacī saw this whole incident with great ecstasy. On seeing Nityānanda and Gaurasundara, she felt both of them were her own sons. When the Vyāsa-pūja celebration was completed at the end of the day, Mahāprabhu asked Śrīvāsa Pandita for the remnants of Vyāsa-deva’s offering and personally distributed them to everyone. The devotees honored this prasāda with great happiness. Mahāprabhu also distributed maha-prasāda to the servants and maidservants of Śrīvāsa.

TEXT 1

jaya navadvipa-nava-pradipa
prabhāvaḥ pāṣaṇḍa-gajaika-simhaḥ
svanāma-sankhyā-japa-sūtra-dhāri
caitanya-candro bhagavān murāriḥ

All glories to Caitanyacandra, who is nondifferent from Lord Murāri, who is the new lamp of Navadvipa, who is like an the unparalleled lion in subduing the atheistic elephants, and who holds a string for counting His own names, “Hare Kṛṣṇa,” which He chants.

TEXT 2

jaya jaya sarva-prāṇa-nātha viśvambhara
jaya nityānanda-gadādhara iśvara

All glories to Viśvambhara, the life and soul of all. All glories to the Lord of Nityānanda and Gadādhara.

TEXT 3

jaya jaya advaitādi-bhaktera adhina
bhakti-dāna deha’ prabhu uddhāraha dīna

All glories to the Lord, who is controlled by His devotees headed by Advaita.
O Lord, please distribute Your devotional service and deliver the fallen souls.

“Please deliver the ignorant nondevotees, those who are devoid of devotional service, from their engagement in material enjoyment by awarding them the propensity for serving Krṣna.” In accordance with this desire of Advaita, Lord Gaurasundara appeared in this world to propagate devotional service. The Lord advented in this world to deliver the fallen souls as a service to Śrī Advaita; therefore, since He fulfilled the prayer of Advaita, Gaurasundara is under His control.

In the Caitanya-candrāmṛta (36) it is stated: “A person who does not take advantage of the nectar of devotional service overflowing during the presence of Śrī Caitanya Mahāprabhu’s cult is certainly the poorest of the poor.”

**TEXT 4**

\[
\text{hena-mate nityānanda-sange kutūhale} \\
\text{krṣṇa-kathā-rase sabe hailā vihvale}
\]

In this way, all the devotees became overwhelmed while discussing topics of Krṣṇa in the association of Nityānanda.

**TEXT 5**

\[
\text{sabe mahā-bhāgavata parama udāra} \\
\text{krṣṇa-rase mātā sabe karena huṅkāra}
\]

All the devotees were greatly magnanimous mahā-bhāgavatas. They roared loudly as they became intoxicated in the mellow of Krṣṇa consciousness.

**TEXT 6**

\[
\text{hāse prabhu nityānanda cări-dike dekhī'} \\
\text{vahaye ānanda-dhārā sabākāra-ānkhi}
\]

Lord Nityānanda smiled as He looked around. Tears of love flowed from everyone’s eyes.

**TEXT 7**

\[
\text{dekhīyā ānanda mahāprabhu viśvambhara} \\
\text{nityānanda-prati kichu karilā uttara}
\]

When Mahāprabhu Viśvambhara saw this ecstatic scene, He spoke something to Nityānanda.

**TEXT 8**

\[
\text{“śunā śunā nityānanda śripāda gosāṅī} \\
\text{vyāsa-pūjā tomāra haibe kon ṭhāṅī?}
\]
“O Śrīpāda Nityānanda Gosāñi, please hear. Where should we hold Your Vyāsa-pūjā ceremony?

Introductory knowledge of the Absolute Truth, Vrajendra-nandana, who is the predominating Deity of the samvit potency, is called Veda. The marginal potency, one of the three potencies of the Supreme Lord, has spiritual characteristics. Advaya-jñāna Vrajendra-nandana is situated within the conceptions of knower, knowledge, and the object of knowledge. The Lord, who is the personification of knowledge, takes the form of sound and manifests as Vedic literature. When the Vedic literatures, consisting of knowledge related to sambandha, abhidheya, and prayojana, fails to check the impersonal concept, then the advaya-jñāna, or Absolute Truth, gives up its variegated characteristics. In the perfectional stage of their impersonal conceptions, those who give importance to material variegatedness lose their individuality. Śrī Kṛṣṇa-dvaipāyana Vyāsa divided the Vedas into three parts. The Rg, Sāma, and Yajur Vedas entangle materialistic persons in karma-hānda and create illusions in their understanding of the actual purport of the Vedas. Since the impersonalists do not accept the eternity of distinctions such as great and small, they are unable to accept Śrī Vedavyāṣa as the spiritual master and they therefore forcibly consider him the propounder of their ignorance. Being unable to understand the actual intention of Śrīmad Vyāsa, those covered Buddhists who claim that the Supreme Lord is a product of matter and are thus bereft of His service consider themselves as Brahman, which is devoid of distinctions such as individuality, devotion, and aversion. Śrīmad Anādatirtha remained a true servant of his spiritual master and became renowned as the topmost follower of Śrī Vyāsa by establishing a difference of opinion with such persons. In this disciplic succession from Madhva we hear topics of great personalities like Śrīman Lakṣmiṣṇa Tīrtha and Śrīmadhva Purīpāda. Although the tradition of Guru-pūjā, or Vyāsa-pūjā, is current among the Māyāvādīs, or the pañcopāsakas, in such Vyāsa-pūjā there is a prominence of false ego. Due to the absence of pure devotional service, they can never conduct Śrī Vyāsa-pūjā. In the Māyāvādi sampradāya the make-show of Vyāsa-pūjā is seen on Guru Pūrṇimā day in the month of Āṣādhā (June-July). The Vedas state that the very moment one develops detachment, one will retire from material enjoyment and achieve a taste for the service of the Lord. In this regard there is no consideration of proper or improper time. As soon as the living entity's material enjoyment is vanquished, he approaches an ācārya and takes shelter of his lotus feet. Taking shelter at the lotus feet of an ācārya in this way is the real meaning of the term Vyāsa-pūjā. Śrī Vyāsa-pūjā is a prescribed function for all four āśramas, but particularly the sannyāsīs should observe this function. Members of any sampradāya in Āryāvarta that accept the teachings of Śrī Vyāsadeva are famous as vedāntas, or followers of the Vedas. Every year, they all worship their spiritual master on his appearance day. The most suitable day for accepting sannyāsa is Pūrṇimā, the full moon day. Whether impersonalist or personalist, all sannyāsīs worship their spiritual masters. That is why Vyāsa-pūjā is generally celebrated on the full moon day of Āṣādhā, which is considered the appearance day of the spiritual master. The servants of Śrī Gaudīya Matha observe Śrī Vyāsa-pūjā every year on the fifth day of the waning moon in the month of Māgha (January-February) as a sign of respect. The observance of Śrī Vyāsa-pūjā differs in various
branches. Since brähmanas of all four āśramas who have undergone the prescribed
purificatory processes are under the shelter of a spiritual master who represents Śrī
Vyāsa, they more or less regularly worship Śrī Vyāsadeva as a prescribed duty; but
the annual observance of Vyāsa-pūjā is the beginning of worshiping the spiritual
master throughout the year. Another name for Śrī Vyāsa-pūjā is Śrī Guru-pāda-
padme pādyārpana, or “bathing the lotus feet of the spiritual master with five
ingredients,” or the process by which it is made known that the inner desire of the
spiritual master is to properly serve the Lord. That is why our well-wishing guide
and predecessor spiritual master Śrīla Thākura Narottama has glorified our
primary Guru, Śrī Rūpa Gosvāmī, as follows:

śrī-caitanya-mano-bhīṣṭaṁ
sthāpitam yena bhū-tale
svayam rūpah kadā mahyaṁ
dadāti sva-padāntikam

“When will Śrīla Rūpa Gosvāmī Prabhupāda, who has established within this
material world the mission to fulfill the desire of Lord Caitanya, give me shelter
under his lotus feet?” The most merciful Śrī Caitanyadeva’s pastimes of
distributing love of Kṛṣṇa that Śrī Rūpa prescribed to his followers as the remedy
for curing the disease of aversion to the service of the Lord are the ideal offering
for Vyāsa-pūjā.

TEXT 9

kāli haibe paurnamāśi vyāsera pūjana
āpane bujhīyā balā, ya’re laya mana”

“Tomorrow is the full moon day when Vyāsa is worshiped, so consider and
inform us what is to be done.”

TEXT 10

nityānanda jānilena prabhura īngita
hāte dhari’ānilena śrīvāsa pandita

Nityānanda understood the Lord’s hint and brought Śrīvāsa Paṇḍita forward
by the hand.

Jagad-guru Śrī Nityānanda Prabhu enacted the pastimes of a follower in the Śrī
Madhva-sampradāya as a brahmacārī disciple of parivrājakacarya Śrī Lakṣmīpati
Tirtha. Therefore He understood that since the following day was Pūrmimā, the day
renounced persons shave their heads, the day of Vyāsa-pūjā had arrived. When Śrī
Mahāprabhu saw that Pūrmimā was drawing near, He asked Nityānanda Prabhu
where Vyāsa-pūjā should be celebrated. Vyāsa-pūjā is observed on the full moon
day by renounced persons such as sannyāsīs and brahmacāris. The term Śrī Vyāsa-
pūjā indicates the offering of oblations and śrāddha to one’s predecessor Gurus. At
that time Śrī Gaurasundara was not yet enacting the pastime of accepting sannyāsa.
But since Śrī Nityānanda Prabhu was enacting the pastime as servant of the most
renounced Tirthapāda, He was engaged in the pastime of practicing strict
brahmacarya. We find His brahmacārī name was “Śrī Nityānanda Svarūpa.” From
ancient times *brahmacārī* disciples of Tīrtha and Āśrama sannyāsīs have been addressed as Svarūpa.

**TEXT 11**

*hāsī' bale nityānanda,—“śuna viśvambhara vyāsa-pūjā ei mora vāmanāra ghara”*

Nityānanda smiled and said, “Please hear, O Viśvambhara, I will observe Vyāsa-pūjā in the house of this *brahmana*.

The phrase *vāmanāra ghara* refers to the house or residence of Śrīvāsa.

**TEXT 12**

*śrīvāsera prati bale prabhu viśvambhara
“bada bhāra lāgila ye tomāra upara”*

Lord Viśvambhara said to Śrīvāsa, “This is a great responsibility for you.”

**TEXT 13**

*pandita balena,—“prabhu kichu nahe bhāra
tomāra prasāde sarva gharei āmāra*

Śrīvāsa Pandita replied, “O Lord, this is not at all a burden for me. By Your mercy, everything is available in my home.

**TEXT 14**

*vastra, mudga, yajña-sūtra, ghrta, guyā, pāna
vidhi-yogya yata sajja saba vidyamāna*

“Cloth, mung dāl, *brahmana* threads, ghee, betel, pan, and whatever else is needed are all there.

**TEXT 15**

*paddhati-pustaka mātra māgiyā ānība
kāli mahābhāgya, vyāsa-pūjana dekhiba”*

“I only have to borrow a book explaining the procedures. I am most fortunate, for tomorrow I will see the Vyāsa-pūjā.”

The process for Vyāsa-pūjā differs in the various sannyāsa *sampradāyas*. It was decided that the same process of Vyāsa-pūjā that Śrī Nityānanda Prabhu was accustomed to would be observed in the house of Śrīvāsa.

**TEXT 16**

*pṛita hailā mahāprabhu śrīvāsera bole*
`hari hari' dhvani kare vaisnava-sakale

Mahāprabhu was greatly pleased by the words of Śrīvāsa, and all the Vaiṣṇavas began to chant “Hari, Hari.”

TEXT 17

viśvambhara bale,—“śuna śripāda gosāi
subha kara, sabe panditera ghara yāi”

Viśvambhara said, “O Śrīpāda Gosāñi, please listen. With Your blessing, we will all go to Śrīvāsa Pandita's house.”

TEXT 18

ānandita nityānanda prabhura vacane
sei kṣane ājnā lai' karilā gamane

Nityānanda was pleased on hearing the Lord's words. Taking the Lord's instruction, they all immediately departed.

TEXT 19

sarva-gane calilā thākura viśvambhara
rāma-kṛṣṇa vedi' yena gokula-kinkara

As Nityānanda and Viśvambhara went along with Their associates, it appeared that Balarāma and Kṛṣṇa were surrounded by the residents of Gokula.

TEXT 20

praviśta hailā mātra śrīvāsa-mandire
baḍa kṛṣṇānanda haila sabāra sarire

As soon as they entered the house of Śrīvāsa, everyone was filled with ecstatic love for Kṛṣṇa.

TEXT 21

kapāṭa padila tabe prabhura ājnāya
āpta-gaṇa vinā āra yāite nā pāya

The Lord ordered that the main entrance be closed so that no one other than intimate associates could enter.

On entering the house of Śrīvāsa, Śrī Gaura and Nityānanda ordered that the outside door be closed. Then no one could enter Śrīvāsa's house other than persons who were surrendered to the Lord. All of Śrī Gaurasundara's functions would begin with kirtana. That is why the door was closed in order to check those
who were ineligible to see the function.

TEXT 22

kīrtana karite ājnā karilā thākura
uṭhila kīrtana-dhuni, bāhya gela dāra

The Lord gave instructions to begin kīrtana. As the sound of that kīrtana arose, everyone lost external consciousness.

Prior to Vyāsa-pūjā, Śrī Gaurasundara ordered the devotees to begin kīrtana. No one was allowed to enter the Vyāsa-pūjā arena except intimate servants of the Lord. When on the Lord’s instruction the devotees began to loudly chant, they lost their various external perception and thoughts.

TEXT 23

vyāsa-pūjā-adhivāsa-ullāsa-kīrtana
dui prabhu nāce, vedī gāya bhakta-gaṇa

In the ecstatic Adhivāsa kīrtana prior to Vyāsa-pūjā, the two Lords danced as the devotees surrounding Them sang.

The devotees were jubilant in anticipation of the Vyāsa-pūjā ceremony. Śrī Gaura and Nityānanda both began to dance in the kīrtana. The devotees surrounded the Lords and expressed their joy through their performance of kīrtana.

TEXT 24

cira divasera preme caitanya-nitāi
donhe donhā dhyāna kari’ nāce eka thāṇi

Caitanya and Nitāi are bound by eternal love. They meditated on each other as They danced together.

Both Śrī Caitanya and Śrī Nityānanda are eternally bound to each other by love. Each one meditates on the other as They madly dance together. The Supreme Lord is engaged in meditating on His servant, and the devotee is also engaged in meditating on His worshipable Lord. The word dhyāna in this verse does not refer to material thoughts. The dhyāna here refers to spiritual absorption; in other words, this absorption is totally devoid of gross material thoughts and full of spiritual pleasure. Just as the material senses acquire the subtle status of an object from the gross world in order to serve the mind, which is the basis of the senses, and thus convert its gross status into a subtle one; giving up gross and subtle material enjoyment with the desire for only eternal spiritual objects causes the descent of variegated spiritual pleasure in this world. Material pleasure derived from this world is completely distinct from spiritual pleasure that has descended.

TEXT 25

hunkāra karaye keha, keha vā garjana
keha mūrchā yāya, keha karaye krandana
Someone roared loudly, and someone cried out. Someone fell unconscious, while someone else wept.

When spiritual consciousness awakens in the heart of a conditioned soul, the symptoms of ecstatic love manifest in his body. He then loses worldly conceptions and displays symptoms of variegated spiritual pleasure in this world. In order to exhibit this ideal, Sri Gaurasundara, who is the Lord of the fourteen worlds and who is beyond the jurisdiction of material nature, danced with ecstatic love in the company of His associates. It is completely unreasonable to attribute the state of material conditioning on the transcendental pastimes that Vrajendra-nandana personally manifests in this world in order to remove the conditioned souls' darkness of ignorance. When conditioned souls are situated on the path of sādhanā, they cannot understand the glorious transcendental nature of the Lord's pastimes.

TEXT 26

\[ \text{kampa, sveda, pulakāśru, ānanda-mūchā yata} \]
\[ \text{īśvarera vīkāra kahite jāni kata} \]

I am unable to describe the Lord's transformations of love such as shivering, perspiring, hairs standing on end, crying, falling unconscious in ecstasy.

TEXT 27

\[ \text{svānubhāvānande nāce prabhu dui-jana} \]
\[ \text{kṣane kolākuli kari' karaye krandana} \]

As the two Lords danced in Their own ecstasy, They sometimes embraced each other and cried.

TEXT 28

\[ \text{donhāra carana donhe dharibāre cāya} \]
\[ \text{parama catura donhe keha nāhi pāya} \]

They both tried to catch the other's feet, but They both cleverly avoided being caught.

In the ordinary world, when someone under the control of materialistic false ego touches the feet of a person, that person becomes proud and considers himself great. But since such materialistic false ego is not found in Viṣṇu or the Vaiṣṇavas, they never hesitate to touch each other's feet. The transcendental activities of the Vaiṣṇavas are not subject matters understandable by ordinary proud persons.

TEXT 29

\[ \text{parama ānande donhe gaḍaḍgāḍī yāya} \]
\[ \text{āpanā nā jāne donhe āpana lilāya} \]
They both rolled on the ground in ecstasy and forgot Themselves while absorbed in Their own pastimes.

TEXT 30
bāhya dūra haila, vasana nāhi raya
dharaye vaiṣṇava-gana, dharana nā yāya

They lost all external consciousness, and Their cloth scattered. Although the Vaiṣṇavas tried to pacify Them, they were unable.

TEXT 31
ye dharaye tribhuvana, ke dhariba tāre
mahā-mattā dui prabhū kīrtane vihare

Who can hold He who holds the three worlds? The two Lords thus became intoxicated in the happiness of kīrtana.

Both Śrī Gaura and Nityānanda are sustainers of all the worlds. Therefore, how will created human beings of this world hold the sustainers of all worlds?

TEXT 32
'bola, bola' bal'i dāke śrī-gaurasundara
sińcita ānanda-jale sarva-kalevāra

Śrī Gaurasundara called out, “Chant! Chant!” His entire body was soaked with tears of ecstasy.

TEXT 33
cira-dine nityānanda pāi' abhilāse
bāhya nāhi, ānanda-sāgara-mājhe bhāse

After obtaining fulfillment of His long cherished desire for the association of Nityānanda, the Lord forgot Himself and floated in an ocean of bliss.

The word cira-dina means “eternally.” The threefold miseries are present within the material world. In the kingdom of spiritual variegatedness, however, there is an ever-fresh outburst of happiness.

TEXT 34
viśvambhara nrtya kare ati manohara
nija śīra lāge giyā carana-upara

Viśvambhara's dancing was most enchanting as His feet would touch His own head.
TEXT 35

\textit{talamala bhumi nityānanda-pada-tale}
\textit{bhumi-kampa hena māne vaiśnava-sakale}

The earth trembled under the feet of Nityānanda, and all the Vaiśnava thought there was an earthquake.

TEXT 36

\textit{ei-mata ānande nācena dui nātha}
\textit{se ullāsā kahibāre sakti āche kāta}

In this way the two Lords danced in ecstasy. Who has the power to describe Their jubilation?

TEXT 37

\textit{nityānanda prakāśite prabhu viśvambhara}
\textit{balarāma-bhāve uthe khaṭṭāra upara}

In order to reveal the glories of Nityānanda, Lord Viśvambhara became absorbed in the mood of Balarāma and sat on the throne.

Although Viśvambhara is not Baladeva-tattva, He accepted the mood of Baladeva, who is His expansion, and sat on the throne. Śrī Nityānanda is Baladeva-tattva; therefore, in order to exhibit the pastimes performed by Baladeva-tattva, the Lord, who is the orginal Personality of Godhead, Vrajañandra-nandana, enacted the pastime of becoming absorbed in the mood of Baladeva.

TEXT 38

\textit{mahā-matta haila prabhu balarāma-bhāve}
\textit{‘māda āna, māda āna’, bali’ ghana dāke}

The Lord became intoxicated by the mood of Balarāma and repeatedly demanded, “Bring wine. Bring wine.”

TEXT 39

\textit{nityānanda-prati bale śri-gaurasundara}
\textit{jhāta deha’ more hala-musala satvara}

Śrī Gaurasundara said to Nityānanda, “Quickly give Me Your plow and club.”

TEXT 40

\textit{pāiyā prabhura ājñā prabhu nityānanda}
\textit{kare dīlà, kara pāti’ laīlà gauracandra}
Being instructed by the Lord, Nityananda Prabhu put those items in the hands of Gauracandra, who accepted them.

Receiving Sri Gaurahari’s instruction, Nityananda Prabhu placed the requested club and plow in the hands of Sri Gaurasundara and Sri Gaurasundara accepted them in His hands.

TEXT 41

kara dekhe keha, ara kichui na dekhe  
keha va dekhila hala-musala prayakse

Some persons saw nothing other than Their hands, while others directly saw the plow and club.

Some of the audience did not directly see the plow and club but saw only an empty-handed exchange. Yet there were others who directly saw the exchange of plow and club.

TEXT 42

yare krpā kare, sei thākure se jāne  
dekhile o sakti nahi kahite kathane

Only one who is favored by the Lord can know Him. Others, even if they see, they cannot explain.

In the Brahma-tarka it is stated:

paśyamāno 'pi tu harim  
nā tu vetti kathaṅcana  
vetti kiñcit prasādena  
harer atha guros tathā

“Even if a person sees Lord Hari, he cannot understand Him. One can understand the Lord only by the mercy of Sri Hari and the spiritual master.” In the Śrimad Bhāgavatam (10.14.29) it is stated:

athāpi te deva padāmbuja-dvaya-  
prasāda-leśānugṛhīta eva hi

jānāti tattvam bhagavan-mahimno  
nā cānya eko 'pi ciram vicinvan

“My Lord, if one is favored by even a slight trace of the mercy of Your lotus feet, he can understand the greatness of Your personality. But those who speculate to understand the Supreme Personality of Godhead are unable to know You, even though they continue to study the Vedas for many years.”

In the Padma Purāṇa, Uttara-khandā, Chapter Fifteen, it is said:

cakṣur vinā yathā dipam  
yathā darpanam eva ca  
smiḥpastham na pasyanti
tathā visṇuṁ bahirmukhāḥ
“As a blind person cannot see anything even with the help of a lamp or a mirror, persons who are averse to Lord Viṣṇu cannot see Him even if He stands before them.”

TEXT 43

ē bada nigūdhā kathā keha mātra jāne
nityānanda vyakta sei sarva-jana-sthāne

This topic is most confidential and known only to those few persons who know the glories of Nityānanda.

TEXT 44-45

nityānanda-sthāne hala-muṣala laiyā
?vārūṇi’ vārūṇi’ prabhu dāke matta haṇā

karo buddhi nāhi sphure, nā bujhe upāya
anyonye sabāra vadana sabe cāya

After accepting the plow and club from Nityānanda, the Lord was overwhelmed and called for Vārūṇī. Everyone was speechless and confused as they looked at each other.

After receiving Baladeva's plow and club from Nityānanda, Gauracandra loudly called for wine by uttering the words, “Vārūṇī, Vārūṇī.” The surrounding audience could not understand what was to be given in response to the Lord's request for Vārūṇī. Moreover the devotees could not understand why Śrī Gauracandra was asking Nityānanda for wine. Thus they were struck with wonder and simply looked at each other.

TEXT 46

yukati karaye sabe manete bhāviyā
ghata bhari’ gangā-jala sabe dila laiyā

After careful consideration, they offered the Lord a pitcher of Ganges water.

TEXT 47

sarva-gane dei jala, prabhu kare pāna
satya yena kādambarī piye, hena jñāna

All the devotees offered water, and the Lord drank. It appeared as though Lord Balarāma Himself was drinking.

The word kādambarī means (ku—“blue” + ambara—“clothes”) “He whose clothing is blue,” kadambara (Balarāma), or “a type of wine made from mollases.”
TEXT 48

catur-dike rāma-stuti pade bhakta-gana
'nādā', nādā', 'nādā' prabhu bale anuksana

The devotees on all sides offered prayers in glorification of Balarāma as the Lord constantly called, “Nādā, Nādā.”

The phrase rāma-stuti refers to prayers in glorification of Balarāma. For an explanation of the word nādā one should see the purport to Madhya-khanda, Chapter Two, verse 264.

TEXT 49

saghane dhulāya sira, 'nādā', 'nādā' bale
nādāra sandarbha keha nā bujhe sakale

The Lord vigorously shook His head while calling, “Nādā, Nādā,” but no one understood the actual meaning of the word Nādā.

The word sandarbha means “purport,” “confidential meaning,” or “mystery.” It is stated: “Those statements that reveal a most confidential meaning, that are the essence of a subject, and that give various meanings to understand a subject matter are known by learned scholars as sandarbha.”

TEXT 50

sabe balilena,—“prabhu, ‘nādā’ bala kāre?”
prabhu bale,—“āilun mañi yāhāra hunkāre

Everyone inquired, “O Lord, who is this Nādā You are calling?” The Lord replied, “He by whose loud cries I came.

TEXT 51

‘advaita ācārya’ bali’ kathā kaha yā’ra
sei ‘nādā’ lāgi mora ei avatāra

“This incarnation of Mine was induced by Nādā, whom you all call Advaita Ācārya.

TEXT 52

mohāre ānila nādā vaikunṭha thākiyā
niścinte rahila giyā haridāsa laiṅā

“Nādā has brought Me from Vaikunṭha, but now He is living free from all cares with Haridāsa.

TEXT 53
sankirtana-ārambhe mohāra āvatāra
ghare ghare karimu kirtana-paracāra

“I have descended to inaugurate the sankirtana movement, by which I will
preach the chanting of the holy names in each and every house.

In the Saura Purāṇa it is stated:
svarna gaurah sudirghâṅgas
tri-srota-tīrā-sambhavah
dayāluḥ kirtana-grāhi
bhavisyāmi kalau yuge

“In the beginning of Kali-yuga I will appear in Navalvīpa on the bank of the
Ganges in an enchanting golden form with arms that stretch to the knees, and out
of My causeless I will inaugurate the sankirtana movement.” It is also stated in the
Śrīmad Bhāgavatam (11.5.32):

krṣṇa-varṇam tvīṣākrṣnam
sāṅgapāṅgāstra-pārsadam
yajñaḥ sankirtana-prāyair
yajanti hi su-medhasah

“In the age of Kali, intelligent persons perform congregational chanting to worship
the incarnation of Godhead who constantly sings the names of Krṣṇa. Although
His complexion is not blackish, He is Krṣṇa Himself. He is accompanied by His
associates, servants, weapons and confidential companions.”

TEXT 54-55

vidyā-dhana-kula-jñāna-tapasyāra made
mora bhakta-sthāne yāra āche aparādhe

se adhama sabāre nā dimu prema-yoga
nagariyā prati dimu brahmādira bhoga”

“I will not award love of God to those fallen souls who have offended My
devotees because they are proud of their education, wealth, high birth,
knowledge, and austerities. Otherwise I will give everyone that which persons
like Lord Brahmā enjoy.”

Persons who are overwhelmed with pride due to education, wealth, high birth,
scriptural knowledge, and austerities naturally commit offenses to the devotees of
the Lord. Since they are offenders to the Vaiṣṇavas, they are not eligible to attain
love of Krṣṇa. I will distribute love of God that is available to personalities like
Lord Brahmā to each and every resident of Śrī Māyāpur-Navadvīpa. The demigods
are more dear to the Lord than the human beings. The mundane posts of the
demigods are not their constitutional identities. All the demigods engage in
worshiping the Supreme Lord, and their superiority and inferiority depends on the
extent of their love for the Supreme Lord. The Śrī-sampradāya originated from
Lakṣmīdevī, the Brahma-Madhva-sampradāya originated from the four-headed
Brahmā, the Viṣṇuvāmi-sampradāya originated from Rudra-deva, and the
Nimbārka-sampradāya originated from the four Kumāras. These demigods who are sampradāya acāryas are not devotees of the Lord simply on the merit of their posts. Their worship of the Lord has been proved by their activities as founding Gurus of their respective sampradāyas. Although according to the vision of materialists they are related to material enjoyment, unadulterated service of Hari is their constitutional duty. In the Śrīmad Bhāgavatam (1.8.26) it is stated:

janmaiśvarya-śruta-śribhir
edhamāna-madah āmān
naivārhaty abhidhātum vai
tvām akiñcana-gocaram

“My Lord, Your Lordship can easily be approached, but only by those who are materially exhausted. One who is on the path of [material] progress, trying to improve himself with respectable parentage, great opulence, high education and bodily beauty, cannot approach You with sincere feeling.” In this statement of Queen Kunti it is understood that jātma refers to the pride of high birth; aśvāraya refers to the pride of wealth; śruta refers to the pride of knowledge, education, and austerity; and śri refers to the pride of education, wealth, high birth, knowledge, and austerity. Love and devotion are achieved through the chanting of the holy names of Hari. Therefore those with a predominance of pride born of high birth, wealth, knowledge, and beauty do not have a taste for taking shelter of the Supreme Lord by chanting His names and, as a result, do not obtain devotional service; whereas the materially exhausted Vaiṣṇavas who are free from the control of mundane pride have a natural taste for chanting the names of Kṛṣṇa. Proud persons' natural tendency to commit offenses at the feet of Vaiṣṇavas is part of their inherent characteristics. Love of God is the only enjoyment for personalities such as Lord Brahmā.

TEXT 56

śuniyā ānande bhāse sarva-bhakta-gana
kṣaneke susthira hailā śri-sacinandana

On hearing the Lord's statement, all the devotees floated in bliss. After a while Śrī Śacinandana became pacified.

TEXT 57

‘ki cāncalya karilāna’—prabhu jījñāsaya
bhakta-saba bale,—“kichu upādhika naya”

The Lord then asked, “Have I been restless?” The devotees replied, “Not particularly.”

After speaking in this way and considering the qualification of the audience, Śrī Gaurahari asked them, “Did you find any arrogance in My speech?” The devotees replied, “In Your statements You did not say anything unreasonable about gross and subtle designations. Generally every living entity is absorbed in temporary gross and subtle topics of this visible world. But Your words give eternal knowledge and bliss; they are the Absolute Truth without material designations.”
TEXT 58

sabâre kareṇa prabhū prema-ālingana
“aparâdha mora nā laibâ sarvâ-ksana”

The Lord lovingly embraced everyone and said, “Please do not ever be offended by My behavior.”

TEXT 59

hâse sarva-bhâkta-gana prabhura kathâya
nityânanda-mahâprabhû gadâgadî yâya

On hearing the Lord's words, all the devotees smiled. Then Nityânanda and Mahâprabhu rolled about on the ground.

TEXT 60

sambarana nahe nityânanderâ âveśa
prema-rase vihvala hailâ prabhû ‘śesa’

Nityânanda, who is nondifferent from Śesa, could not control His ecstatic mood and became overwhelmed in the mellows of loving devotion.

That Nityânanda Prabhû whose plenary portion is the incarnation of Lord Viśnu known as Śesa has been addressed here as Śesa. Since the portion is included in the whole, or since both the whole and portion are viśnu-tattva, there has been no contradiction in addressing Nityânanda Prabhû as Śesa. In Śrī Caitanya-caritāmṛta (Ādi 5.124-125) it is stated: “He is thus called Lord Śesa, for He has attained the ultimate end of servitude to Krśna. He takes many forms for the service of Krśna, and thus He serves the Lord. That person of whom Lord Ananta is a kâla, or part of a plenary part, is Lord Nityânanda Prabhû. Who, therefore, can know the pastimes of Lord Nityânanda?”

TEXT 61

kâse hâse, kâse kânde, kâse digambara
bâlyâ-bhâve pûrṇa haila sarvâ-kalevara

One moment He laughed, one moment He cried, and the next moment He was naked. His entire body was filled with the nature of a child.

TEXT 62

kothâya thâkila danda, kothâ kamaṇḍulu
kothâ vâ vasâna gela, nâhi âdi-mûla

Where was His danda, where was His waterpot, and where were His clothes? He kept nothing at all.??see purusot?
TEXT 63

cañcalā haila nityānanda mahādhīra
āpane dhariyā prabhu karilena sthira

The most grave Nityānanda became restless, but the Lord personally pacified Him.

TEXT 64

caitanyaera vacana-ankūsa sabe māne
nityānanda-mattā-simha āra nāhi jāne

The maddened lionlike Nityānanda was controlled by the iron rodlike words of Lord Caitanya. He did not care for anything else.

The word ankuśa refers to an iron rod for controlling maddened elephants. Since the iron rod in the form of Śrī Caitanyadeva's vacana, or words, refines the madness and licentiousness of the living entities, His words have been described herein as vacana-ankūsa.

TEXT 65

“sthira hao, kāli pājibāre cāha vyāsa”
sthira karāiyā prabhu gelā nija-vāsa

“Be calm, tomorrow You must worship Vyāsadeva.” Speaking in this way, the Lord returned home.

TEXT 66

bhakta-gaṇa calilena āpanāra ghare
nityānanda rahilena śrīvāsa-mandire

All the devotees then returned to their own homes, while Nityānanda remained in the house of Śrīvāsa.

TEXT 67

katho rātre nityānanda hunkāra kariyā
nija-danda-kamandalu phelilā bhāngiyā

In the dead of that night, Nityānanda suddenly roared loudly and broke His danda and kamandalu.

The word kamandalu refers to a waterpot used by both sannyāsīs and brahmacāris. The householders have numerous pots in order to isolate purity from impurity. The sannyāsīs, however, have only one pot, a kamandalu. They are compelled to use this pot for all kinds of activities. According to the scriptures, the sannyāsīs' pot is an alābu, or pot made from an ash gourd. Since the brahmacāri's duty is to
serve the sannyāsī, he must carry the kamandalu of his Guru. The upakurvāṇa-
brahmacāriś, who marry after completing their vow, reside in a particular āśrama
in which they study under a grhastha teacher. A brahmaçāri is supposed to carry
the kamandalu of a parivṛjaka-sannyāsī. According to the opinion of some
persons, since Śrī Nityānanda Svārūpa lived as a brahmaçāri with Śrī Lakṣmīpati
Tirtha, He had a kamandalu and a brahmaçāri danda (made from either kadira,
palāśa, or bamboo). According to others, Śrī Nityānanda Prabhu traveled as a
brahmaçāri with Śrī Mādhavendra Purīpāda. At present, the brahmaçāri disciples of
the Tirtha and Āśrama sannyāsīs are known as Svārūpa. The brahmaçāri disciples
of Sarasvati, Bharati, and Purī sannyāsīs are known as Caitanya. The brahmaçāri
name of Nityānanda Prabhu was Svārūpa. Since Svārūpa is the brahmaçāri name of a
Tirtha sannyāsī’s disciple, some people consider Him a follower of Lakṣmīpati
Tirtha rather than a follower of Mādhavendra Purī. Generally the danda is of two
kinds—ekadanda or tridanda (see Ādi-khandā, Chapter One, verse 157, and Ādi-
khandā, Chapter Two, verse 162).
Śrī Nityānanda Prabhu manifested His arrogance by breaking His own danda and
kamandalu prior to Vyāsa-pūjā. One who experiences transformations of ecstatic
love completely abandons the ingredients and external formalities of vaidhi-bhakti,
or regulative devotional service. But if one creates disturbances by acting like an
ecade pākā (The green jackfruit is called ecade. Sometimes this green jackfruit
becomes prematurely pākā, or ripe, and then can neither be used as subji or fruit.
In other words, it is useless.), then he cannot be identified as a rasika, or expert in
transcendental mellows.

TEXT 68

ke bujhaye iśvarera caritra akhandā
ekene bhāṅgīlena nīja kamandalu-danda

Who can understand the unlimited characteristics of the Supreme Lord? Why
did He break His danda and kamandalu?

Many people have different ideas about why Śrī Nityānanda Prabhu broke His own
danda and kamandalu. But we have to consider the degree of consistency between
the imagination of ordinary people and the real purpose of Nityānanda Prabhu.
Some people say that there is no need for rules and symbols in the worship of the
Lord and that these are actually impediments on the path of raga, or attachment.
Others say that if an unqualified person breaks the rules and symbols, considering
them obstacles on the path of raga, he will simply create disturbances. It is stated:

śruti-smṛti-purāṇādi-
paṇcarātra-vidhīm vinā
aṅkāntiki harer bhaktir
uptātāyaiva kalpate

“Devotional service of the Lord that ignores the authorized Vedic literatures like
the Upaniṣads, Purāṇas and Nārada-paṇcarātra is simply an unnecessary
disturbance in society.” Since the acceptance of brahmaçāri symbols by an
avadhūta paramahamsa like Śrī Nityānanda Prabhu from a sannyāsī on the
regulative platform will create various speculations unfavorable to devotional
service, Lord Nityānanda Prabhu, who is beyond all rules and regulations of
varnāśrama, eliminated those insignificant formalities. But those who due to
abortion in matter try to imitate and expand their own glories by engaging in
activities beyond their qualification can never achieve any auspiciousness by such
acts. All unqualified persons are not qualified. In the Śrīmad Bhāgavatam
(10.33.30) it is stated:

naitat samācarej jātu
manasāpi hy aniśvarah
vinaśyat ācaran maudhyād
yathārūdro ‘bdhi-jam viṣam

“One who is not a great controller should never imitate the behavior of ruling
personalities, even mentally. If out of foolishness an ordinary person does imitate
such behavior, he will simply destroy himself, just as a person who is not Rudra
would destroy himself if he tried to drink an ocean of poison.” One should be
careful not to disregard this instruction. Elsewhere in the Śrīmad Bhāgavatam
(10.14.21) it is stated:

ko vetti bhūman bhagavan parātman
yogesvarotir bhavatas tri-lokyām
kva vā katham vā kati vā kadeti
vistārāyant kridasi yoga-māyām

“O supreme great one! O Supreme Personality of Godhead! O Supersoul, master of
all mystic power! Your pastimes are taking place continuously in these three
worlds, but who can estimate where, how and when You are employing Your
spiritual energy and performing these innumerable pastimes? No one can
understand the mystery of how Your spiritual energy acts.”

TEXT 69

prabhāte uthiyā dekhe rāmāi pandita
bhāṅgā daṇḍa-kamandaḷu dekhiyā vismita

When Rāmāi Pandita rose early the next morning, he was astonished on seeing
the broken daṇḍa and kamandalu.

TEXT 70

panditera sthāne kahilena tata-ksane
śrīvāsa balena,—“yāo ṭhākurera sthāne”

He immediately informed Śrīvāsa Paṇḍita, who told him, “Go and inform the
Lord.”

The phrase ṭhākurera sthāne means “to Śrī Gaurasundara.”

TEXT 71

rāmāira mukhe śuni’ āilā ṭhākura
bāhya nāhi, nityānanda hāsena pracura
Being informed by Rāmāi, the Lord came there and found Nityānanda profusely laughing

TEXT 72

danda lailena prabhu śrī-haste tuliya
cañilena gangā-snāne nityānanda lainā

The Lord picked up the broken danda with His own hands and went with Nityānanda to take bath in the Ganges.

TEXT 73

śrīvasādi sabāi cañilā gangā-snāne
danda thuilena prabhu gangāya āpane

Accompanied by the devotees headed by Śrīvāsa, the Lord went to the Ganges and put the broken daṇḍa in the water.

Mahāprabhu personally threw Nityānanda Svarūpa's daṇḍa into the Ganges.

TEXT 74

cañcala śrī-nityānanda nā māne vacana
tabe eka-bāra prabhu karaye tarjana

The restless Nityānanda did not listen to anyone. That is why the Lord sometimes admonished Him.

TEXT 75

kumbhīra dekhiya tā're dharibāre yāya
gadādhara śrīnīvāsa kare 'hāya hāya'

When Nityānanda saw a crocodile, He attempted to catch it. Gadādhara and Śrīnīvāsa exclaimed, “Alas, alas!”

TEXT 76

saṅtāre gangāra mājhe nirbhaya śarira
caitanyera vākye mātra kichu haya sthira

He fearlessly swam through the waters of the Ganges, but He was somewhat pacified by Caitanya's words.

TEXT 77

nityānanda-prati dāki' bale viśvambhara
“vyāsa-pūjā āsi' jhāta karaha satvarā”
Viśvambhara called to Nityānanda, “Come quickly and celebrate Vyāsa-pūjā.”

TEXT 78
śuniyā prabhura vākya uṭhilā takhane
snāna kari' grhe āilena prabhu-sane

Hearing the Lord's words, Nityānanda completed His bath and returned to the house with the Lord.

TEXT 79
āsiyā mililā saba-bhāgavata-gana
niravadhi ‘kṛṣṇa', ‘kṛṣṇa' kariche kirtana

All the devotees gradually assembled together and began to incessantly chant the names of Kṛṣṇa.

TEXT 80
śrivāsa pandita vyāsa-pūjāra ācārya
caitanyera ājñāya kareṇa sarva-kārya

Śrīvāsa Pandita was appointed the head priest, and on Lord Caitanya's instructions, he completed all formalities.

TEXT 81
madhura madhura sabe kareṇa kirtana
śrivāsa-mandira haila vaikuṇṭha-bhavana

Everyone chanted so sweetly that the house of Śrīvāsa was transformed into Vaikuṇṭha.

TEXT 82
sarva-sastra-jñāta sei thākura pandita
karilā sakala kārya ye vidhi-bodhita

Śrīvāsa Pandita was conversant with all scriptures. He performed all the activities according to injunction.

Śrīvāsa Pandita acted as the head priest for the Vyāsa-pūjā. He properly performed all the necessary functions. Śrīvāsa Pandita was most learned in the scriptures. His house is directly Vaikuṇṭha. Profuse kirtana was performed there.

TEXT 83
divya-gandha sahita sundara vana-mālā
nityānanda hāte diyā kahite lāgilā

He placed an attractive garland of forest flowers in the hand of Nityānanda and spoke to Him.

TEXT 84

“śuna śuna nityānanda, ei mālā dhara
vacana padiyā vyāsadeve namaskara’

“O Nityānanda, please listen. After reciting the appropriate mantras, offer this garland and Your obeisances to Vyāsadeva.

Śrīvāsa Pandita placed a fragrant garland of forest flowers in the hand of Nityānanda and asked Him to offer obeisances to Vyāsa.

TEXT 85

śāstra-vidhi āche mālā āpane se dibā
vyāsa tuṣṭa haiše sarva abhiṣṭa pāibā

“It is the injunction of the scriptures that one should personally offer a garland to Vyāsadeva, for if Vyāsadeva is pleased all Your desires will be fulfilled.”

TEXT 86

yata śune nityānanda—kare, ‘haya haya’
kisera vacana-pāṭha prabodha nā laya

After hearing what Śrīvāsa said, Nityānanda replied, “Yes. Yes.” But He did not know which mantras He should recite.

TEXT 87

kibā bale dhīre dhīre bujhana nā yāya
mālā hāte kari’ punah cāri-dike cāya

He murmured something that no one could understand. Holding the garland in His hands, He looked around.

TEXT 88

prabhure dākiyā bale śrīvāsa udāra
“nā pūjena vyāsa ei śripāda tomāra”

Thereafter the magnanimous Śrīvāsa informed the Lord, “Look, Your Śripāda is not worshiping Vyāsa.”
TEXT 89

śrīvāsera vākya suni' prabhu viśvambhara
dhāiyā sammukhe prabhu āilā satvara

On hearing Śrīvāsa's words, Lord Viśvambhara came quickly before
Nityānanda.

TEXT 90

prabhu bale,—“nityānanda sunaḥa vacana
mālā diyā kara jhāta vyāsera pūjana”

The Lord said, “O Nityānanda, please hear Me. Quickly offer the garland and
worship Vyāsa-deva.”

TEXT 91

dekhilena nityānanda prabhu viśvambhara
mālā tuli' āilā tān'ra mastaka-upara

As Nityānanda saw Lord Viśvambhara standing before Him, He offered the
garland to Him.

Śrī Nityānanda was not inspired by the words of Śrīvāsa, so He held the garland in
His hands, murmured something, and looked around. When Nityānanda
neglected to offer His obeisances and the garland to Śrī Vyāsa and Śrīvāsa informed
Mahāprabhu about this, Mahāprabhu instructed Nityānanda Prabhu to worship Śrī
Vyāsa with the garland. Thereafter Mahāprabhu saw Nityānanda offer the garland
to Him. In this way Śrī Nityānanda completed Vyāsa-pūjā by offering a garland to
that personality from whom everything emanates and whose empowered
incarnation is Śrī Vyāsa. All expansions, incarnations, energies, and devotees are
included within Lord Śrī Caitanya-deva. Therefore, according to the consideration
of the two verses, yathā taror mūla-nīśecanena and sattvam viśuddham vasudeva-
sabdītam

yathā taror mūla-nīśecanena
tṛpyanti tat-skandha-bhujopāśkhāh
prānopahārāc ca yathendriyānām
tathaiva sarvārhaṇām acyutejyā

“By giving water to the root of a tree one satisfies its branches, twigs and leaves,
and by supplying food to the stomach one satisfies all the senses of the body.
Similarly, by engaging in the transcendental service of the Supreme Lord one
automatically satisfies all the demigods and all other living entities.

sattvam viśuddham vasudeva-sabdītam
yad iyte tatra pumān apāvrtah
sattve ca tasmin bhagavān vāṣudevo
"I am always engaged in offering obeisances to Lord Vāsudeva in pure Kṛṣṇa consciousness. Kṛṣṇa consciousness is always pure consciousness, in which the Supreme Personality of Godhead, known as Vāsudeva, is revealed without any covering.", by worshiping Śrī Caitanyadeva, who is the original source of everything, all spiritual masters are automatically worshiped. Also, in describing the chain of disciplic succession, the scriptures state: "Lord Bhrahmā, the creator of the universe became the disciple of the Supreme Personality of Godhead, Śrī Kṛṣṇa. Brahmā's disciple was Nārada. Nārada's disciple was Vyāsa. The famous Madhvācārya personally received initiation from Vyāsa. Madhvācārya's disciple was the exalted Padmanābha-cārya. Padmanābha-cārya's disciple was Narahari. Narahari's disciple was Mādhava. Mādhava's disciple was Akṣobhya. Akṣobhya's disciple was Jayātirtha, whose disciple was Jñānasindhu. Jñānasindhu's disciple was Mahānīdhi, whose disciple was Vidyānīdhi. Vidyānīdhi's disciple was Rājendra, whose disciple was Jayadharma Muni. A disciple of Jayadharma was Purusottama, whose disciple was Vyāsatirtha. Vyāsatirtha's disciple was Śrīman Lakṣmipati, who was like a great reservoir of the nectar of devotional service. Lakṣmipati's disciple was Mādhavendra Puri, a great preacher of devotional service. Among Mādhavendra Puri's disciples were Śrīman Īśvara Puri, Advaita Ācārya, and Nityānanda Prabhu. I worship Lord Caitanya, who accepted Śrīman Īśvara Puri as His spiritual master."

TEXT 92

cāṇcara cikure mālā śubhe ati bhāla
chaya bhuja visvambhara hailā tat-kāla

The garland looked most enchanting upon the curly hair of the Lord. At that time Viśvambhara manifested His six-armed form.

TEXT 93

śankha, cakra, gadā, padma, śrī-hala-muṣala
dekhiyā mūrchita hailā nitāi vihvala

On seeing the conch, disc, club, lotus, plow, and muṣala, Nitāi was overwhelmed and fell unconscious.

Being garlanded by Nityānanda, Śrī Caitanyadeva displayed His six-armed form. In His six hands He held the conch, disc, club, lotus, plow, and muṣala. Upon seeing this, Nityānanda fell unconscious in ecstasy.

TEXT 94

ṣad-bhuja dekhī' mūrchā pāilā nitāi
paḍīlā prthivi-tale—dhātu-mātra nāi

As soon as Nitāi saw the six-armed form, He fell unconscious to the ground with no symptoms of life.
TEXT 95

bhaya pāilena saba-vaiśnava gana
“rakṣa kṛṣṇa, rakṣa kṛṣṇa”, kareṇa smarana

All the Vaiṣṇavas became frightened and prayed, “O Kṛṣṇa, please protect Him. O Kṛṣṇa, please protect Him.”

TEXT 96

hunkāra kareṇa jagannāthera nandana
kakṣe tāli dei’ ghana viśāla garjana

The son of Jagannātha roared loudly and repeatedly slapped His sides.

TEXT 97-98

mārčhā gela nityānanda sād-bhuja dekhiyā
āpane caitanya tole gāya hāta diyā

“uṭha utha nityānanda, sthira kara cita
sankirtana ānaha tomāra samhiha”

When Nityānanda fell unconscious on seeing the six-armed form, Caitanya personally picked Him up with His own hands and said, “O Nityānanda, get up and steady Your mind. Listen to the congregational chanting that You have begun.

When Nityānanda Prabhu fell unconscious on seeing the six-armed form of Śrī Gaurasundara, Mahāprabhu picked Him up and said, “Steady Your mind and hear the sankirtana inaugurated by You.”

TEXT 99

ye kirtana nimitta tomāra avatāra
se tomāra siddha haila, kibā cāha āra?

“The kirtana for which You have incarnated to inaugurate is going on before You. What more do You want?

“Since there is a famine of Hari’s glorification in this world, You have incarnated from Goloka to glorify Hari and induce other to glorify Hari. That act is now fulfilled, so what further prayer do You have.”

TEXT 100

tomāra se prema-bharti, tumi prema-maya
vinā tumi dile kāro bhakti nāhi haya

“Loving devotional service belongs to You, for You are the personification of ecstatic love. Unless You distribute this devotional service, no one can possess
“You are the foremost amongst devotees and most dear to Mukunda. No one is able to achieve the Lord's service without Your mercy. The wealth of love and devotion belongs to You alone. You are directly the personification of the Lord's service.”

TEXT 101

āpanā sambarī utha, niṣa-jaṇa cāha
yāhāre tomāra icchā, tāhāre vilāha

“We are to control Yourself and get up. Glance mercifully on Your intimate associates and distribute this wealth to whomever You desire.

“You have become overwhelmed with ecstatic love and forgotten Yourself. But now control Your loving sentiments and distribute this love to anyone You desire. Please glance mercifully on Your subordinates.”

TEXT 102

tilārdheka tomāre yāhāra dveśa rahe
bhajile o se āmāra priya kabhu nahe”

“Anyone who maintains the slightest envy of You is never dear to Me even if he worships Me.”

“O Nityānanda, if a person has the slightest distaste for You and if under the influence of this he becomes envious of Your service, then even though such a person worships Me, I can never regard him.”

TEXT 103

pāilā caitanya nitāi prabhura vacane
hailā ānanda-maya śad-bhuja-dārsane

Nitāi regained consciousness by the Lord's words. He became filled with ecstasy on seeing the six-armed form.

By the words of Śrīman Mahāprabhu, Nityānanda regained external consciousness. He became absorbed in bliss on seeing the six-armed form of Śrī Gaurasundara.

TEXT 104

ye ananta-hṛdaye vaisena gauracandra
sei prabhu avismaya jāna nityānanda

Know for certain that Ananta, in whose heart Gauracandra resides, is nondifferent from Nityānanda.

That Anantadeva in whose heart Gauracandra resides is none other than Nityānanda. There is no cause for astonishment or doubt in this regard. Know without doubt that Śrī Nityānanda Prabhu is Balarāma.
TEXT 105

chaya-bhuja-drṣṭi tāne kon adbhuta
avatāra-anurūpa e saba kautuka

The manifestation of the Lord’s six-armed form is not astonishing, for all such manifestations are simply pastimes of His various incarnations.

Śrī Nityānanda Prabhu’s darśana of Gaurasundara’s six-armed form is not at all surprising. Such remarkable forms are manifest according to the requirement of Gaura's pastimes. Śrī Gaurasundara is the source of all incarnations. Therefore for Him to hold the plow and club of His expansion and the four weapons of His Visnu form is not at all amazing. Śrī Nityānanda Prabhu is capable of seeing His own plow and club and the four weapons such as the conch and disc within the Lord, who is the origin of all viṣṇu-tattvas. That is why Śrīla Kaviṛāja Gosvāmī has acknowledged that the name Kṛṣṇa Caitanya includes svayam-rūpa, prakāśa, avatāra, etc. The prakāśa, or expansion, the avatāra, or incarnation, the saktis, or energies, and the bhaktas, or devotees, are not separate from the svayam-rūpa, or original Personality of Godhead. Within Kṛṣṇa Caitanya all of them are individually included with simultaneously distinct characteristics. In order to exhibit this acintya bhedābheda philosophy in His Gaura-lilā, the Lord displayed His six-armed form to Śrī Nityānanda Prabhu.

TEXT 106

raghunātha-prabhu yena pinda-dāna kailā
pratyakṣa haiyā tāhā daśaratha lailā

When Lord Rāmacandra offered oblations to His father, Daśaratha, he directly accepted them.

When Rāmacandra during His pastimes offered oblations to His father, Daśaratha, His father personally came and accepted them. In the same way, when Śrī Nityānanda Prabhu offered the garland in worship of Śrī Gaurasundara, He saw the Lord as having six arms.

TEXT 107

se yadi adbhuta, tabe eho adabhuta
niścaya sakala ei kṛṣṇera kautuka

If that was wonderful, then this is also. Know for certain that they are all Kṛṣṇa's sporting pastimes.

If Daśaratha's acceptance of oblations from Rāmacandra can create astonishment in ordinary people, then why shouldn't this incident also create astonishment? These are all Kṛṣṇa's transcendental pastimes.

TEXT 108

nityānanda-svarūpera svabhāva sarvathā
The natural characteristic of Nityānanda Svarūpa is that He cannot give up the mood of servitior for even a moment.

In His pastimes as a spontaneous servant, Śrī Nityānanda Svarūpa is never devoid of the mentality of service to the Lord for even a fraction of a second. He constantly serves Gaurasundara in all respects and does not endeavor for anything else. This is confirmed in Caitanya-caritāmṛta (Ādi 5.120) as follows: “He knows nothing but service to Lord Kṛṣṇa.”

TEXT 109

lakṣmanera svabhāva ye hena anuksana
sitā-vallabhera dāṣya mana-prāṇa-dhana

The natural characteristic of Laksmana is to always serve the beloved Lord of Sitā with His mind, life, and wealth.

Just as Laksmana exhibits eternal spontaneous service propensities in the service of Sitā’s beloved Lord Rāmacandra, Nityānanda also exhibits constant uninterrupted endeavors in the service of Lord Gauracandra.

TEXT 110

ei-mata nityānanda-svarūpera mana
caitanya-candrera dāṣye prīta anuksana

In this way the mind of Nityānanda Svarūpa is always pleased in the service of Śrī Caitanyacandra.

TEXT 111

yadyapiha ananta īsvara nirāśraya
ṛṣṭi-sthitī-pralayera hetu jagan-maya

He is the unlimited, independent controller and the cause of universal creation, maintenance, and annihilation.

Although Lord Viṣṇu is without limit, He is the Lord of all and not fit for accepting subordination to any other object. He enters into all universes and establishes Himself as the cause of their creation, maintenance, and annihilation.

TEXT 112

sarva-ṛṣṭi-tirobhāva ye samaye haya
takhana o ananta-rūpa `satya' vede kaya

It is stated in the Vedas that at the time of final dissolution the Lord in His form of Ananta remains unaffected.

The Vedic literatures describe Him as the unlimited, independent controller, who
enters into all universes and who is the only cause of creation, maintenance, and annihilation of this visible world; nevertheless, in order to create, maintain, and annihilate, He manifests His form of Ananta within the material creation.

TEXT 113

tathāpiha śrī-ananta-devera svabhāva
niravadhi prema-dāsyā-bhāve anurāga

Still, the natural characteristic of Śrī Anantadeva is to constantly remain attached to the loving service of the Lord.

Although from the material point of view He manifests the characteristic of being subordinate to the Lord, He always remains situated in the mood of servant and object of service. His constitutional position is never distorted by giving up the worship of His worshipable Lord.

TEXT 114

yuge yuge prati avatāre avatāre
svabhāva tāṁhāra dāsyā, bujhaha vicāre

Consider carefully how in every yuga and every incarnation it is His natural characteristic to remain the servant of the Lord.

TEXT 115

śrī-lakṣmana-avatāre anuja haiyā
niravadhi sevena ananta, dāsyā pāiyā

In His incarnation as Laksmana, Ananta is the younger brother, always engaged in serving the Lord.

TEXT 116

anna-pāṇi-nidrā chādi' śrī-rāma-carana
seviyā o ākāṅkṣā nā pūre anuksana

Although He gave up eating, drinking, and sleeping to constantly serve the lotus feet of Śrī Rāma, He was still unsatiated.

Śrī Laksmana gave up drinking, eating, and sleeping and constantly remained busy in the service of Śrī Rāmacandra, yet He considered His service inadequate. Laksmana's desire to serve Śrī Rāma is never satiated; so expansive was His service attitude.

TEXT 117

jyeṣṭha haiyā o balarāma-avatāre
dāsyā-yoga kabhu nā chādilena antare
Although in His incarnation as Balarāma He was the elder brother, He never gave up the mood of service from His heart.

As the younger brother of Śrī Rāma, Their relationship as servant and object of service was not incongruous from the material viewpoint; but although as the elder brother of Krṣṇa He was the object of respect, He nevertheless always maintained the attitude of a subordinate servant. In the Caitanya-caritāmṛta (Ādi 5.135-137) it is stated: “Sometimes He serves Lord Caitanya as His Guru, sometimes as His friend and sometimes as His servant, just as Lord Balarāma played with Lord Krṣṇa in these three different modes in Vraja. Playing like a bull, Lord Balarāma fights with Krṣṇa head to head. And sometimes Lord Kṛṣṇa massages the feet of Lord Balarāma. He considers Himself a servant and knows Kṛṣṇa to be His master. Thus He regards Himself as a fragment of His plenary portion.”

TEXT 118

‘svāmī’ kari’ sabde se balena krṣṇa prati
bhakti vinā kakhana nā haya anya mati

He addresses Kṛṣṇa as Svāmī, or Lord. His mind never deviates from devotional service.

Śrī Baladeva Prabhu addresses Kṛṣṇa as Svāmī, or Lord. Balarāma does not think of anything other than the service of Kṛṣṇa.

TEXT 119

sei prabhu āpane ananta mahāśaya
nityānanda mahāprabhu jāniha niścaya

Know for certain that the Lord who is known as Ananta is nondifferent from Nityānanda Prabhu.

One should know that He who serves the Lord as Ananta is Nityānanda, and one should know that the Lord who accepts the eternal service of His servant Nityānanda is Caitanya Mahāprabhu. See Caitanya-caritāmṛta (Ādi 7.14).

TEXT 120

ihāte ye nityānanda-balaraṁa prati
bheda-drṣṭi hena kare, sei mūḍha-mati

Therefore anyone who discriminates between Nityānanda and Balarāma is certainly a fool.

Śrī Nityānanda Prabhu is directly Lord Balarāma. It is to be understood that the intelligence of one who considers Nityānanda Prabhu as different from Balarāma is polluted by the influence of the illusory energy.

TEXT 121
One who disrespects the servitor Personality of Godhead certainly commits an offense to Lord Viṣṇu.

The worshipable object is called the seyya-vigrāha, or the object of service. One who serves that worshipable object is called the servitor Personality of Godhead. Svayam-rūpa Vrajendra-nandana is the eternal object of worship, and svayam-prakāśa Baladeva is the eternal abode of worship. In the language of those who write alāṅkāra-sāstra, Kṛṣṇa is called the visaya-vigrāha, or object of worship, and His energies headed by Baladeva are called āśraya-vigrāhas or sevaka-vigrāhas, abodes of worship. One who respects the seyya-vigrāha while disrespecting the sevaka-vigrāha can never please the seyya-vigrāha; rather he becomes an object of neglect and falls in the mire of offense. In the Aḍī Purāṇa it is stated:

ye me bhakta-janāḥ pārtha
na me bhaktāḥ ca te janāḥ
mad bhaktānām ca ye bhaktās
te me bhaktanāṁ matāh

“My dear Pārtha, those who claim to be My devotees are not My devotees, but those who claim to be devotees of My devotees are actually My devotees.”

TEXT 122

brahmā-maheśvara-vandya yadyapi kamalā
tabu tānra svabhāva caraṇa-sevā-khelā

Although Kamalā, the goddess of fortune, is worshiped by Brahmā and Śiva, her natural tendency is to serve the lotus feet of the Lord.

Svayam-prakāśa Baladeva Prabhu manifests His form of Saṅkaraṇa as well as various Viṣṇu forms and accepts worship from others, yet His service attitude remains undisturbed. In order to support this statement, the author gives the example of Lakṣmīdevī. Service to Kṛṣṇa is also the natural tendency of Lakṣmī, who is worshiped by Brahmā and Śiva. Although Lakṣmīdevī is respected by the four-headed Brahmā and the annihilator Lord Śiva, she remains engaged in the service of the Lord. In the Śrīmad Bhāgavatam (3.15.21) it is stated: “The ladies in the Vaikuntha planets are as beautiful as the goddess of fortune herself. Such transcendently beautiful ladies, their hands playing with lotuses and their leg bangles tinkling, are sometimes seen sweeping the marble walls, which are bedecked at intervals with golden borders, in order to receive the grace of the Supreme Personality of Godhead.” Elsewhere in Śrīmad Bhāgavatam (1.16.32) it is stated: “Lakṣmījī, the goddess of fortune, whose glance of grace was sought by demigods like Brahmā and for whom they surrendered many a day unto the Personality of Godhead, gave up her own abode in the forest of lotus flowers and engaged herself in the service of the lotus feet of the Lord.”

TEXT 123
sarva-śakti-samanvita ‘śeṣa’-bhagavān
tathāpi svabhāva-dharma, sevā se tāhāna

Lord Śeṣa is endowed with all energies, yet it is His natural characteristic to serve the Lord.

Lord Śeṣa possesses all energies, therefore He is in all respects the omnipotent Lord. Serving the Lord is also His natural characteristic. In the Caitanya-caritāmṛta (Ādi 5.120) it is stated: “That Ananta Śeṣa is the devotee incarnation of Godhead. He knows nothing but service to Lord Kṛṣṇa.”

TEXT 124
ataeva tāṁśhāra ye svabhāva karite
santoṣa pāyena prabhu sakala haite

Therefore the Lord is most satisfied to glorify His characteristics.

Mahāprabhu achieves the greatest pleasure while describing the glories of His devotees.

TEXT 125
īśvarera svabhāva—kevala bhakta-vaśa
viśeṣe prabhura mukhe śunite e yaśa

It is the natural characteristic of the Supreme Lord to remain controlled by His devotees. The Lord takes special pleasure in glorifying His devotees.

The Lord is controlled by His devotees—this is His nature. In Śrīmad Bhāgavatam (9.4.63, 66) it is stated:

śrī-bhagavān uvāca
aham bhakta-parādhino
hy asvatantra iva dvija
sādhubhir grasta-hṛdayo
bhaktair bhakta-jana-priyāḥ

mayi nirbaddha-hṛdayāḥ
sādhavah sama-darsanāḥ
vaśe kurvanti mām bhaktyā
sat-striyāḥ sat-patim yathā

“The Supreme Personality of Godhead said to the brāhmaṇa: I am completely under the control of My devotees. Indeed, I am not at all independent. Because My devotees are completely devoid of material desires, I sit only within the cores of their hearts. What to speak of My devotee, even those who are devotees of My devotee are very dear to Me. As chaste women bring their gentle husbands under control by service, the pure devotees, who are equal to everyone and completely attached to Me in the core of the heart, bring Me under their full control.” In the Māthāra-śrutī it is stated:

bhaktir evaināṁ nayati
bhaktir evainam darśayati
bhakti-vaśah puruṣo
bhaktir eva bhāyasi

“Bhakti leads the jīva to the Supreme Lord, and enables the soul to see the Supreme Personality of Godhead. The Lord is controlled by bhakti. Bhakti is best of all.”

TEXT 126

svabhāva kahite viṣṇu-vaiṣnava prīta
ataeva vede kahe svabhāva-carita

Both Viṣṇu and the Vaiṣṇavas take pleasure in glorifying each other, therefore the Vedas describe their natural pastimes.

There is a special significance in hearing the glories of the devotees from the mouth of the Supreme Lord. Both Lord Viṣṇu and the Vaiṣṇavas are fond of describing each other’s characteristics. That is why the Vedic literature sings the natural pastimes of Viṣṇu and the Vaiṣṇavas.

TEXT 127

viṣṇu-vaiṣnava tattva ye kahe purāne
sei-mata likhi āmi purāṇa-pramāne

I write the glories of Viṣṇu and the Vaiṣṇavas according to the evidence given in the Purāṇas.

TEXT 128

nityānanda-svarūpera ei vākya-mana
“caitanya—iśvara, muñi tān'ra eka-jana”

The thoughts and words of Nityānanda Svarūpa are, “Lord Caitanya is the Supreme Lord, and I am one of His eternal servants.”

By His mind and speech, Śrī Nityānanda Prabhu accepted Śrī Caitanyadeva as His own Lord and considered Himself the servant of that Lord. In the Caitanya-caritāmṛta (Ādi 5.137) it is stated: āpanāke bhṛtya kari' hrṣne prabhu jāne—“He considers Himself a servant and knows Kṛṣṇa to be His master.”

TEXT 129

ahar-niśa śrī-mukhe nāhika anya kathā
“muñi tān'ra, sehā mora iśvara sarvatathā

Day and night no words came from His mouth other than, “I am His servant, and He is My Lord in all respects.

Statements such as, “The Supreme Lord is Mine,” and “I belong to the Lord,” constantly issued from the mouth of Śrī Nityānanda. He did not say anything else.
TEXT 130

caitanyera sange ye mohâre stuti kare
sei se mohâra bhâtya, pâibeka more”

“Anyone who glorifies Me along with Lord Caitanya is actually My servant and will certainly achieve Me.”

Śrī Nityānanda said, “Śrī Caitanyadeva is the Supreme Lord and I am His servant. Anyone who glorifies Me in this way is actually My servant, and he will certainly obtain Me as his worshipable Lord.”

TEXT 131

āpane kariyâchena sad-bhuja darśana
târa prîte kahi tâna e saba kathana

He has personally seen the six-armed form of the Lord, therefore I am describing these topics for His pleasure.

The author is saying, “Śrī Nityānanda Prabhu saw the six-armed form of Śrī Gaurasundara. Therefore by describing that pastime, Nityānanda will be pleased.”

TEXT 132-134

paramârthe nityânanda tâhâna hrdaya
donhe donhâ dekhîte âchena sunîscaya
tathâpiha avatâra-anurûpa-khelâ
karena îśvara-sevâ, ke bujhibe lilâ
seha ye svîkâra prabhu karaye āpane
tâhâ gâya, varñe vede, bhârate, purâñe

From the spiritual point of view, Nityānanda always sees the pastimes of Śrī Gaurasundara in His heart and the Lord always sees Nityānanda’s pastimes. Yet Śrī Nityānanda serves the Lord by acting in accordance with the pastimes of Their incarnation. Who can understand His pastimes? The Supreme Lord thus accepts service from Himself as sung and described in the Vedas, Mahâbhârata, and Purânas.

Although Śrī Nityānanda constantly sees the pastimes of Śrī Gaurasundara within His heart, and Śrī Gaurasundara also always exhibits His pastimes to Nityānanda, yet for the understanding of ordinary people They externally display pastimes in accordance with Their particular incarnation. In spite of being the Supreme Lord Himself, Śrī Nityānanda Prabhu serves the Lord. This pastime of Nityānanda is incomprehensible to ordinary people. The topics of Nityānanda's pastimes as a servant are described in the Vedas, Mahâbhârata, and Purânas.

TEXT 135

ye karma karaye prabhu, sei haya ‘veda’
tāhi gāya sarva-vede chādi' sarva-bheda

The activities performed by the Supreme Lord are called Veda. The four Vedas sing of those activities while avoiding all contradictions.

The Vedas glorify the activities performed by the Supreme Lord. The intention of the Vedas is to reveal the activities of the Supreme Lord. The activities of the Lord are the actual subject matter of the Vedas. The Vedas do not establish any contradictory statements in their glorification of the advaya-jñāna Lord, or the Absolute Lord. Topics of the advaya-jñāna Hari are sung in the Vedas without contradictions.

TEXT 136
bhakti-yoga vinā ihā bujhama nā yāya
jāne jana-kata gauracandrera kṛpāya

Without engaging in devotional service, no one can understand this. It is known to a few people by the mercy of Gauracandra.

Those persons with prominent materialistic propensities, or those who are mental speculators, cannot understand the actual characteristics of devotional service. Only those who are favored by Śrīman Mahāprabhu can realize the pastimes of Gaura through devotional service.

TEXT 137
nitya-suddha jñānavanta vaisnava-sakala
tabe ye kalaha dekha, saba kutūhala

The Vaiṣṇavas are eternally pure and full of knowledge. Their quarreling is simply part of their pastimes.

The pure Vaiṣṇavas are full of eternally pure knowledge. The differences of opinion seen among such exalted Vaiṣṇavas is simply for increasing the wonders. There are actually no differences of opinion among Vaiṣṇavas. Differences of opinion are only present among mental speculators. The differences of opinion found among Vaiṣṇavas expands the variety of their constitutional activities. In those, there is no question of material enjoyment, renunciation, or pseudo devotional service.

TEXT 138
ihā nā bujhiyā kona kona buddhi-nāsa
eke vande, āre nindē, yāibe kā nāsa

If someone who has lost his intelligence and does not understand this worships one and criticizes the other, he will be ruined.

Those who do not understand this fact and consider that one Vaiṣṇava has eternally pure knowledge while another Vaiṣṇava does not are understood to have perverted intelligence. The confidential mystery in this regard is that if one accepts
a non-Vaishnava as a Vaishnava without knowing the difference between a Vaishnava and a non-Vaishnava, then such a misconception will spread among the Vaishnavas and create bewilderment.

**TEXT 139**

\[
\begin{align*}
\text{abhycaryayà pràtimàsù viùnum} \\
nàndan jàne sarva-gàtâm tam èva
\end{align*}
\]

\[
\begin{align*}
\text{abhycarya pàdau hi dvìjasyà múrdhi} \\
druhyannìvàjñò nàrakaì prayàti
\end{align*}
\]

“Just as a foolish person who worships the feet of a bràhmana and then beats him in the head goes to hell, one who worships the Deity form of Lord Visnù and then disrespects that same Lord who is situated in the hearts of all living entities also goes to hell.

In this regard one should discuss the Śrimad Bhàgavatam (3.29.21-24 and 11.5.14-15).

**TEXT 140-141**

\[
\begin{align*}
\text{vaìsnavà-hìmsàra kàthà se thàkùka dùre} \\
sahàja jìvere ye adhàna pìdà kàre
\end{align*}
\]

\[
\begin{align*}
\text{viùnu pùjiyà o ye prajàrà pìdà kàre} \\
pìdà o nìsphale yàyà, árà duhkhe mare
\end{align*}
\]

What to speak of being envious of the Vaishnavas, if one causes pain to ordinary living entities he is considered a fallen low-class person. Even after worshiping Lord Visnù, if a person gives trouble to other living entities, his worship becomes fruitless. Such a person suffers unlimited miseries.

If a person is knowingly or unknowingly envious of a Vaishnava who is engaged in the nonduplicious service of Lord Hari, his degradation is inevitable. Of this there is no doubt. Apart from this, if even persons claiming to be devotees of Viṣṇu are envious of ordinary living entities and give various troubles to them, they are actually far away from devotional service to Viṣṇu and are not fit to be called human beings. Their worship of Viṣṇu becomes the source of misery. Those endowed with an absence of jive-dayā, or compassion for other living entities, and yet proudly consider themselves servants of Lord Viṣṇu achieve the threefold miseries rather than the devotional service of the Lord.

**TEXT 142**

\[
\begin{align*}
\text{sarva-bhûtë aùchena sù-ìsìùn nà jàniyà} \\
viùnu-pùjà kàre áti pràkàrta haiyà
\end{align*}
\]

The worship of persons who do not know that Lord Visnù is present within the heart of every living entity is certainly materialistic.

Activities performed through material senses by conditioned souls who desire to
enjoy their results are called prākṛta, or materialistic. Those who consider that the Supersoul, Lord Viṣṇu, is not present within each and every atom of gross and subtle matter and consider that He does not exist within the hearts of all living entities—such persons' worship is simply cheating and materialistic foolishness.

TEXT 143

eka hasta yena vipra-carana pākhāle
āra hasta dhelā māre māthāya, kapāle

Their worship is like someone who washes the feet of a brāhmaṇa with one hand and beats him on the head with his other hand.

By becoming envious of living entities, one automatically becomes envious of Lord Viṣṇu, who is situated in their hearts. As it is contradictory for a person to hit the head of a brāhmaṇa with a stone and wash his feet with another hand, if one is indifferent to the worship of a Vaiṣṇava, who is nondifferent from Viṣṇu, and worships Lord Viṣṇu, then that worship becomes a source of misery.

TEXT 144

e saba lokera ki kuśala kona kṣane
haiyāche, haibeka? bujha bhāvi' mane

Consider carefully, have such persons ever been benefited, or will they ever be benefited?

Those who discriminate between Hari, Guru, and Vaiṣṇava and worship one while criticizing another will never attain any auspiciousness. This is simple to understand.

TEXT 145

yata pāpa haya prajā-janere himsile
tāra śata-guna haya vaiṣṇava nindile

It is a hundred times more sinful to blaspheme a Vaiṣṇava than to be envious of ordinary living entities.

Lord Viṣṇu is situated in the heart of every human being. And although Vaiṣṇavas appear to be ordinary human beings, they are always situated as Vaiṣṇavas due to their inclination towards the service of Lord Viṣṇu residing in their hearts. Ordinary human beings are bereft of the service of Viṣṇu and are situated in the modes of passion and ignorance, whereas Vaiṣṇavas are fully saturated with the mode of goodness and are constantly engaged in the service of Viṣṇu. So if one carefully considers the differences that exist between them, then it is understood that by envying a Vaiṣṇava who is engaged in the service of Viṣṇu one incurs a hundred times more sins or offenses than by envying an ordinary living entity. In the Śrīmad Bhāgavatam (4.4.13) it is stated:

nāscaryam etad yad asatsu sarvadā
mahad-vinindā kunapātma-vādiṣu
sersyam mahāpūrusa-pāda-pāṃsubhir
nirasta-tejahsu tad eva sobhanam

“It is not wonderful for persons who have accepted the transient material body as the self to engage always in deriding great souls. Such envy on the part of materialistic persons is very good because that is the way they fall down. They are diminished by the dust of the feet of great personalities.” In the Skanda Purāṇa it is stated:

yo hi bhāgavatam lokam
upāhāsam nṛpottama
karoti tasya naśyanti
artha-dharma-yaśaḥ-sutāḥ

nindām kurvanti ye mūḍhā
vaiṣṇavānāṁ mahātmanāṁ
patanti pītrbhīḥ sārdham
mahā-aurava-saṁjñite

hanti nindati vai dveṣṭā
evaiśṇavān nābhinandati
krudhyate yāti no harṣaṁ
darsane patanāni śaṁt

pūrvaṁ kr̥tva tu sammānam
avajñām kurute tu yah
vaiśṇavānāṁ mahi-pāla
sāṃvayo yāti sāṅśayam

“My dear King, if one derides an exalted devotee, he loses the results of his pious activities, his opulence, his reputation and his sons. Vaiṣṇavas are all great souls. Whoever blasphemes them falls down to the hell known as Mahāaurava. He is also accompanied by his forefathers. Whoever kills or blasphemes a Vaiṣṇava and whoever is envious of a Vaiṣṇava or angry with him, or whoever does not offer him obeisances or feel joy upon seeing a Vaiṣṇava, certainly falls into a hellish condition. O ruler of the world, one who first respects a Vaiṣṇava and then later insults him is vanquished along with his family.” In the Amṛta-sāroddhāra it is stated:

janma-prabhrītī yat kiṁcit
sukṛtam samupārjītām
nāśam ayāti tat sarvam
piḍayed yadi vaiṣṇavān

“If one gives pain to the Vaiṣṇavas, then the results of his pious activities like high birth and high caste are all destroyed.” In the Dvārakā-mahātmya it is said:

kara-patraiś ca phālyante
su-tīvair yama-śāsanaih
nindām kurvanti ye pāpā
vaiśṇavānāṁ mahātmanāṁ
pūjito bhagavān visnur
dhanmāntara-șatair api
prasidati na viśvātmā
vaishnave cāpamānite

“Those most sinful people who criticize great Vaiṣṇavas are subjected by Yamarāja to the severe punishment of being sliced in pieces by very sharp saws. Lord Hari, the Supersoul of the entire universe, is never pleased with the miscreant who insults a Vaiṣṇava, even if he has worshiped Viṣṇu for hundreds of births.” In the Brahma-vaiivarta Purāṇa, Krṣṇa-jaṇma-khaṇḍa, it is stated:

ye nindantī hrṣikeśaṁ
tad-bhaktaṁ punya-rūpinam
śata-jaṁmārjitam punyam
tesāṁ naśyati niścitam

te patanti mahā-ghore
kumbhipāke bhayānake
bhakṣitāh kīta-saṅghena
yāvac candra-divākarau

tasya darśana-mātrena
punyam naśyati niścitam
gangāṁ snātvā raviṁ drṣṭā
tadā vidvān viśuḍḍhyati

“Those who criticize Lord Hṛṣikeśa and His devotees lose all the benefits accrued in a hundred pious births. Such sinners rot in the Kumbhipāka hell and are eaten by hordes of worms for as long as the sun and moon exist. If one sees a person who blasphemes Lord Viṣṇu and His devotees, then the results of all his pious activities are lost. When learned persons see such non-Vaiṣṇavas, they purify themselves by taking bath in the Ganges and looking at the sun.”

TEXT 146-148

śraddhā kari' mūrti pūje bhakta nā ādare'
mūrkha, nica, patitere dayā nāhi kare

eka avatāra bhaje, nā bhajaye āra
krṣna-raghuṇāthe kare bheda-vyavahāra

'balarāma-śiva-prati prīta nāhi kare
bhaktādhamā' sāstre kahe e saba janāre

Those who faithfully worship the Deity form of the Lord but do not respect His devotees; those who do not show compassion to those who are foolish, wretched, and fallen; those who worship one incarnation of the Lord and do not worship other incarnations; those who discriminate between Krṣṇa and Rāmacandra; and those who have no love for Balarāma and Śiva are, according to the scriptures, the lowest of all devotees.
Those who faithfully worship the Supreme Lord but do not worship the devotees who are engaged in His service and inseparably related to Him; those who do not display mercy by instructing the fallen souls who are bereft of the Lord's service; and those who do not display mercy by giving up the association of atheists who are averse to the Lord are described by the scriptures as low-class persons devoid of devotion. If worshipers of Rāma envy the devotees of Kṛṣṇa, or if so-called devotees of Kṛṣṇa blaspheme the worshipers of Śrī Rāma-Sitā, then they should not be counted as devotees but rather as low-class persons. Lord Viṣṇu resides in innumerable Vaikuṇṭha planets in His various eternal forms. Those who have no faith in the existence of that Viṣṇu or His devotees are fit to be called adhama, or low-class. The worship of those who blaspheme the servants of the Lord like Baladeva, Lakṣmi, Garuda, Vāyu, and Rudra is incomplete. That is why it is stated in the Śrīmad Bhāgavatam (11.2.47) that those devotees who are situated on the platform of kaniṣṭha-adhikāra are eligible to fall down into material existence: “A devotee who faithfully engages in the worship of the Deity in the temple but does not behave properly toward other devotees or people in general is called a prākrta-bhakta, a materialistic devotee, and is considered to be in the lowest position.”

There are two kinds of Vaiṣṇavas—ordinary or unauthorized Vaiṣṇavas and pure or authorized Vaiṣṇavas. The Vaiṣṇavāmi-sampradāya originated from Rudradeva, the Śrī Madhva-sampradāya originated from Brahmapāla, the Rāmānuja-sampradāya originated from Śrī Laksminidhi, and the Nimbārka-sampradāya originated from the four Kumāras. If someone respects one and blasphemes another by taking into consideration their mutual disagreements, then he certainly falls from the platform of kaniṣṭha-adhikāra. All the demigods and demigoddesses pass their time fulfilling their responsibility of serving the Lord, and their entrusted positions are known to this world. Yet their constitutional position as Vaiṣṇavas is not lost. If one out of material conceptions disrespects the demigods and demigoddesses, he cannot have devotion to Viṣṇu. If one accepts the spiritual masters or the demigods and demigoddesses to be devoid of devotion to Viṣṇu, then he commits offense. But by worshiping the entrusted positions of the demigods and demigoddesses and thereby forgetting the service of Kṛṣṇa, one cannot achieve any benefit. That is why Thākura Narottama has said: hrṣike govinda-sevā, nā pūjība devī-devā, ei ta' ananya-bhaktī-kathā—“I will engage my senses in the service of Govinda, and I will not worship the demigods. This is the description of unalloyed devotional service.” Becoming unalloyed in the service of the Lord does not entail blasphemy of the demigods. All the demigods and demigoddesses are under the shelter of the Supreme Lord, therefore simply by serving the Supreme Lord the worship of the demigods is automatically performed. If one worships a particular demigod or demigoddess, then other demigods and demigoddesses become displeased. But if one worships the Supreme Lord, then all the demigods, who are subordinate to the Supreme Lord, are automatically worshiped. Blasphemy of a Vaiṣṇava is hundreds of times more severe than blasphemy of an ordinary living entity. Therefore no intelligent person should tread such a path.

TEXT 149

arcāyām eva haraye
pūjāṃ yah śraddhaye hate
na tad-bhaktesu cāneṣu
sa bhaktah prâkrtah smrtah

“A devotee who faithfully engages in the worship of the Deity in the temple but does not behave properly toward other devotees or people in general is called a prâkrta-bhakta, a materialistic devotee, and is considered to be in the lowest position.”

TEXT 150

prasâne kahila bhaktâdhamera lakśane
pûrṇa hailâ nityânanda sad-bhujâ-daraśane

In the course of these topics, I have described the symptoms of the lowest devotees. Thus Nityânanda became filled with bliss on seeing the six-armed form of the Lord.

The symptom of the lowest devotee is to give up the worship of the devotees on the pretext of worshiping Hari. As a result of such activities, there is every possibility that such a devotee will become bereft of Lord Viśnu's service. Those who worship the Supreme Lord and His associates and consider that worship of the devotees is more important than worship of the Lord are actually advanced devotees. There is very little possibility of their falling down, because they know:

yasya deve parâ bhaktir
yathâ deve tathâ guru
tasyaite kathitâ hy arthâh
prakâśante mahâtmanah

“Only unto those great souls who have implicit faith in both the Lord and the spiritual master are all the imports of Vedic knowledge automatically revealed.” (Śvetāsvatara Upaniṣad 6.23)

TEXT 151

ei nityânandera śad-bhuja-daraśana
ihâ ye śunaye, târa bandha-vimocana

One who hears this narration of Nityânanda's seeing the six-armed form of the Lord is freed from material bondage.

TEXT 152

bâhya pâï’ nityânanda kareṇa krandaṇe
mahânâdi vahe dui kamala nayane

After regaining external consciousness, Nityânanda began to cry. It appeared that a great river was flowing from His two lotus eyes.

TEXT 153

sabâ prati mahâprabhu balilâ vacana
“pūrṇa haila vyāsa-pūjā, karaha kīrtana”

Thereafter Mahāprabhu instructed everyone, “Now that the Vyāsa-pūjā ceremony is completed, begin kīrtana.”

Mahāprabhu said, “After Śrī Nityānanda, the foremost devotee, finished His worship, the Vyāsa-pūjā ceremony is complete. Now all the devotees should perform kīrtana.” Many devotees consider Śrī Vyāsadeva as an ordinary devotee and the spiritual master and the Vaiṣṇavas as mortal beings and thus become inattentive in their worship, for this reason Śrī Nityānanda exhibited the pastime of worshiping Gaura along with the devotees headed by Śrīvāsa.

TEXT 154

pāiyā prabhura ājnā sabe ānandita
caudike uṭhila kṛṣṇa-dhvanī ācambita

On receiving the Lord’s order, everyone became jubilant. Suddenly the sound of Kṛṣṇa’s names vibrated in all directions.

TEXT 155

nityānanda-gauracandra nāce eka-thānī
mahā-matta duī bhāi, kāro bāhya nāī

As Nityānanda and Gauracandra danced together, the two brothers became fully intoxicated and forgot Themselves.

TEXT 156

sakala vaiṣṇava hailā ānande vihvala
vyāsa-pūjā-mahotsava mahākutūhala

All the Vaiṣṇavas became overwhelmed in ecstasy. In this way the ceremony of Vyāsa-pūjā was joyfully performed.

TEXT 157

keha nāce, keha gāya, keha gadi’ yāya
sabei carana dhare, ye yāhāra pāya

Some danced, some sang, and some rolled on the ground. Some devotees tried to catch hold of other’s feet.

By taking the dust from each other's feet, the Vaiṣṇavas express their humility. Materialistic persons who are bewildered by false ego demand respect from others in order to establish their prestige. A Vaiṣṇava is amānti, or free from the desire for respect from others, therefore they do not endeavor to increase their prestige like ignorant materialistic people. That is why the Vaiṣṇava respects a humble knowledgable brāhmaṇa who from the viewpoint of a mahā-bhāgavata sees a dog, a
dog-eater, a cow, and an ass as equal. Those with dualistic vision can never be
called knowers of Brahmān. In other words, they are unqualified for understanding
advaya-jñāna, the Absolute Truth. Lord Viṣṇu is situated within every living entity
and within every material atom, which are therefore temples of Lord Hari. This
principle is not understood by so-called brāhmaṇas who are victimized by the three
modes of material nature. Only the Vaiśṇavas can act as their spiritual masters and
instruct them in Vedic mantras.

\[ \text{yasya deve parā bhaktir} \\
\text{yathā deve tathā gurau} \\
\text{tasyaitē katūtā hy arthāh} \\
\text{prakāśante mahātmanah} \]

“Only unto those great souls who have implicit faith in both the Lord and the
spiritual master are all the imports of Vedic knowledge automatically revealed.”
The confidential truths of the Vedas are not manifested to those with dualistic??
vision, which is the result of the intricacies of external knowledge. Material
conceptions cannot lead one to Vaikuṇṭha. The conditioned souls, who are
bewildered by māyā, are non-Vaiśṇavas, and the liberated souls are transcendental,
or Vaiśṇavas. Therefore they constantly realize their respective conditioned and
liberated positions. The Vaiśṇavas are more humble than the straw in the street,
more tolerant than a tree, free from the desire for respect, and always ready to offer
respect to others, in this way they always serve Kṛṣṇa by glorifying His holy names.

TEXT 158

\[ \text{caitanya-prabhura mātā—jagatera āī} \\
\text{nibhṛte vasiyā ranga dekhena tathāī} \]

The mother of Lord Caitanya is the mother of the universe. She watched the
entire incident from a solitary place.

Śacīdevī, the mother of Śrī Caitanyadeva, is worshipable by all the residents of the
universe. She saw the transcendental pastimes of Gaura-Nityānanda while sitting
in a solitary place and considered both of Them her sons.

TEXT 159

\[ \text{viśvambara-nityānanda dekhena yakhane} \\
\text{‘dui jana mora putra’ hena váse mane} \]

Whenever mother Śacī saw Viśvambhara and Nityānanda, she considered,
“These two are my sons.”

TEXT 160

\[ \text{vyāsa-pūjā-mahotsava parama udāra} \\
\text{ananta-prabhu se pāre ihā varnibāra} \]

The Vyāsa-pūjā ceremony was the most blessed event. Only Lord Ananta is
capable of describing it.
TEXT 161

śūtra kari’ kahi kichu caitanya-carita
ye-te-mate krṣṇa gāhilei haya hita

I am only trying to describe some of Lord Caitanya's characteristics in the form of codes, for one is benefited by glorifying Krṣṇa in any way.

While worshiping Śrī Vyāsa, while worshiping the ācāryas, while worshiping exalted human beings, and while worshiping various incarnations of Krṣṇa, one worships the chanting of Krṣṇa's names and thus benefits the entire universe.

TEXT 162

dina-avaśesa haila vyāsa-pūjā-range
nācena vaiśnava-gana viśvambhara-sange

The entire day was passed in the happiness of the Vyāsa-pūjā ceremony as all the devotees danced in the association of Viśvambhara.

TEXT 163

parama ānade matta bhāgavata-gaṇa
‘hā krṣṇa’ baliyā sabe karena krandaṇa

All the exalted devotees became intoxicated with ecstasy and cried while exclaiming, “O Krṣṇa.”

TEXT 164

ei mate nīja bhakti-yoga prakāśiyā
sthīra hailā viśvambhara sarva-gaṇa laiyā

After revealing the truth of His own devotional service in this way, Viśvambhara and His associates became peaceful.

The processes of devotional service are innumerable. Śrī Gaurasundara revealed one of the processes of devotional service by conducting Śrī Vyāsa-pūjā.

TEXT 165

ṭhākura pandita-prati bale viśvambhara
“vyāsera naivedya saba ānaha satvara”

Viśvambhara said to Śrīvāsa Paṇḍīta, “Now bring the remnants of the foods offered to Vyāsadeva.”

TEXT 166

tata-kṣane ānilena sarva-upahāra
âpanei prabhu haste dilena sabāra

Śrīvāsa Pāndita then immediately brought all the foodstuffs before the Lord, who served everyone those remnants with His own hands.

TEXT 167

prabhura hastera dravya pāi tata-kṣaṇa
ānande bhojana kare bhāgavata-gana

Being served by the hands of the Lord, all the exalted devotees happily honored those remnants.

TEXT 168

yateka āchila sei bādira bhitare
sabāre dākiyā prabhu dilā nija kare

The Lord called everyone who was inside the house and personally gave them prasāda.

TEXT 169

brahmādi pāiyā yāhā bhāgya-hena māne
tāhā pāya vaisṇavera dāsa-dāsi-gāne

Those servants and maidservants of the Vaiṣṇavas thus received that which the demigods headed by Brahmā feel fortunate to obtain.

When Brahmā and the other demigods receive the remnants of the Lord's foodstuffs they feel great satisfaction. The servants of the Vaiṣṇavas obtained that supreme mercy, which is generally attained by exalted personalities. Although the servants and maidservants of the Vaiṣṇavas were without piety, due to the association of the devotees they attained the Lord's mercy that is rarely attained by the demigods headed by Brahmā.

TEXT 170

e saba kautuka yata śrīvāsera ghare
eteke śrīvāsa-bhāgya ke balite pāre

All these wonderful pastimes took place at the house of Śrīvāsa. Therefore who can describe Śrīvāsa's good fortune?

TEXT 171

ei-mata nānā dine nānā se kautuke
navadvipe haya, nāhi jāne sarva-loke

In this way, various pastimes were regularly performed in Navadvipa, but the
people were not aware of them.

TEXT 172

śrī krṣṇa-caitanya nityānanda-cānda jāna
vrndāvana-dāsa tachu pada-yuge gāna

Accepting Śrī Caitanya and Nityānanda Prabhu as my life and soul, I,
Vṛndāvana dāsa, sing the glories of Their lotus feet.

Thus ends the English translation of the Gauḍīya-bhāṣya of Śrī Caitanya-
bhāgavata, Madhya-khanda, Chapter Five, entitled “Lord Nityānanda's Vyāsa-pūjā
ceremony and His darśana of the Lord's six-armed form.”

Chapter Six

The Lord's meeting with Advaita Ācārya and His display of His six-armed form
to Advaita

This chapter describes how Śrī Mahāprabhu sent Rāmāi to explain the truth of His
own identity and the news of Nityānanda's arrival to Advaita; the arrival in
Navadvīpa of Advaita Prabhu and His wife with various ingredients for worship
and secretly staying at the house of Nandana Ācārya in order to test Mahāprabhu;
the meeting between Advaita Ācārya and Mahāprabhu, who is the Supersoul and
knower of Advaita Ācārya's secret pastimes; Advaita Ācārya's darśana of the Lord's
opulences; and the topics of Mahāprabhu disclosing the truth about Himself to
Advaita Ācārya.

After completing the Vyāsa-pūjā ceremony at the house of Śrīvāsa, Śrīman
Mahāprabhu along with Nityānanda Prabhu and the devotees constantly remained
intoxicated by the chanting of the holy names. One day the Lord sent Rāmāi, the
younger brother of Śrīvāsa, to Advaita with the instruction to inform Advaita that
the Lord whom He worshiped and prayed to in various ways has now appeared in
this world to distribute devotional service. He also instructed Rāmāi to inform
Advaita about Nityānanda's arrival in Navadvīpa and request Advaita to come with
His wife and ingredients for worship. Being ordered by Mahāprabhu, Rāmāi
happily went to the house of Advaita. Due to the influence of devotional service
the omniscient Advaita Prabhu already knew that Rāmāi was coming to Him with
Mahāprabhu's instruction. As soon as Advaita saw Rāmāi, He asked Rāmāi, “Has
Mahāprabhu sent you to bring Me?” As Rāmāi requested Advaita to come to
Navadvīpa to meet the Lord, Advaita Prabhu became overwhelmed with ecstasy
and, pretending to be ignorant, He again asked Rāmāi about the cause of his visit.
Rāmāi then explained in detail the instructions of Mahāprabhu and requested Him
to come with ingredients for worship. On hearing the words of Rāmāi, Advaita
Prabhu became unconscious with ecstasy. After a while, He regained His external
consciousness and roared loudly in jubilation. On hearing the news that
Mahāprabhu has revealed Himself, Sitādevi, the wife of Advaita, along with son
Acyutānanda and servants began to shed tears of love. Once again Advaita asked
Rāmāi about the instruction of Mahāprabhu and then informed Rāmāi about His
heartfelt desire. Thereafter He collected all the necessary ingredients for worship
and departed with His wife to see Mahāprabhu. In order to test Mahāprabhu, He
forbade Rāmāi from informing Mahāprabhu about His arrival and instructed Rāmāi
to inform the Lord, “He has not come,” and then Advaita secretly hid in the house of Nandana Ācārya. Lord Viśvambhara, who is the Supersoul of everyone, understood the mind of Advaita Ācārya and while sitting on the throne of Lord Viṣṇu He disclosed to everyone the internal mood of Advaita. Lord Nityānanda held an umbrella over the Lord's head. Devotees such as Gadādhara began to offer various services to the Lord, and some of them offered prayers to Him. In the meantime, Rāmāi came and offered obeisances to Mahāprabhu and informed Him about the resolution of Advaita. Then the Lord again ordered Rāmāi to bring Advaita to Him. Being ordered by Mahāprabhu, Rāmāi again went to the house of Nandana Ācārya to bring Advaita Prabhu and informed Advaita Prabhu about everything that the Lord has said. Advaita Prabhu then came with His wife before Mahāprabhu, and while offering obeisances and prayers in ecstasy, He beheld the extraordinarily wonderful opulences of the Lord. When Advaita Ācārya became speechless and stunned by seeing the influence of Mahāprabhu, the most merciful Viśvambhara elaborately described the truth about Himself to Advaita. Thereafter Advaita began to chant the glories of Mahāprabhu's unparalleled glories and compassion. Being ordered by the Lord, He washed Mahāprabhu's lotus feet and worshiped Him with five ingredients. Then Advaita offered His respectful obeisances to Śrī Gaurasundara, who is nondifferent from the son of Nanda Mahārāja, by chanting verses such as namo brahmanyā-devāya. Finally, while glorifying Mahāprabhu, Advaita Ācārya concluded that He is nondifferent from Kṛṣṇa, He is the reservoir of all incarnations, and He has appeared to inaugurate the sankirtana movement. Then Mahāprabhu instructed Advaita to dance in kirtana, and as all the devotees started an ecstatic kirtana Advaita Prabhu became overwhelmed in dancing. Then Nityānanda and Advaita Prabhu exhibited Their eternal, extraordinary, transcendental love for the service of Śrī Kṛṣṇa Caitanya Mahāprabhu by enacting Their pastime of quarreling with each other. On seeing the dancing of Advaita Prabhu, all the Vaiṣṇavas became jubilant. When Advaita Prabhu stopped dancing on the order of Mahāprabhu, the Lord took His garland and put it on Śrī Advaita Prabhu and ordered Him to ask for a benediction. Advaita Prabhu expressed appreciation for His good fortune of being able to see Mahāprabhu and then requested Mahāprabhu to award kṛṣṇa-prema, which is rare for even great personalities like Brahmā, to everyone, including women, śīdras, and fools, with the exception of the vaisnava-aparādhīs who are intoxicated by the pride of education, wealth, and high birth. Śrī Gaurasundara agreed to the request of Advaita. This prayer of Advaita Ācārya later bore abundant fruits. Thereafter Advaita Ācārya continued to live in Navadvipa with His wife.

TEXT 1

jayati jayati devah kṛṣṇa-caitanya-candro
jayati jayati kṛtis tasya nityā pavitra

jayati jayati bhṛtyās tasya viśveṣa-mūrter
jayati jayati bhṛtyas tasya sarva-priyānām

All glories to Śrī Kṛṣṇa Caitanyakandra, who is the fully independent Supreme Personality of Godhead and the abode of transcendental pastimes! All glories to His eternally pure activities! Śrī Gaurasundara is the controller of all other
controllers, the Lord of the universe, and the embodiment of transcendental knowledge. All glories to His devotees, and all glories to the dancing of His beloved associates!

See Ādi-khanda, Chapter One, verse 5.

TEXT 2

jaya jaya jagata-jīvana gauracandra
dāna deha' hrdaye tomāra pada-dvandva

All glories to Gauracandra, the life and soul of the universe. Please give Your lotus feet in charity to my heart.

TEXT 3

jaya jaya jagat-maṅgala viśvambhara
jaya jaya yata gauracandrerā kinkara

All glories to the all-auspicious Viśvambhara. All glories to the servants of Gauracandra.

TEXT 4

jaya śrī-paramānanda-purīra jāvana
jaya dāmodara-svarūpera prāna-dhana

All glories to the life and soul of Paramānanda Purī. All glories to the life and wealth of Svarūpa Dāmodara.

TEXT 5

jaya rūpa-sanātana-priya mahāsaya
jaya jagadiśa-gopināthera hṛdaya

All glories to the dear Lord of Rūpa and Sanātana. All glories to the Lord, who is the heart and soul of Jagadiśa and Gopinātha.

Gopinātha is the brother-in-law of Sārvabhauma.

TEXT 6

jaya jaya dvāra-pāla-govindera nātha
jīva prati kara prabhū śubha-drṣṭi-pāta

All glories to the Lord of Govinda the doorkeeper. O Lord, please glance mercifully on the living entities.

Govinda is the servant of Iśvara Purī and the companion of Mahāprabhu.

TEXT 7
hena-mate nityānanda-sange gauracandra
bhakta-gaṇa laiyā kare sankirtana-ranga

In this way Gauracandra, in the association of Nityānanda, enjoyed sankirtana pastimes with the devotees.

TEXT 8

ekhane śunaha advaitera āgamana
madhya-khanḍe ye-mate haila darasana

Now hear in the Madhya-khanda about the arrival of Advaita Prabhu and His meeting with the Lord.

TEXT 9

eka-dina mahāprabhu īśvara-āveše
rāmāire ājnā karilena pūrna-rase

One day, Mahāprabhu, in the mood of the Supreme Lord, lovingly instructed Rāmāi.

TEXT 10

“calaha rāmāi tumi advaitera vāsa
tānra sthāne kaha giyā āmāra prakāṣa

“Rāmāi, go to the house of Advaita and inform Him that I have manifested.

Rāmāi is the youngest brother of Śrīvāsa.

TEXT 11-12

yānra lāgi’ karilā vistara ārādhana
yānra lāgi’ kariyācha vistara krandana

yānra lāgi’ karilā vistara upavāsa
se-prabhū tomāra āsi’ hailā prakāṣa

“The Lord He worshiped for so long, the Lord He cried for, the Lord He fasted for—that Lord has now manifest.

TEXT 13

bhakti-yoga vilāite tānra āgamana
āpane āsiyā jhāta kara vivartana

“He has appeared to distribute devotional service. He should come immediately to join Him.
The word jhāta means “immediately,” or “quickly.”
The word vivartana means “beginning of an activity,” “dancing,” “wandering,”
“changing,” or “being present.” “You should personally come at once,” in other
words, “meet Me.”

TEXT 14

nirjane kahi o nityānanda-āgamana
ye kichu dekhilā, tánre kahi o kathana

“So secretly inform Him about Nityānanda's arrival and whatever else you
have seen.

TEXT 15

āmāra pūjāra sarva upahāra lañā
jhāta āsibāre bala sastrika haiyā”

“Tell Him to quickly come here with His wife and articles for My worship.”

TEXT 16

śrīvāsa-anuja rāma ājñā śire dhari'
sei-kṣane calilā smana'ri' ‘hari hari’

Being ordered by the Lord, Rāmāi, the youngest brother of Śrīvāsa,
remembered Lord Hari and immediately left.

TEXT 17

ānande vihvala—patha nā jāne rāmāi
śrī-caitanya-ājñā lai' gelā sei thāni

Rāmāi was overwhelmed in ecstasy and did not know which way he was going.
Simply by the order of Śrī Caitanya, he arrived at his destination.

TEXT 18

ācāryere namaskari' rāmāi pandita
kahite nā pāre kathā ānande pūrṇita

Rāmāi Pandita offered his obeisances to Advaita Ācārya, but he was filled with
such ecstasy that he was unable to speak.

TEXT 19

sarvajña advaita bhakti-yogera prabhāve
‘āila prabhura ājñā’ jāniyache āge

By the influence of devotional service the omniscient Advaita already
understood, “the order of the Lord has arrived.”

TEXT 20

$rāmāi
dekhiyā hāsi' balena vacana
“buṣhi ājñā haila āmā nivāra kārana”

On seeing Rāmāi, He smiled and said, “I guess you have come here to take Me.”

TEXT 21

$kara-yoda kari' bale rāmāi pandita
“sakala jāniyā ācha, calaha tvarita”

With folded hands, Rāmāi Paṇḍita said, “You know everything. Please come immediately.”

TEXT 22

ānande vihvala haṇa ācārya gosāṇi
hena nāhi jāne, deha āche kon thāne

Ācārya Gosāṇi became overwhelmed in ecstasy. He did not know anything, He even forgot His own body.

Advaita Ācārya Prabhu was so overwhelmed in the ecstasy of the Lord's service that He was bereft of consciousness of His external body.

TEXT 23

$ki bujhaye advaitera caritra gahana
jāniyā o nānā mata karaye kathana

Who can understand the grave characteristics of Advaita? Although He knows everything, He acts like an ordinary person.

The pastimes of Advaita are so confidential that even though He is the knower of everything, He acts like an ignorant person.

TEXT 24

“kothā và gosāṇi āilā mānuṣa bhitarē?
kon śāstre bale nadīyāya avatāre?

“Where is it stated that the Supreme Lord comes amongst the human beings? In which scripture is it said that the Lord would incarnate in Nadia?

He asked, “In which scripture is it written that Lord Hari, who is the supreme deliverer of everyone, will incarnate in Nadia among the human beings?”
TEXT 25

mora bhakti, vairâgya, adhyâtma-jñâna mora
sakala jânaye sринivâsa bhâi tora”

“Your brother Śrīnivāsa knows everything about My devotional service, renunciation, and spiritual knowledge.”

Śrīmad Advaita Ācârya said to Râmâi, “O Râmâi, your eldest brother, Śrīvâsa, knows about My proficiency in devotional service, renunciation, and spiritual knowledge.”

TEXT 26

advaitera caritra râmâi bhâla jâne
uttara nâ kare kichu, hâse mane mane

Râmâi was fully aware of Advaita’s characteristics, so he did not reply, but smiled to himself.

TEXT 27

ei-mata advaitera caritra agâdha
sukrîtira bhâla, dukrîtira kârya-vâdha

Such are the unfathomable characteristics of Advaita. They are auspicious for the devotees and impediments for the miscreants.

Ordinary people cannot enter into the confidential characteristics of Advaita Prabhu. Those who are fortunate are benefited by understanding the purpose of the Lord, while those who are unfortunate and engaged in sinful activities invite inauspiciousness by attempting to oppose Him without understanding.

TEXT 28

punah bale,—“kaha kaha râmâi pândita
ki kârane tomâra gamana âcambita?”

He further said, “O Râmâi Pandita, tell Me, what is the reason for your sudden arrival?”

TEXT 29

bujhîlena âcârya hailâ sânta-cita
takhana kândiyâ kahe râmâi pândita

When Râmâi Pandita understood that Advaita Ācârya had become peaceful, he cried and spoke to Him as follows.

TEXT 30-31
“yān'ra lagi' kariyācha vistara krandana
yānra lagi' karilā vistara arādhana
yānra lagi' karilā vistara upavāsa
se-prabhu tomāra āsī' hailā prakāśa

“The Lord You worshiped for so long, the Lord You cried for, the Lord You fasted for—that Lord has now manifest.

TEXT 32
bhakti-yoga vilāite tān'ra āgamana
tomāre se ājñā karibāre vivartana

“He has come in order to distribute devotional service. He has ordered You to join Him.

TEXT 33
ṣad-āṅga-pūjāra vidhi yogya sajja laṅā
prabhura ājñāya cala sastrīka haiyā

“Take the six appropriate ingredients for worshiping Him. The Lord has ordered You to come with Your wife.

The six ingredients for worship in arcana-mārga, the path of Deity worship, are water, āsana, cloth, lamp, food grains, and betel nuts. The six items for invoking auspiciousness are cow dung, cow urine, yogurt, milk, ghee, and gorocana. The six ingredients in bhajana-mārga are offering obeisances, offering prayers, offering the fruits of all activities, offering services, remembering the lotus feet of the Lord, and hearing topics of the Lord.

TEXT 34
nityānanda-svarūpera haila āgamana
prabhura dvitiya deha, tomāra jivana

“Nityānanda Svarūpa has arrived. He is the Lord's second body and Your life and soul.

TEXT 35
tumi se jānaha tānre, muñi ki kahimu
bhāgya thāke mora, tabe ekatra dekhimu”

“You know Him very well. What can I tell You? If I am fortunate enough, I will see You all together.”

TEXT 36
rāmāira mukhe yabe eteka šunilā
takhane tuliyā bāhu kāndite lāgilā

As soon as Advaita heard this from the mouth of Rāmāi, He raised His hands and began to cry.

TEXT 37
kāndiyā hailā mūrchā ānanda-sahita
dekhiyā sakala-gaṇa hailā vismita

As He cried, He fell unconscious to the ground in ecstasy. On seeing this, everyone there was astonished.

TEXT 38
kṣaneke pāiyā bāhya karaye hunkāra
ˈānilun, ānilun' bale 'prabhu āpanāra'

After a while He regained His external consciousness and roared loudly. He repeatedly exclaimed, “I have brought My Lord! I have brought My Lord!

TEXT 39
“mora lāgi' prabhu āilā vaikūnṭha chādiyā”
eta bali' kānde punaḥ bhūmite padiyā

“Because of Me, the Lord has come from Vaikuṇṭha.” Speaking in this way, He rolled on the ground and cried.

TEXT 40
advaita grhini pati-vratā jagan-mātā
prabhura prakāsa śuni' kānde ānanditā

On hearing about the appearance of the Lord, Advaita's chaste wife, the mother of the universe, cried in happiness.

TEXT 41
advaitera tanaya ˈacyutānanda' nāma
parama bālaka seho kānde avirāma

Although Acyutānanda, the son of Advaita, was only a small child, He also cried incessantly.

At that time, Acyutānanda, the son of Advaita, was a child. The approximate year of Acyutānanda's appearance is 1423 Saka??
TEXT 42

kāndena advaita patnī-putrera sahite
anucara saba vedi' kānde cāri bhite

Advaita along with His wife and son all cried. All the servants surrounding them also cried.

TEXT 43

kebā kon dike kānde nāhi parāpara
krṣna-prema-maya haila advaitera ghāra

No one was aware of who cried where as Advaita's entire household became filled with love of Krṣṇa.

TEXT 44

sthira haya advaita, haite nāre sthira
bhāvāveše niravadhi dolāya šarira

Although Advaita tried to compose Himself, He was unable to do so. His body continually rocked back and forth in ecstatic love of God.

TEXT 45

rāmāire bale,—“prabhu ki balilā more?”
rāmāi balena,—“jhāta calibāra tare”

He said to Rāmāi, “What did the Lord tell Me?” Rāmāi replied, “Come immediately.”

TEXT 46

advaita balaye,—“suna rāmāi pandita
mora prabhu hana, tabe mohāra pratita

Advaita Prabhu said, “O Rāmāi Pandita, listen. If He acts like My Lord, then I will have faith in Him.

TEXT 47-48

āpana aśvarya yadi mohāre dekhāya
śrī-carana tuli’ dei mohāra māthāya

tabe se jānīmu mora haya prāna-nātha
satya satya ei muñi kahilun tomāta”

“If He displays His opulence to Me and places His lotus feet on My head, then
I will recognize Him as the Lord of My life. I swear this is the truth.”

TEXT 49
rämāi balena,—“prabhu muṇi ki kahimu
yadi mora bhāgye thāke, nayane dekhimu

Rämāi said, “O Prabhu, what can I say? If I am fortunate, I will see this with my own eyes.

TEXT 50
ye tomāra icchā prabhu, sei se tānhāra
tomāra nimitta prabhu ei avatāra”

“Whatever You desire is also His desire. In fact, the Lord has incarnated because of You.”

TEXT 51
hailā advaita tuṣṭa rāmera vacane
subha-yātṛa-udyoga karilā tata-ksane

Advaita Prabhu was pleased to hear Rämāi’s statement. He then began to make arrangements for the auspicious journey.

TEXT 52
patnire balilā,—“jhāṭa hao sāvadhāna
laiyā pūjāra sajja cala āgyāṇa”

He said to His wife, “Quickly get ready. Take the ingredients for worship and let us go.”

TEXT 53
pati-vratā sei caitanyera tattva jāne
gandha, mālya, dhūpa, vastra aśeṣa vidhāne

Advaita’s chaste wife knew the truth about Lord Caitanya. She gathered together sandalwood paste, flower garlands, incense, and cloth.

TEXT 54
kṣīra, dadhi, sara, nani, karpūra, tāmbūla
laiyā calilā yata saba anukūla

She also took some of the Lord’s favorite items like condensed milk, yogurt,
cream, butter, camphor, and betel nuts.

TEXT 55

sapatnike calilä advaita-mahâprabhu
râmâ'ye niśedhe, ihâ nà kahiâ kabhu

The Supreme Lord, Advaita Prabhu, then departed with His wife. He forbade Râmâi Pândita from informing the Lord about His arrival.

TEXT 56

“nà āilâ âcârya', tumi balibâ vacana
dekhi mora prabhu tâbe ki bale takhana

“Tell Him, `Advaita Ácârya has not come.' Then I will see what My Lord has to say.

TEXT 57

gupte thâkon muñi nandana-âcâryera ghare
'nà āilâ' bali' tumi karibâ gocare”

“I will secretly stay in the house of Nandana Ácârya, but you tell Him, `He has not come.'”

TEXT 58

sabâra hrdaye vaise prabhu viśvambhara
advaita-sankalpa citte haila gocara

Lord Viśvambhara, who resides in the heart of everyone, understood Advaita's resolution.

TEXT 59

âcâryera âgamana jâniyâ âpane
thâkura pandita-grhe calilâ takhane

Knowing about the arrival of Advaita Ácârya, the Lord went to the house of Śrîvâsa Pândita.

TEXT 60

prâya yata caitanyera nija bhakta-gana
prabhura icchâya saba mililâ takhana

Almost all of Lord Caitanya's devotees gathered there by the will of the Lord.
Everyone could understand that the Lord was absorbed in ecstasy. They all became anxious and stood there silently.

Then Lord Tridaśa Rāya roared loudly and sat on the throne of Lord Viṣṇu.

The phrase tridaśera rāya refers to (three more than three times ten, or thirty-three, which consist of the twelve Ādityas, the eleven Rudras, the eight Vasus, and the two Aśvini-kumāras—these thirty-three are principle demigods and are the thirty-three referred to here; rāya, rāyā, or rāo mean rājā, or “king”) the supreme controller, the object of worship, and the Lord of three hundred thirty million demigods.

The Lord repeatedly declared, “Nāḍā is coming. Nāḍā is coming. Nāḍā wants to see My opulences.”

Advaita Prabhu said to Rāmāi, the youngest brother of Śrīvāsa, “You should tell Mahāprabhu that Advaita did not come. I want to see what is His reaction. I will secretly hide in the house of Nandana Ācārya, and you go tell Mahāprabhu what I have told you.” The Supersoul, Śrī Gaurāṅga, understood this confidential talk, so He went to the house of Śrīvāsa. There He sat on the throne of Nārāyana, the family Deity of Śrīvāsa, and repeatedly declared, “Nāḍā is coming. Nāḍā is coming.” The Lord further said, “Nāḍā (Advaita Ācārya) wants to test My supremacy. He doubts whether I can understand His intention, or perhaps He played this trick in order to manifest Me before the world.”

Nityānanda knows the Lord's desires. With this understanding, He held an umbrella over the Lord's head.
gadādhara bujhi' deya karpūra tāmbūla
sarva-janē kare svā yena anukūla

Understanding the situation, Gadādhara offered camphor and betel nuts. Everyone present served the Lord according their own favorable mood.

TEXT 66
keho pade stuti, keho kona sevā kare
henai samaye āsi' rāmāi gocare

Some offered prayers, and some offered various services. At that time Rāmāi arrived there.

TEXT 67
nāhi kahitei prabhu bale rāmāire
“more parikṣīte nādā pāṭhāila tore”

Before Rāmāi could speak anything, the Lord said to him, “Nādā has sent you to test Me.”

TEXT 68
‘nādā āise' bali' prabhu mastaka dhulāya
“jāniyā o more nādā cālaye sadāya

The Lord rolled His head and said, “Nādā is coming. He knows Me well, yet He always tests Me.

“Although Advaita knows Me perfectly well, He always tests Me.”

TEXT 69
ethāi rahilā nandana-ācāryera ghare
more parikṣīte ‘nādā' pāṭhāila tore

“I know Nādā is hiding at the house of Nandana Ācārya and He has sent you to test Me.

TEXT 70
āna giyā śighra tumī hethāi tāhāne
prasanna sṛ- Mukhe āmi balila āpane”

“Quickly go and bring Him here. I am gladly saying this with My own mouth.”

TEXT 71
Rāmāi Pandita again happily went and explained to Advaita everything that the Lord had said.

**TEXT 72**

śuniyā ānande bhāse advaita-ācārya
āilā prabhura sthāne siddha haila kārya

On hearing him, Advaita Ācārya floated in waves of ecstasy. Having fulfilling His purpose, He immediately went to the Lord.

The purpose of Advaita was to reveal the supremacy and omniscience of Mahāprabhu to the people of the world. That is why He hid Himself at the house of Nandana Ācārya and deceptively ordered Rāmāi not to disclose His intention to Mahāprabhu. Now that Śrī Mahāprabhu has personally disclosed the facts about Advaita and thereby proved His supremacy, Advaita's intention has been fulfilled.

**TEXT 73**

dāre thāki' daṇḍavat karite karite
sastrīke āiśe stava padite padite

Advaita Ācārya and His wife offered obeisances from a distance and recited prayers as they approached the Lord.

**TEXT 74**

pāiyā nirbhaya-pada āilā sammukhe
nikhila brahmānde aparūpa veṣa dekhe

They came before the Lord and surrendered at His fearless?? lotus feet, the matchless beauty of which enchant the entire universe.

The phrase *nirbhaya-pada* refers to Śrī Gaurasundara's lotus feet, which award fearlessness. Śrī Gaurasundara is the Personality of Godhead, supremely worshipable by the entire universe, as stated in the *Śrīmad Bhāgavatam* (11.2.45): *sarva-bhūtesu yah paśyed bhagavad-bhāvan ātmanah*—“The most advanced devotee sees within everything the soul of all souls, the Supreme Personality of Godhead, Śrī Kṛṣṇa.”

**TEXT 75**

jiniyā kandarpa-koti lāvanya sundara
jyotir-maya kanaka-sundara kalevara

The Lord's enchanting beauty defeated that of millions of Cupids, and His effulgent body resembled molten gold.
TEXT 76

prasanna-vadana koṭi-candrera thākura
advaitera prati yena sadaya pracura

His pleasing face defeated the beauty of millions of moons. He always bestowed mercy on Advaita Ācārya.

TEXT 77

dui bāhu divya kanakera stambha jini'
tanhi' divya abharana ratnera khicani

His two arms, decorated with various ornaments and jewels, resembled two golden pillars.

The two arms of Śrī Gaurasundara conquered the beauty of golden pillars. Those arms were decorated with divine ornaments and appeared like golden pillars bedecked with jewels.

TEXT 78

śrīvatsa, kaustubha-mahāmaṇi sobhe vakṣe
makara kundala vaijayanti mālā dekhe

His broad chest was decorated with the mark of Śrīvatsa and the Kaustubha gem. He wore earrings shaped like sharks and the Vaijayanti garland.

The beautiful chest of Śrī Gaurasundara was decorated with the mark of Śrīvatsa and the Kaustubha gem, His ears were decorated with earrings shaped like sharks, and His neck was decorated with a long Vaijayanti garland.

TEXT 79

koṭi mahā-sūrya jini' teje nāhi anta
pāda-padme ramā, chatra dharaye ananta

His unlimited effulgence defeated that of millions of suns. Ramā, the goddess of fortune, sat at His lotus feet, and Ananta held an umbrella over His head.

TEXT 80

kibā nakha, kibā mani nā pāre cinitē
tribhange bājāya vāṃśi hāśite hāśite

No one could distinguish which were His toenails and which were the jewels. Standing in a threefold bending pose, He smiled as He played a flute.

The beauty of Śrī Gaurasundara toenails sparkled like shining jewels, so they were mistaken for jewels rather than toenails.
TEXT 81

*kibā prabhu, kibā gana, kibā alankāra*
*jyotir-maya bai kichu nāhi dekhe āra*

Advaita saw the Lord, His associates, and His ornaments as full of effulgence.

He saw Śrī Mahāprabhu, His devotees, and the ornaments worn by the Lord as full of effulgence; He could not see anything else.

TEXT 82

*dekhe padiyāche cări-pañca-chaya-mukha*
*mahābhaye stuti kare kare nāradādi-suka*

He saw personalities with four heads, five heads, and six heads offering obeisances to the Lord, and He saw personalities like Nārada and Śukadeva offering prayers with awe and reverence.

He also saw the four-headed Brahmā, the five-headed Śiva, and the six-headed Kārtikeya fall flat offering obeisances to the Lord. He saw personalities like Nārada and Śukadeva respectfully glorifying the Lord.

TEXT 83

*makara-vāhana-ratha eka varāṅanā*
*danda-paranāme āche yena gāṅgā-samā*

He saw a beautiful woman resembling Gāṅgā sitting on a shark and offering obeisances to the Lord.

A wonderful woman who resembled Gāṅgā was offering obeisances from a chariot that was drawn by a shark.

TEXT 84

*tabe dekhe—stuti kare sahasra-vadana*
*cāri-dige dekhe jyotir-maya deva-gana*

Then He saw the thousand-headed Ananta Śeṣa offering prayers to the Lord as the effulgent demigods watched on all sides.

TEXT 85

*ulaṭī’ ācārya dekhe caraṇera tale*
*sahasra sahasra deva padī’ krṣṇa’ bale*

Advaita Ācārya turned His head and saw thousands of demigods chanting the name of Kṛṣṇa at the feet of the Lord.

TEXT 86
ye pujara samaye ye deva dhyana kare
taha dekhe cari-dige carañera tale

Those demigods that are meditated on at the time of worship were all seen
surrounding the lotus feet of the Lord.

TEXT 87
dekhiyaa sambhrame danda-paranama chaudi'
uthilaa advaita—adbhuta dekhi baadi

On seeing this opulence, Advaita got up from His prostrated position and was
struck with wonder.

TEXT 88
dekhe sata phanaadhara mahaa-naga-gana
ardhva bahu stuti kare tuli' saba piana

He saw great serpents with hundreds of hoods raise their arms while offering
prayers to the Lord.

TEXT 89
antarikse paripurna dekhe divya-ratha
gaja-hamsa-asve nirodhila vayu-patna

He saw the entire sky filled with divine chariots. The airways were congested
by elephants, swans, and horses.

The phrase gaja-hamsa-asve refers to the elephant, swan, and horse carriers of the
demigods.

TEXT 90
kothe kothe naga-vadhu sajala-nayane
'krshna' bali stuti kare dekhe vidyamane

 Millions and millions of serpents’ wives were offering prayers to the Lord
while chanting the name of Krshna with tears in their eyes.

TEXT 91
kshita antarikse sthana nahit avakase
dekhe padiyache mahaa-rshi-gana pase

There was no vacant place left on the earth or in the sky. He saw many great
rshis offering obeisances in one corner.
TEXT 92
mahâ-thâkurâla dekhi’ pâilâ sambhrama
pati-patni kichu balibâra nahe ksama

Seeing that opulence, both husband and wife were so awestruck that they became speechless.

On seeing such great opulences of Śrī Gaurasundara, Advaita Ācârya and His wife became stunned and speechless.

TEXT 93
parama-saday-a-mati prabhu viśvambhara
câhiyâ advaita-prati karilâ uttara

The most merciful Lord Viśvambhara looked at Advaita and spoke as follows.

TEXT 94
“tomâra sañkalpa lågi’ avatîrña âmi
vistara âmâra ârâdhanâ kaile tumi

“I have descended to fulfill Your vow, for You have profusely worshiped Me.

TEXT 95
ṣutiyâ âchilun kṣīra-sâgara-bhitare
nidrâ-bhanga haila mora tomâra hunkâre

“I was sleeping in the ocean of milk, but Your loud cries broke My sleep.

TEXT 96
dekhiyâ jivera duhkha nā pâri sahitë
âmâre ânile saba jiva uddhârite

“You could not tolerate the suffering of the living entities, so You have brought Me to deliver them.

TEXT 97
yateka dekhile catur-dike mora gana
sabâra haila janma tomâra kârâna

“All My associates that You saw surrounding Me have already taken birth because of You.

TEXT 98
ye vaisnava dekhite brahmadi bhave mane
tomaha tahah dekhibeka sarva-jane"

“By Your mercy, Vaisnavas that even personalities like Brahmâ desire to see will now be seen by everyone.”

TEXT 99
eteka prabhura vakya advaita shuniyâ
urdhva bahu kari’ kande sastrika hatyâ

On hearing the Lord's words, Advaita and His wife raised their arms and began to cry.

TEXT 100
“âji se saphala mora dina parakâsa
âji se saphala haila yata abhilâsa

“Today My life has become successful. Today all My desires have been fulfilled.

TEXT 101
âji mora janma-karma sakala saphala
saksate dekhilun tora caraña-yugala

“Today My life and activities have become successful for I have seen Your lotus feet.

TEXT 102
ghoše mātra cāri vede, yâre nāhi dekhe
hena tumi mora laği’ haila parateke

“The four Vedas only describe Your glories but cannot directly see You. Yet You have appeared because of Me.

“Today I am seeing He whom the four Vedas cannot see but simply describe through words.”

TEXT 103
mora kichu sakti nāhi tomāra karunā
tomā bai jīva uddhāriba kon jana”

“I have no power outside of Your causeless mercy. Who can deliver the living entities other than You?”
TEXT 104

balite balite preme bhasena acarya
prabhu bale,—“amara puja kara karya”

While speaking in this way, Advaita Acarya floated in the ecstasy of love of God. The Lord then said, “Now arrange for My worship.”

TEXT 105

paiyà prabhura ajnà parama hariše
caitanya-carana puje ašëa višeše

On receiving the Lord’s order, He happily worshiped the lotus feet of Lord Caitanya with full attention.

TEXT 106

prathame caraṇa dhui’ suvāsita jale
šese gandhe paripūrṇa pada-padme dhale

He first washed the lotus feet of the Lord with fragrant water and then smeared them with sandalwood paste.

TEXT 107

candane dubai’ divya tulasi-mañjarì
arghyera sahita dilâ carana-upari

He dipped tulasi-mañjaris in the sandalwood paste and placed them and the ingredients of arghya on the Lord’s lotus feet.

TEXT 108

gandha, puspa, dhūpa, dipa, pañca upacâre
pujâ kare prema-jale vahe asru-dhâre

He worshiped the Lord with five ingredients like sandalwood paste, flowers, incense, and ghee. As He worshiped the Lord, tears of love flowed from His eyes.

The five ingredients for worship are sandalwood paste, flowers, incense, ghee, and foodstuffs. (See Hari-bhakti-vilâsa 11.48.)

TEXT 109

pañca-sikhà jvâli’ punah karena vandanâ
šese ‘jaya-jaya’-dhvani karaye gošanâ

He offered a lamp with five ghee wicks and again offered prayers. Finally He
loudly chanted, “Jaya! Jaya!”

The phrase pānca-sikhā refers to a lamp with five ghee wicks.

TEXT 110

kariyā carana-pūjā sodaśopacāre
āra-bāra dilā mālya-vstra-alanāhāre

After worshiping the Lord’s feet with sixteen ingredients, He offered a flower garland, cloth, and ornaments.

According to the Hari-bhakti-vilāsa (11.46, 49), sodaśopacāre, or the sixteen ingredients of worship, are as follows: āsana (seat), svāgata (welcome), arghya (ingredients offered to the hand), pādyā (water for washing the feet), ācamaniya (water for washing the mouth), madhuparka (ingredients offered before bath), ācamana (water for washing the hands and mouth), snāna (bath), vasana (cloth), ābharaṇa (ornaments), sugandha (sandalwood paste), puspa (flowers), dhūpa (incense), dīpa (lamp), naivedya (foodstuffs), and vandanā (prayers). According to others, the sixteen ingredients are āsana (seat), āvāhana (greeting), pādyā (water for washing the feet), arghya (ingredients offered to the hand), ācamaniya (water for washing the mouth), snāna (bath), vasana (cloth), bhūsana (ornaments), gandha (sandalwood paste), puspa (flowers), dhūpa (incense), dīpa (lamp), naivedya (foodstuffs), puspānjali (offering of flowers), pradaksīna (circumambulation), namaskāra (obeisances), and visarjana (immersion).

TEXT 111

śāstra-drṣṭye pūjā kari’ pataḷa-vidhāne
ei śloka paḍi’ kare danda-paranāme

Advaita Ācārya worshiped the Lord according to the pānca-rātrika regulations of the scriptures. He offered His obeisances while reciting the following verse.

The phrase pataḷa-vidhāna refers to the pānca-rātrikī regulations that are described in various patalas, or chapters of the scriptures.

Śrī Advaita Ācārya Prabhu worshiped Mahāprabhu according to the pānca-rātrika rules and regulations based on the scriptures. By using the phrases śāstra-drṣṭye and pataḷa-vidhāne, the author of Śrī Caitanya-bhāgavata has indicated to those who are inclined to the service of the Lord that Advaita Ācārya Prabhu worshiped Gaura with Śrī Gaura-mantra. We find this method of worship in the process given by Śrī Dhyānacandra as well as many other Paṅcarātra literature like the Īrādhvānāya Tantra. In these literature the process for worshiping Gaura in Gaura-mantana is described. Advaita Ācārya Prabhu worshiped Mahāprabhu according to the pānca-rātrika rules and regulations based on the scriptures, and in order to reveal that Lord Gaurasundara is nondonferent from Viṣṇu, He offered prayers to Mahāprabhu by reciting the verse beginning namo brahmaνya-devāya. By quoting the verse beginning namo brahmaνya-devāya, the author of Śrī Caitanya-bhāgavata did not contradict the Gaura-mantana.

TEXT 112
namo brahmanyā-devāya
go-brāhmaṇa-hitāya ca
jagad-dhitāya krṣṇāya
govindāya namo namah

“Let Me offer My respectful obeisances unto Lord Krṣṇa, who is the worshipable Deity for all brahminical men, who is the well-wisher of the cows and brāhmaṇas, and who is always benefiting the whole world. I offer My repeated obeisances to the Personality of Godhead, known as Krṣṇa and Govinda.”

See Madhya-khaṇḍa, Chapter Two, verse 137.

TEXT 113

ei śloka padi' āge namaskāra kari'
šeṣe stuti kare nānā-sāstra-anusāri'

First He offered obeisances by reciting this verse, and then He offered prayers in accordance with various scriptures.

TEXT 114

jaya jaya sarva-praṇa-nātha viśvambhara
jaya jaya gauracandra karunā-sāgara

All glories to Viśvambhara, the life and soul of all living entities. All glories to Gauracandra, the ocean of mercy.

TEXT 115

jaya jaya bhakata-vacana-satyakāri
jaya jaya mahāprabhu mahā-avatāri

All glories to He who makes the words of His devotees come true. All glories to Mahāprabhu, the supreme fountainhead of all incarnations.

TEXT 116

jaya jaya sindhu-sutā-rūpa-manorama
jaya jaya śrīvatsa-kaustubha-vibhuṣana

All glories to the Lord, who is enchanted by the beauty of goddess Lakṣmī, the daughter of the ocean. All glories to He who is decorated with the mark of Śrīvatsa and the Kaustubha gem.

The phrase sindhu-sutā-rūpa-manorama refers to the Lord, whose mental happiness is increased by seeing the beauty of Śrī Lakṣmidevi, the daughter of the ocean. During the churning of the ocean, Lakṣmidevi appeared from the ocean, therefore her name is also Sindhu-sutā. In the Śrīmad Bhāgavatam (8.8.8) it is stated:
tatas cāvirabhūt sāksāc
chṛī ramā bhagavat-parā
raṇjayantī diśah kāntyā
vidyut saudāmanī yathā

“Then there appeared the goddess of fortune, Ramā, who is absolutely dedicated to being enjoyed by the Supreme Personality of Godhead. She appeared like electricity, surpassing the lightning that might illuminate a marble mountain.”

TEXT 117

jaya jaya ‘hare-krṣṇa’-manṭra prakāśa
jaya jaya nija-bhakti-grahana-vilāsa

All glories to He who inaugurated the chanting of the Hare Krṣṇa mahā-mantra. All glories to He who enjoyed the pastime of accepting His own devotion.

The mahā-mantra is Hare Krṣṇa, Hare Krṣṇa, Krṣṇa Krṣṇa, Hare Hare/ Hare Rāma, Hare Rāma, Rāma Rāma, Hare Hare. Let Śrī Gaurasundara, who inaugurated this mahā-mantra be repeatedly glorified. By this, it is indicated that those who place obstacles in the path of chanting the Hare Krṣṇa mahā-mantra inaugurated by Śrī Gaurasundara are opposed to Gaurāṅga. Śrī Gaurasundara is directly Lord Krṣṇa. Although He is Śrī Krṣṇa, in order to teach living entities the process of His own worship, He is enacting the pastimes of personally accepting and executing the process of devotional service; or in order to induce living entities to accept His devotional service, He enacts His pastimes in the form of a devotee.

TEXT 118

jaya jaya mahā-prabhu ananta-sayana
jaya jaya jaya sarva-jīvera śaraṇa

All glories to Mahā-prabhu, who lies on the bed of Ananta. All glories to He who is the shelter of all living entities.

TEXT 119-120

tumi visṇu, tumi krṣṇa, tumi nārāyana
tumi matsya, tumi kūrma, tumi sanātana
tumi se varāha prabhu, tumi se vāmāna
tumi kara yuge yuge vēdera pālana

You are Viṣṇu, You are Krṣṇa, You are Nārāyaṇa. You are Matsya, You are Kūrma, You are eternal. O Lord, You are Varāha and You are Vāmana. You protect the Vedas in every millenium.

By the statements, “You are Matsya, You are Kūrma, You are Varāha, You are Vāmana,” Śrī Advaita Prabhu has revealed that Mahāprabhu is the origin of all
incarnations headed by the svāmśa-avatāras, or personal expansions, and that He is the source of all portions and portions of the plenary portions. See Advaita Prabhu's statement in verse 115 of this chapter.

TEXT 121

\textit{tumi rākṣa-kula-hantā jānakī-jīvana}
\textit{tumi guha-vara-dātā, ahalyā-mocana}

You are the destroyer of the demoniac dynasties. You are the life of Sītā, the bestower of boons to Guha, and the deliverer of Ahalyā.

The phrase \textit{rākṣa-kula-hantā} is explained as follows: In His incarnation as Rāma, Lord Gaurasundara enacted the pastime of killing the dynasty of the Rākṣasas led by Rāvana. The phrase \textit{guha-vara-dātā} indicates that He awarded a benediction to Guhaka, who was born in the family of \textit{candālas}. The phrase \textit{ahalyā-mocana} indicates He who liberated Ahalyā.

TEXT 122

\textit{tumi se prahlāda-lāgi' kaile avatāra}
\textit{hiranya vadhiyā 'narasimha'-nāma yāra}

As Nṛsīmhadeva, You incarnated to deliver Prahlāda and kill Hiranyakaśipu.

TEXT 123

\textit{sarva-deva-cūdāmaṇi tumī dvija-rāja}
\textit{tumi se bhojana kara nilācalā-mājha}

You are the crest jewel of all demigods and the best of the \textit{brāhmaṇas}. You accept various foodstuffs at Nilācalā.

“You are present in the Deity form at Śrī Purusottama-ksetra, Nilācalā, where You accept offerings given by Your devotees.” Śrī Durgādevī is known as Nilā. As the superintendent of this material world, Nilā induces her worshipable Lord to appear in this world in the Deity form. In His Deity form, the Lord eats foodstuffs offered by the devotees. Although He is the Lord of the universe, He is fully transcendental and eternally resides in Vaikuntha. In order to accept service from the inhabitants of this world, He appears in this world in the form of the Deity.

TEXT 124

\textit{tomāre se cārī-vede bule anveśiyā}
\textit{tumi ethā āśi' rahiyācha lukāiyā}

The four \textit{Vedas} wander from place to place in search of You. You have hidden from them by coming here.

TEXT 125
lukāite bada prabhu tumi mahāvira
bhakta-jane tomā dhari' karaye bāhirā

You are most expert in concealing Yourself, but Your devotees recognize and expose You.

TEXT 126
sankirtana-ārambhe tomāra avatāra
ananta brahmāṇḍe tomā bai nāhi āra

You have incarnated to inaugurate the sankirtana movement. There is nothing in the unlimited universes other than You.

TEXT 127
ei tora duikhāni carana-kamala
ihāra se rase gauri-sānkara vihala

Gaurī and Śaṅkara are overwhelmed by the nectar of Your lotus feet.

TEXT 128
ei se carana ramā seve eka-mane
ihāra se yaśa gāya sahasra-vadane

Ramā, the goddess of fortune, engages in the service of these lotus feet with full attention. The thousand-headed Ananta Śeṣa sings the glories of these lotus feet.

TEXT 129
ei se carana brahmā pūjaye sadāya
śruti-smṛti-purāne ihāra yaśa gāya

Lord Brahmā always worships these lotus feet, and the śruti, smṛti, and Purānas glorify these lotus feet.

TEXT 130
satyaloka ākrāmila ei se carane
bali-sīra dhanyā haila ihāra arpane

These lotus feet covered the entire Satyaloka, and the head of Bali Mahārāja became glorified by the touch of these lotus feet.

The lotus feet of Śrī Vāmanadeva covered the entire Satyaloka. (See Śrīmad Bhāgavatam 8.20.33-34.) Nothing can be established as truth other than the lotus feet of the Supreme Lord. All other imaginary truths are covered with illusion. The
Supreme Lord is the only actual truth. This is confirmed in the first verse of Śrīmad Bhāgavatam and in other verses such as satya-vratam satya-param tri-satym (Bhāg. 10.2.26).

TEXT 131

\[ ei \textit{ se carana haite ganga-avata} ra \]
\[ sanka\textit{ra dharil\textata} sire mah\textata ve\textata yara \]

The forceful flow of the Ganges that is sustained by Lord Śiva emanates from these lotus feet.

TEXT 132

\[ koti \textit{ brhaspata} jini' advaitera buddhi \]
\[ bhala-mate ja\textata e sei caitanyera suddhi \]

The intelligent of Advaita surpasses that of millions of Brhaspatis. He knows perfectly well the glorious position of Lord Caitanya.

The supremacy of Śri Caitanyadeva is best known to Śri Advaita Prabhu. His pure intelligence is greater than the intelligence of millions of Brhaspatis.

TEXT 133

\[ \textit{varnite carana}—bh\textata se nayanera jale \]
\[ \textit{padila dighala hai'} caranera tale \]

While glorifying the Lord's lotus feet, He floated in tears of ecstasy. He then fell flat at the lotus feet of the Lord.

The word \textit{dighala} (derived from the word \textit{dirghala}) means “long” or “lengthy.” He fell flat and straight at the feet of the Lord.??

TEXT 134

\[ \textit{sarva-bhuta antaryami sri-gauranga-ra}ya \]
\[ \textit{carana-tuliya dilu advaita-mathaya} \]

Śri Gaurāṅga Rāya, the Supersoul of all living entities, placed His lotus feet on the head of Advaita.

TEXT 135

\[ \textit{carana arpana sire karil\textata yakhana} \]
\[ 'jaya jaya' mah\textatathvani haila takhana \]

As soon as He placed His feet on the head of Advaita, the tumultuous sound of “Jaya! Jaya!” was heard.

TEXT 136
apūrva dekhiyā sabe hailā vihvala
'hari, hari' bali' sabe kare kolāhala

On seeing this wonderful sight everyone was overwhelmed and began chanting “Hari! Hari!”

TEXT 137

gadāgadī yāya keha, mālasāta māre
kāro galā dhari' keha kānde uccaiḥsvare

Some of them rolled on the ground, and some of them clapped their hands. Others cried loudly while embracing each other.

The word mālasāta refers to the dress of a wrestler or the beginning of a wrestling match.

TEXT 138

sastrīke advaita hailā pūrṇa-manoratha
pāiyā caraṇa śīre pūrva-abhimata

The hearts' desire of Advaita and His wife was fulfilled, for they attained the lotus feet of the Lord as they had previously desired.

TEXT 139

advaiṭere āñā kailā prabhu viśvambhara
“āre nādā! āmāra kirtane nṛtya kara”

Lord Viśvambhara instructed Advaita, “O Nādā, dance in My kirtana!”

TEXT 140

pāiyā prabhura āñā advaita-gosāñi
nānā-bhakti-yoge nṛtya kare sei ṭhāñi

Being instructed by the Lord, Advaita Gosāñi began to dance in various devotional moods.

TEXT 141

uṭhila kirtana-dhvani ati manohara
nācena advaita gauracandrera gocara

As the most enchanting sound of kirtana arose, Advaita Prabhu danced before Lord Gauracandra.

TEXT 142
ksane và viśāla nācē, ksane và madhura
kṣāṇe và daśane trṇa dharaye pracura

Sometimes He danced madly, and sometimes He danced sweetly. Sometimes He held many straws between His teeth.

The word viśāla means “without restraint” or “extended.”

TEXT 143
ksane ghure, uthe, ksane pādi' gadi' yāya
ekṣane ghana-svāsa chādi' ksane mūrcha pāya

Sometimes He whirled around, sometimes He stood up, and sometimes He rolled on the ground. Sometimes He sighed deeply, and sometimes He fell unconscious.

TEXT 144
ye kirtana yakhana sunaye' sei haya
eka bhāve sthira nahe, ànande nācaya

According to the mood of the kirtana, He happily danced in various ways.

TEXT 145
avaśese āsi' sabe rahe dāsya-bhāve
bujhana nā yāya sei acintya-prabhāve

In the end He remained in the mood of a servant. No one could understand His inconceivable glories.

TEXT 146
dhāiyā dhāiyā yāya thākurera pāse
nityānanda dekhiyā bhrukiṭi kari' hāse

When He rushed up to the Lord and saw Nityānanda, He smiled while raising His eyebrows.

TEXT 147
hāśi' bale,—“bhāla haila āilā nitāi
eta-dina tomāra nāgāli nāhi pāi

He smiled and said, “O Nitāi, it is good that You have come. For so long I could not see You.

TEXT 148
yaïbe kothâya âji râkhimù bàndhiyâ”
kâñë bale prabhù, kâñë bale mâtâliyâ

“Today I will bind You, then where will You go?” Sometimes He addressed Him as Prabhu, and sometimes He called Him a drunkard.
The word mâtâliyâ means “madman” or “drunkard.”

TEXT 149

advaita-caritre hâse nityânanda-râya
eka mûrti, dui bhâga—krûnëa lîlâyâ

Nityânanda Râya smiled at the behavior of Advaita. They are actually one, but for the sake of Krsna's pastimes They have become two.

TEXT 150

pûrve baliyâchî nityânanda nânâ-rûpe
caitanyera sevâ kare aseşa kautuke

I have already described how Nityânanda joyfully serves Lord Caitanya in various forms.

TEXT 151

kona rûpe kahe, kona rûpe kare dhyâna
kona rûpe chartra-sayyâ, kona rûpe gâna

In some forms He advises the Lord, in some forms He meditates on the Lord, in some forms He becomes the Lord’s umbrella or bed, and in some forms He sings the glories of the Lord.

TEXT 152

nityânanda-advaiîe abheda kari' jâna
ei avatâre jâne yata bhâgyavân

All the most fortunate souls know very well that there is no difference between Nityânanda and Advaita.

TEXT 153

ye kichu kalahe-lîlâ dekhaha donhâra
se saba acintya-ranga ñvara-vyabhâra

All Their pastimes of quarreling together that you see are the inconceivable sporting of the Lord.

Although some people discriminate between Śrî Nityânanda and Śrî Advaita after
hearing Their exchanges, it is not their business to imagine in this way regarding the nature of inconceivable subject matters. The wonderful variegated pastimes of the Lord are incomprehensible to all; they are situated in the kingdom beyond material thought.

TEXT 154

*e du'yera priti yena ananta-šāṅkara
dui kṛṣṇa-caitanyaera priya-kalevāra*

The exchange of love between these two resembles the exchange of love between Ananta and Śaṅkara, for They are both dear forms of Śrī Kṛṣṇa Caitanya.

Anantadeva is very dear to the Lord and Rudradeva is engaged in the service of the Lord, so Their love for the Lord is extraordinary. Similarly, Śrī Nityānanda and Śrī Advaita Prabhu's love for the service of Śrī Kṛṣṇa Caitanyadeva is also extraordinary. They have both made Their appearance in order to please Śrī Caitanya.

TEXT 155

*ye nā bujhi' donhāra kalaha, paksa dhare
eke vande, âre ninde, sei jana mare*

If one who does not understand Their quarrels takes the side of one and respects Him while criticizing the other, he is vanquished.

Those who consider the verbal exchanges between Śrī Nityānanda and Śrī Advaita as “quarrels,” without understanding Their internal mood, who take the side of one and find fault in the other, thus respecting one and daring to blaspheme the other, are totally ruined.

TEXT 156

*advaitera nrtya dekhi' vaisnava-sakala
ânanda-sāgare magna hailâ vihvala*

As all the Vaiṣṇavas watched Advaita's dancing, they were overwhelmed and merged in an ocean of bliss.

TEXT 157

*haila prabhura ājñâ,—rahibāra tare
tata-ksane rahilena,—ājñâ kari' śire*

When the Lord ordered Advaita to stop dancing, He immediately stopped.??

TEXT 158

*âpana galâra mâlâ advaitere diyâ*
`vara māga`, `vara māga`—balena hāsiyā

The Lord gave His own garland to Advaita and then smiled and said, “Ask for a benediction. Ask for a benediction.”

TEXT 159

śuniyā advaita kichu nā kare uttara
`māga, māga` punah punah bale viśvambhara

Advaita did not reply as Viśvambhara repeatedly said, “Ask. Ask.”

TEXT 160

advaita balaye,—“āra ki māgimū vara?
ye vara cāhilūn, tāhā pāilūn sakala

Advaita then said, “What more can I ask for? Whatever I desired, I have already received.

TEXT 161

tomāre sāksāt kari' āpane nācilūn
cittera abhiṣṭa yata sakala pāilūn

“I have danced before You. Now all My desires have been fulfilled.

TEXT 162

ki cāhimū prabhu, kibā ṣeṣā āche āra
sāksāte dekhilūn prabhu, tora avatāra

“O Lord, what can I ask for? What more is there? I have directly seen Your incarnation.

TEXT 163

ki cāhimū, kibā nāhi jānaha āpane
kibā nāhi dekha tumī divya-daraśane”

“What should I ask for? You know well what I lack. What is there that You do not see with Your transcendental vision?”

TEXT 164

māṭhā dhulāiẏā bale prabhu viśvambhara
“tomāra nimitte āmi hailūn gocara

Lord Viśvambhara rolled His head and said, “I have manifested because of
You.

**TEXT 165**

ghare ghare karimu kīrtana paracāra
mora yaše nāce yena sakala-samsāra

“I will preach the chanting of the holy names from house to house so that the entire universe will dance as they sing My glories.

Śrī Gaurasundara said, “I will preach the topics of ḫṛṣṇa-kīrtana in each and every house so that everyone in the world will be grateful to Me and dance while singing My glories.”

**TEXT 166**

brahmā-bhava-nāradādī yāre tapa kare
hena bhakti bilāimu, balilun tomāre”

“I will distribute that devotional service for which personalities headed by Brahmā, Śiva, and Nārada undergo austerities. This I assure You.”

“I will benefit everyone including the most sinful by awarding them the devotional service (love of God) for which the four-headed Brahmā, Śiva, and Nārada perform austerities. This is My assurance.”

**TEXT 167**

advaita balaye,—“yadi bhakti bilāibā
stṝ-sūdra-ādī yata mūrkhere se dibā

Advaita replied, “If You will distribute devotional service, then also give it to the less-intelligent persons, including the women and śūdras.

Advaita said, “If You will distribute the Lord’s devotional service, which is rare for even great personalities like Brahmā, to everyone in this world, then You will have to distribute that loving devotional service to those who are considered unqualified. Till now, people in general consider that women, śūdras, and fools are unqualified for the service of the Lord. May You change that concept by giving Lord Hari’s devotional service to those unqualified people.”

**TEXT 168-170**

vidyā-dhana-kula-ādī tapasyāra made
tora bhakta, tora bhakti ye-ye-jana vādhe

se pāpistha-saba dekhi‘ maruka pūdiyā
ācandālā nācuka tora nāma-guṇa gāṅā”

advaitera vākya śuni‘ karilā hunkāra
prabhu bale,—“satya ye tomāra angikāra”
“Let all the sinful people who are proud of their education, wealth, high birth, and austerities and those who place obstacles in the path of Your devotees and Your devotional service burn to death, and let all others, including the dog-eaters, dance while singing Your holy names and qualities.” Hearing Advaita's statement, the Lord roared loudly and said, “Whatever You say will be fulfilled.”

“Pride born of education, pride born of wealth, pride born of high birth, and pride born of austerities all originate from the false ego, which is the source of all inauspiciousness. Only those unfortunate envious people who are ignorant of the glories of the devotees and the characteristics of devotional service are puffed-up with the pride of their respective education, wealth, high birth, and austerities. They put obstacles on the path of the devotees and their devotional service, so their hearts are naturally inclined towards sinful activities.

“Let these sinful people who become envious on seeing the devotees of this world and their extraordinary devotional service burn to death. And let Me have the pleasure of seeing these envious proud persons' hearts burn on seeing the enthusiastic dancing of the dog-eaters and other condemned and neglected persons who joyfully introduce themselves as followers on the path of prema-bhakti.” Lord Gaurasundara approved these statements of Advaita.

TEXT 171

e saba vākyera sākṣī sakala-samsāra
mārkha-nīca-pratī kṛpā haila tānhāra

The entire world is witness to these words, for His mercy was distributed to the foolish and fallen.

The condemned low-class people of this world will testify to the authenticity of the conversation between Śrī Mahāprabhu and Śrī Advaita Prabhupāda. Even today foolish people who are ignorant according to mundane considerations are capable of defeating learned scholars in every field of knowledge by the influence of their devotional service to the Lord. The degree of authority that they achieve in all fields of knowledge by the mercy of Śrī Caitanya, in spite of being born in sinful low-class families, is the prime evidence of the Lord's mercy.

TEXT 172

candālādi nācaye prabhura guṇa-gāne
bhaṭṭa-miśra-cakravartī sabe nindā jāne

Even the dog-eaters are dancing and singing the glories of the Lord, while the Bhaṭṭas, Miśras, and Cakravartis are engaged in criticizing.

Foolish low-class persons headed by the candālas dance while singing the glories of Śrī Caitanyadeva. But learned high-class persons like the Bhaṭṭas, Miśras, and Cakravartis have taken blasphemy of Lord Caitanya as their only business. In the Padma Purāṇa, Uttara-khaṇḍa, Chapter Fifty, it is stated: vedādhyāya ratā nityam
nityam vai yajña-yājakāḥ
agni-hotra ratā nityaṁ
viṣṇu-dharma-parān?? mukhāh
nindantī viṣṇu-bhaktāṁ ca
veda bāhyah sureśvarī

“O goddess, those who are always engaged in studying the Vedas and performing fire sacrifices but are averse to the eternal activities of devotional service as well as those who are engaged in activities that are not sanctioned by the Vedas always blaspheme Lord Viṣṇu and His devotees.”

TEXT 173

\begin{align*}
\text{grantha padi’ munda mudi’ kāro buddhi-nāśa} \\
\text{nityānanda-nindā kare yāibeka nāsa}
\end{align*}

Someone who studies the scriptures and shaves his head may nevertheless lose his intelligence, for one who blasphemes Nityānanda is certainly doomed.

If persons who are averse to the service of the Lord read the scriptures and speak nonsense while remaining proud of their knowledge, they certainly lose their intelligence through their cultivation of knowledge. Without understanding the extraordinary characteristics of Nityānanda, they welcome their own destruction. It is stated in the Nārada-pañcarātra as follows:

\begin{align*}
\text{vedaih purāṇaih siddhāntair} \\
\text{bhinnair vibhrānta-cetasah} \\
\text{nīscayam nādhigacchanti} \\
\text{kim tattvam kim param padam}
\end{align*}

“Persons who are bewildered by the conclusions of the Vedas, Purānas, and other scriptures cannot perfectly know the truth regarding the Supreme Lord and His supreme abode Vaikunṭha.”

TEXT 174

\begin{align*}
\text{advaitera bale prema pāila jagate} \\
\text{e sakala kathā kahi madhya-khandha haiite}
\end{align*}

The entire world received love of God by the mercy of Advaita Prabhu. All these pastimes are described in the Madhya-khanda.

TEXT 175

\begin{align*}
\text{caitanya-advaite yata haila prema-kathā} \\
\text{sakala jānena sarasvati jagan-mātā}
\end{align*}

Only Sarasvati, the mother of the universe, knows everything about the loving conversations between Lord Caitanya and Advaita Prabhu.

Śuddhā Sarasvati, the goddess of all sound vibration, is the mother of all emotions of this world. She knows all the conversations between Śrī Caitanya and Śrī Nityānanda.
TEXT 176

sei bhagavatī sarva-janera jihvāya
ananta haiyā Caitanyaera yasah gāya

That goddess manifests on everyone's tongue and unlimitedly sings the glories of Lord Caitanya.

That goddess, who controls the universe and who is also known as Vānī, the personification of sound, sings the glories of Śrī Caitanyadeva while dwelling on the tongues of those who are inclined towards the service of the Lord.

TEXT 177

sarva-vaiṣṇavera pāye mora namaskāra
ithe aparādha kichu nahuka āmāra

I offer my respectful obeisances at the feet of all the Vaiṣṇavas so that they may not consider my offenses.

Śrī Vṛndāvana dāsa Thākura Mahāśaya is falling at the feet of all Vaiṣṇavas and begging to be relieved of offenses to them. Those whose devotional service to Viṣṇu has actually been awakened are constantly engaged in the service of the Lord and His devotees. No one should gather offenses by putting obstacles on the path of their execution of devotional service. This has clearly been reflected in the ideal life of the author. But if atheistic persons who are devoid of and averse to the devotional service of Lord Viṣṇu try to unlawfully and proudly establish themselves as Vaiṣṇavas or spiritual masters and ambitiously try to obtain respect from the devotees headed by Thākura Vṛndāvana dāsa, then they become envious of the devotees and go to hell forever.

TEXT 178

sastrīke ānanda hailā ācārya-gosāñi
abhimata pāi rahilena sei thāñi

Advaita Gosāñi and His wife became jubilant, and on the order of the Lord, they remained there.

After understanding the thoughts and devotional conclusions of Śrī Caitanyadeva, Śrī Advaita Prabhu and His good wife became happy, and after receiving the approval of Śrī Caitanyadeva, they resided there for some time.

TEXT 179

śrī kuṣṇa-caitanya nityānanda-cānda jāna
vrndāvana-dāsa tachu pada-yuge gāna

Accepting Śrī Caitanya and Nityānanda Prabhu as my life and soul, I, Vṛndāvana dāsa, sing the glories of Their lotus feet.

Thus ends the English translation of the Gaudīya-bhāṣya of Śrī Caitanya-
bhāgavata, Madhya-khaṇḍa, Chapter Six, entitled “The Lord's meeting with Advaita Ācārya and His display of His six-armed form to Advaita.”

Chapter Seven
The meeting of Gadādhara and Pundārika

This chapter describes the topics of Nityānanda's stay at the house of Śrīvāsa Pāṇḍita, Mālīni's service to Nityānanda in the mood of vātsalya, Mahāprabhu's shedding tears while reciting the name 'Pundārika', Gadādhara and Mukunda's visit to Vidyānidhi, Gadādhara's doubt on seeing Vidyānidhi's opulent surroundings, Pundārika's transformations of ecstatic love on hearing Mukunda's recitation of a verse from Śrīmad Bhāgavatam, Gadādhara's proposal to accept initiation from Vidyānidhi in order to manifest the pastime of counteracting the offence committed against the Vaishnava, and Pundārika's approval of this proposal. Śrī Nityānanda Prabhu continued to reside at the house of Śrīvāsa in Śrīdāma Māyāpur. At that time He constantly remained absorbed in the mood of a child, and Mālīnīdevī served Nityānanda as her own son. One day when Mahāprabhu called out the name of His dear associate Pundārika Vidyānidhi and began to cry, the devotees could not understand His intention and inquired about this from Mahāprabhu. The Lord informed the devotees about the identity of Vidyānidhi and also informed them that Vidyānidhi would soon arrive in Śrī Māyāpur.

Pundārika Vidyānidhi came and enacted the pastimes of a gross materialist while secretly residing in Navadvīpa. Since Mukunda, the best of the Vaishnavas, appeared in Cattagrāma, he was conversant with the glories of Vidyānidhi. As the indwelling Supersoul, Mahāprabhu was happy to know of Pundārika's arrival, but He did not disclose the news to anyone. Vāsudeva and Mukunda were fully acquainted with the glories of Pundārika Vidyānidhi. One day, promising to show him a wonderful Vaishnava, Mukunda took Gadādhara to Vidyānidhi, who inquired from Mukunda about the identity of Gadādhara. When Mukunda informed Vidyānidhi about the identity of Gadādhara, Vidyānidhi became very pleased and began to converse with him. On seeing Vidyānidhi's activities such as chewing betel nuts like a materialist while sitting on an opulent throne, Gadādhara, who was renounced since his birth, became somewhat doubtful. At that time Mukunda, who knew very well the heart of Gadādhara, recited a verse from Śrīmad Bhāgavatam indicating the glories of Śrī Kṛṣṇa. As soon as Pundārika heard this verse, he could not control himself. He fell unconscious to the ground due to love of God, and various transformations of ecstatic love manifested in his body. By his kicking, all the surrounding items were scattered here and there. On realizing Vidyānidhi's exalted position, Gadādhara began to repent on account of being disrespectful to him and proposed to Mukunda that he would counteract his offence by taking initiation from Vidyānidhi. Learning the intention of Gadādhara, Mukunda became happy and praised him. After about six hours, Vidyānidhi regained his external consciousness. When Vidyānidhi saw that Gadādhara's eyes were filled with tears, he embraced him affectionately, and Gadādhara stood there with great awe and reverence. Thereafter, when Mukunda informed Vidyānidhi about Gadādhara's desire, Vidyānidhi happily praised his own good fortune for receiving such a disciple. He then fixed an auspicious day for awarding initiation to Gadādhara. One time, late at night, Vidyānidhi came to Mahāprabhu and due to ecstatic love could not offer obeisances to the Lord. He fell unconscious to the ground and after regaining consciousness shortly thereafter, he began to cry with various words of
lamentation. On seeing his dearmost devotee, Mahāprabhu also began to cry while uttering his name. Mahāprabhu embraced Vidyānidhi and shed tears of love. Thereafter, when Mahāprabhu regained His external consciousness, He introduced Vidyānidhi to all the Vaisnavas and profusely glorified him. After regaining external consciousness, Vidyānidhi offered obeisances to Mahāprabhu and showed due respects to the assembled Vaisnavas. When Gadādhara begged Mahāprabhu's permission to take initiation from Vidyānidhi in order to counteract his offence of disregarding Vidyānidhi, the Lord happily gave His approval. Thereafter Gadādhara took initiation from Vidyānidhi.

**TEXT 1**

nācere caitanya guna-nidhi
asādhane cintāmaṇī hāte dīla vidhi

Lord Caitanya, the reservoir of transcendental qualities, is dancing wonderfully. Although I am without qualification, providence has given me this touchstone.

The stone that can bestow on one his desired results is called a cintāmaṇi, or touchstone. Śrī Caitanyadeva is the most precious gem from the ocean of transcendental qualities. His extraordinary prowess is like the dancing of a dancer who is expert in the fields of art and dance. I am completely incapable and unqualified in the field of sādhana. In spite of knowing me as an unqualified person, the creator has placed that most precious stone in my hands without any sādhana, or spiritual practices, on my part.

**TEXT 2**

jaya jaya śrī-gaurasundara sarva-prāṇa
jaya nityānanda-advaitera prema-dhāma

All glories to Śrī Gaurasundara, the life and soul of all. All glories to the abode of Nityānanda and Advaita's love.

Śrī Gaurasundara is the original life of all living entities. He is the only shelter for both Nityānanda and Advaita Prabhu's love. Let that Śrī Caitanyadeva be glorified again and again.

**TEXT 3**

jaya śrī-jagadānanda-śrīgarbha-jīvana
jaya pundarika-vidyānidhi-prāṇa-dhāna

All glories to the life and soul of Śrī Jagadānanda and Śrīgarbha. All glories to the wealth and life of Pundarika Vidyānidhi.

**TEXT 4**

jaya jagadiśa-gopināthera īśvara
jaya hauka yata gauracandra-anucara
All glories to the Lord of Jagadīśa and Gopinātha. All glories to the associates of Lord Gauracandra.

TEXT 5

\textit{hena-mate navadvīpe sṛi-gaurāṅga-rāya}
\textit{nityānanda-sange ranga karaye sadāya}

In this way Śrī Gaurāṅga Rāya constantly enjoyed various pastimes with Nityānanda in Navadvipa.

TEXT 6

\textit{advaita laiyā saba vaiṣṇava-mandala}
\textit{mahā-nṛtya-gīta kare krṣṇa-kolāhala}

All the devotees accompanied Advaita in dancing and loudly chanting the names of Krṣṇa.

Two types of people live in society—the first are called Vaiṣṇava-maṇḍala (daiva-
samāja), who are attached to the devotional service of Lord Viṣṇu, and the other are called Avaiṣṇava-mandala (asura-
samāja), who are devoid of devotional service to Lord Viṣṇu and who engage in worshiping many gods. Śrī Advaita Prabhu was the leader of that Vaiṣṇava-maṇḍa. In the \textit{Padma Purāṇa} it is stated:

\begin{align*}
\text{dvau bhūta-sargau loke 'smin} \\
\text{daiva āsura eva ca} \\
\text{viṣṇu-bhaktah smrto daiva} \\
\text{āsuras tad-viparyayāh}
\end{align*}

“There are two classes of men in the created world. One consists of the demoniac and the other of the godly. The devotees of Lord Viṣṇu are the godly, whereas those who are just the opposite are called demons.”

In order to gratify their senses, the conditioned souls make useless noises. The devotees of the Lord, however, profusely dance and sing for the service of Krṣṇa and thus display their respective sentiments for the service of the Lord.

TEXT 7

\textit{nityānanda rahilena śrīvāsera ghare}
\textit{nirantara bālya-bhāva, āna nāhi sphure}

Nityānanda continued to reside in the house of Śrīvāsa Paṇḍita. He was constantly in the mood of a child and did not manifest any other mood.

TEXT 8

\textit{āpani tuliyā hāte bhāta nāhi khāya}
\textit{putra-prāya kari' anna mālinī yogāya}
He would not eat rice with His own hands, so Mālāni fed Him as her own son.

Just as the mothers of small children feed their offspring the necessary foods because they cannot eat with their own hands, the wife of Śrīvāsa, Mālāni, who was absorbed in the mood of vātsalya, also fed Nityānanda with her own hands.

TEXT 9

*ebe śuna śrī-vidyānīdhīra āgamana
‘puṇḍarīka’ nāma—śrī-krṣṇera priyatamā

Now hear the description of Śrī Vidyānīdhi's arrival. His name was Puṇḍarīka, and he was very dear to Lord Kṛṣṇa.

Śrī Puṇḍarīka Vidyānīdhi was a learned scholar and a very dear devotee of Lord Kṛṣṇa.

In the Vedic literature the Supreme Lord is often addressed as Puṇḍarikākṣa.

Therefore Puṇḍarīka Vidyānīdhi was renowned as the surrendered devotee of that Lord.

In the Chāndogya Upaniṣad (1.6.7) it is stated: *tasya yathā kapyaśam punarikam evam aksini tasayod iti nāma sa eṣa sarvebhyaḥ pāṃabhya udita udehi ha vai sarvebhyaḥ pāṃabhyaḥ ya evam veda—“The eyes of that personality are as beautiful as the lotus. He is untouched by sinful reactions, and anyone who worships that personality also becomes untouched by sinful reactions.”

In order to increase the sanctity of the province of Caṭṭāgraṇa, which is situated on the eastern horizon of Gauda-deśa, the Lord had his dear devotee Puṇḍarīka Vidyānīdhi appear there. The place of Vidyānīdhi's appearance is known as Mekhalā-grāma, which comes under the jurisdiction of the Hāṭa-hājāri police station, in the district of Caṭṭāgraṇa.

TEXT 10

*prācya-bhumī cāṭāgrāma dhanya karibāre
*tathā tāne avatīrṇa karīlā iśvare

In order to glorify the eastern tract of land known as Caṭṭāgraṇa, the Supreme Lord induced him to appear there.

TEXT 11

*navadvīpe karilena iśvara prakāśa
vidyānīdhī nā dekhiyā chāde ghana-svāsa

Although the Lord personally appeared in Navadvīpa, He sighed deeply because of not seeing Vidyānīdhi there.

When Śrī Mahāprabhu was manifesting His own opulent Vaikuntha pastimes in the town??city of Navadvīpa, He breathed heavily with feelings of separation from Vidyānīdhi.

TEXT 12
nṛtya kari' uṭhiyā vasilā gaurā-rāya
'pūndarīka bāpā bali' kānde ubharāya

One day after dancing, Gaura Rāya sat down and cried loudly as He exclaimed, “O My father, Pundarika.”

TEXT 13

“pūndarīka āre mora bāpare bandhure
kabe tomā dekhiba āre re bāpare”

“O Pundarika, My father, O friend. When will I see you, My dear father.”

In Vraja-lilā, Pundarika was the father of Śrī Rādhikā. That is why Śrī Gaurasundara addressed him as father.

TEXT 14

hena caitanyera priya-pātra vidyānīdhi
hena saba bhakta prakāsilā gauranīdhi

Pundarika Vidyānīdhi was such a dear associate of Lord Caitanya. Gaura Rāya manifested many such devotees in this world.

TEXT 15

prabhu ye krandana kare tāna nāma laiyā
bhakta saba khe kichu nā bujhena ihā

The devotees could not at all understand why the Lord cried while calling this name.

TEXT 16

sabe bale—'pūndarīka' balena kṛṣner
'vidyānīdhi'-nāma śuni' sabe vicāre

They said that 'Pundarika' refers to Kṛṣṇa. But on hearing the name 'Vidyānīdhi,' they began to consider.

On hearing the word 'Pundarika' from the mouth of Gaurasundara, the devotees first thought it was the name of Kṛṣṇa, because at that time they had no idea who Pundarika Vidyānīdhi was.

TEXT 17

'kona priya-bhakta ihā sabe bujhilena
bāhya haile prabhu-sthāne sabe balilena

They understood that he must be a dear devotee of the Lord. When the Lord
regained His external consciousness, they all inquired from Him.

TEXT 18

“kon bhakta lāgī prabhu, karaha krandana?
satya āmā-sabā-prati karaha kathana

“Oh Lord, for which devotee do You cry? Please tell us the truth.

TEXT 19

āmā-sabāra bhāgya hauka tāne jānī
tānra janma-karma kothā? kaha prabhu śuni”

“Let us have the good fortune of knowing him. Please tell us about his birth and activities.??”

TEXT 20

prabhu bale,—“tomarā sakale bhāgyavān
śunite haila icchā tānhāra ākhyaṇa

The Lord replied, “You are all indeed fortunate, for you have developed a desire to hear about him.

TEXT 21

parama adbhuta tānra sakala caritra
tānra nāma-śravane o samsāra pavitra

“All his characteristics are most wonderful. Simply by hearing his name, the entire world can be purified.

TEXT 22

visayāra prāya tānra paricchada-saba
cinīte nā pāre keha, tīnho ye vaiṣṇava

“His external appearance is just like a materialist. No one can recognize him as a Vaiṣṇava.

The pastimes of Kṛṣṇa are incomprehensible to the materialists. Sometimes the devotees of Kṛṣṇa also remain incognito and deceive the living entities of this world by covering themselves with material opulences. Ordinary foolish people who are endowed with material vision consider Lord Kṛṣṇa a temporary hero and thus lose all faith in Him. Some of them consider Lord Kṛṣṇa a historical mortal human being who is subjected to birth and death; thus they fail to know Him. The devotees of Kṛṣṇa also often display the pastimes of gross materialists on account of their reluctance to reveal their actual identity before the eyes of unqualified
persons. In order to bewilder those who were eligible to be illusioned by seeing one’s external dress, Pundarīka Vidyānīdhi presented himself in the dress of a gross materialist in the pastimes of Gaura, the covered incarnation.

TEXT 23

cātigrāme janma vipra parama pandita
parama-svadharmas arva-loka-apeksīta

“He was born in Cāttagrāma and was a greatly learned brāhmaṇa. He was expert in following his religious duties and was honored by all.

He was honored by all. Since he was a learned scholar, he was respected by all students. The brāhmaṇas highly regarded him, because he was prosperous. Knowing him to be most pious, ordinary people learned religious principles from him.

TEXT 24

krṣna-bhakti-sindhu-mājhe bhāse nirantarā
āṣru-kampa-pulaka-veṣṭita kalevara

“He constantly floated in the ocean of devotional service to Kṛṣṇa. His body was decorated with the symptoms of ecstatic love like tears, shivering, and hairs standing on end.

Ordinary living entities prone to enjoy objects not related to Kṛṣṇa are busy enjoying material objects, but this was not the case with Pundarīka Vidyānīdhi. He was constantly engaged in the service of Kṛṣṇa and remained decorated with the symptoms of ecstatic love like tears, shivering, and hairs standing on end.

TEXT 25

gangā-snāna nā kareṇa pada-sparśa-bhaye
gangā daraśana kare niśāra samaye

“He would not take bath in the Ganges, for he feared touching her waters with his feet. He would take daraśana of the Ganges only at night.

He did not take bath in the Ganges to cleanse his sinful reactions like ordinary people who are engaged in fruitive activities. But since he had strong respect and unshakable faith in the waters that have emanated from the lotus feet of Viṣṇu, and though he did not take bath because he feared touching the water with his feet, he avoided the vision of the public and took daraśana of Śrī Gaṅgā at night.

TEXT 26

gangāya ye-saba loka kare anācara
kuḷola, danta-dhāvana, keśa-samśkāra

“Many people disrespect the Ganges by rinsing their mouths, brushing their teeth, and washing their hair in her waters.
The word kullola means “rinsing the mouth.”

TEXT 27

e sakala dekhiyā pāyena mane vyathā
eteke dekhena gangā niśāya sarvathā

“On seeing these activities, he feels pain at heart. For this reason he goes to see the Gangā at night.

The Vaiṣṇavas of the Śrī Rāmānuja-sampradāya who worship the Lord with awe and reverence do not take bath in the waters of the Ganges. They purify themselves by simply sprinkling Ganges water on their heads. Although persons who are envious of the Vaiṣṇavas know that the Ganges has emanated from the lotus feet of Viṣṇu, they knowingly or unknowingly wash their mouths and brush their teeth with that water. Since the exalted devotee Pundarīka had strong devotion for Viṣṇu, he was extremely pained to see this behavior of the nondevotees. That is why he avoided the vision of those ordinary people and took darśana and honored the spiritual waters of the Gangā at night.

TEXT 28

vicitra viśvāsa  āra eka śuna tāna
devācana-pūrve kare gangā-jala pāna

“Now hear another of his wonderful characteristics. He drinks the water of the Ganges before worshiping the Lord.

TEXT 29

tabe se kareṇa pūjā-ādi-nitya-karma
ihā sarva-paṇḍitere buḥhāyena dharma

“Then he worships the Lord and executes his other regular duties. In this way he teaches religious principles to all learned scholars.

Ordinary proud learned scholars take bath in the Ganges in order to cleanse their own sinful reactions. But Pundarīka drank Ganges water before beginning his worship to reveal the glories of the Ganges. This proper conduct for the worship of the Lord was followed by many.

TEXT 30

cātigrāme āchenā, ethāya o bādī āche
āśībena samprati, dekhibā kichu pāche

“He lives in Cattagrāma, yet he also has a house here. He will come soon, then you will all see him.

Although Pundarīka Vidyānidhi resided in Cattagrāma, he had a house on the bank of the Ganges at Śrī Māyāpur. At that time the learned scholars of Gaṇḍadeśa came to the city?? of Navadvīpa and established their own schools.
TEXT 31

tānre jhāta kehai cīnite nā pāribā
dekhile 'visayi' mātra jnāna se karibā

“By seeing him, none of you will immediately recognize him; rather, you will simply consider him a materialist.

TEXT 32

tānre nā dekhiyā āmi svasti nāhi pāi
sabe tānre ākārṣiyā ānaha ethāi”

“I cannot have peace of mind without seeing him. Therefore all of you attract him to come here.”

TEXT 33

kahi tānra kathā prabhu āviṣṭa hailā
‘pundarika bāpa’ bali’ kāndite lāgilā

After speaking in this way, the Lord became overwhelmed. He began to cry and call out, “O Puṇḍarika, O father!”

TEXT 34

mahā ucchaiśvare prabhu rodana kareṇa
tānhāra bhaktera tattva tinho se jānena

The Lord cried loudly. Only He knows the glories of His devotees.

TEXT 35

bhakta-tattva caitya-gosāṇi mātra jāne
sei bhakta jāne, yāre kahena āpane

Lord Caitanya alone knows the glories of His devotees. Only that devotee whom He favors knows the Him.

TEXT 36

īśvarera ākārsana haila tānre prati
navadviṣe āsite tānhāra haila mati

In this way the Lord attracted Puṇḍarika, who thus decided to visit Navadvīpa.

TEXT 37
He came with many servants, brahmanas, disciples, devotees, and paraphernalia.

TEXT 38

āsiyā rahilā navadvipe gūḍha-rūpe
parama bhogīra prāya sarva-loke dekhe

He came and secretly resided in Navadvipa, where everyone saw him as a gross materialist.

By the attraction of the Lord, Puṇḍarīka came to Śrīdhāma Māyāpur-Navadvipa and secretly stayed at his own house. Only those who were unqualified to attain his actual association mistook him for a gross materialist. Just as foolish people who do not understand the opulence of the Ācārya-Vaiṣṇava-Guru and his method of worship make the mistake of considering him like themselves, it is not at all astonishing to commit a similar mistake in this case.

TEXT 39

vaiṣṇava-samāje ihā keha nāhi jāne
sabe mātra mukunda jānilā sei-ksane

None of the Vaiṣṇavas knew him except Mukunda, who immediately recognized him.

TEXT 40

sṛi-mukunda veja ojhā tāṇra tattva jāne
ekā sange mukundera jānma câtigrāme

The learned doctor Śrī Mukunda knew him, for they were both born in Caṭṭagrāma.

Up to this time, none of the Vaiṣṇavas knew the actual glories of Puṇḍarīka. Only Mukunda Datta, the learned doctor of Caṭṭagrāma, knew about him.

TEXT 41

vidyānidhi-āgamaṇa jāniyā gosāṇi
ye ānanda haila, tāhāra anta nāi

The Lord was unlimitedly happy to know about the arrival of Vidyānidhi.

TEXT 42

kona vaisnavere prabhu nā kahe bhāngiyā
pundarika āchena viṣayi-prāya haiyā

But the Lord did not disclose this fact to any of the Vaiṣṇavas. Pundarika remained just like a materialist.

Śrī Gaurasundara obtained unlimited happiness on learning of Vidyānidhi’s arrival in Śrīdhāma Māyāpur, but He did not disclose this news to any of His Vaiṣṇava followers. Therefore, seeing Pundarika as one of the gross materialists, the Vaiṣṇavas did not become eager to serve him.

TEXT 43

yata kichu tānra prema-bhaktira mahattva mukunda jānena, āra vāṣudeva datta

Only Mukunda and Vāṣudeva Datta knew the glories of his ecstatic love.

The glories of Pundarika’s unalloyed loving service were known only to the learned doctor Mukunda and Vāṣudeva Datta Ṭhākura.

TEXT 44

mukundera bada priya pandita-gadādhara ekānta mukunda tānra sange anucara

Gadādhara Pandita was very dear to Mukunda. He was a constant companion of Mukunda.

TEXT 45

yathākāra ye vārtā, kahena āsī’ saba “ājī ethā āilā eka adbhuta vaiṣṇava

Whatever news Mukunda heard, he would tell to Gadādhara. One day he said, “Today a wonderful Vaiṣṇava has arrived.

TEXT 46

gadādhara pandita, śunaha sāvadhāne vaiṣṇava dekhte ye vāṅcaha tumī mane

“O Gadādhara Pandita, listen carefully. Would you like to see a Vaiṣṇava?

Gadādhara Paṇḍita was very dear to Mukunda. Mukunda informed him about the arrival of Puṇḍarika and thus increased his enthusiasm to see an exalted mahā-bhāgavata Vaiṣṇava.

TEXT 47

adbhuta vaiṣṇava ājī dekha’ba tomāre sevaka kariyā yena smaraha āmāre”
“Today I will show you a wonderful Vaiṣṇava, so that you may think of me as your servant.”

“If I introduce you to an extraordinary exalted Vaiṣṇava, then please accept me as your servant in exchange. This will be my reward.”

TEXT 48
śuni' gadādhara bada harisa hailā
sei-kṣaṇe 'krṣṇa' bali' dekhite calilā

On hearing this, Gadādhara became very pleased. They immediately departed while chanting the name of Krṣṇa.

TEXT 49
vasiyā āchena vidyānidhi mahāśaya
sammukhe haila gadādhara rā vijaya

Vidyānidhi Mahāśaya was sitting in his house when Gadādhara arrived before him.

TEXT 50
gadādhara pandita karilā namaskāra
vasāilā āsane kariyā puraskāra

Gadādhara Paṇḍita offered obeisances to Puṇḍarīka, who in turn offered him a seat.

TEXT 51
jijñāsilā vidyānidhi mukundera sthāne
“kibā nāma inhāra, thākena kon grāme?

Vidyānidhi asked Mukunda, “What is his name, and where does he live?

TEXT 52
visnu-bhakti-tejomaya dekhi kalevara
ākṛti, prakṛti—dui parama sundara”

“I can see that his body is effulgent due to his devotion to Visnu. His appearance and nature are both enchanting.”

TEXT 53-54
mukunda balena,—“śri-gadādhara' nāma
śiśu haite samsāre virakta bhāgyavān
Mukunda said, “His name is Śrī Gadādhara. He is fortunate because since his childhood he has been detached from family life. He is known as the son of Mādhava Miśra. All the Vaiṣṇavas have great affection for him.

In answer to Puṇḍarīka Vidyānidhi's questions regarding Śrī Gadādhara, Mukunda said, “Among the common people and by worldly consideration he is the son of a brāhmaṇa named Mādhava Miśra. He is situated in the principles of renunciation from his very childhood (in other words, he introduced Gadādhara according to his situation within varṇāśrama). But he is the object of love for all Vaiṣṇavas.”

TEXT 55

bhakti-pathe rata, sanga bhaktera sahite
suniyā tomāra nāma āilā dekhite"

“He is constantly engaged in devotional service and always associates with devotees. On hearing your name, he came to see you.”

TEXT 56

śuni' vidyānidhi bada santoṣa hailā
parama gaurave sambhāśibāre làgilā

Vidyānidhi was greatly satisfied to hear this and began to speak to him with great respect.

TEXT 57

vasiyā ṛchenā pundarīka mahāsaya
rāja-putra hēna kāriyāchenā vijaya

The way Puṇḍarīka Mahāsaya sat there, it appeared as if he were a prince.

TEXT 58

divya-khattā hingule, pitale śobhā kare
divya-candrātapa tina tāhāra upare

He sat on an opulent reddish couch decorated with brass armrests. There were three opulent canopies above his head.

The phrase divya-khattā refers to a beautiful raised couch. The word hingula refers to a paint made from the mixture of a particular mineral and mercury. The word pitala means “made of brass.” The word candrātapa means “canopy.”

TEXT 59
Next to him there was an opulent bed covered with fine silk cloth and having pillows on all sides.

The phrase *patṭa-neta* means “silk cloth.” In common language the word *neta* means “a rag” or “a piece of cloth.” The word *bāliṣa* means “pillows.”

**TEXT 60**

*bada jhāri, chota jhāri guṭi pānca sāta*
*dīvya-pītalera bāṭa, pākā pānā tā'ta*

There were five or seven big and small waterpots. There was an opulent brass container filled with already prepared pan.

The word *jhāri* means “waterpot” or “a pitcher with a spout.” The phrase *pītalera bāṭa* refers to a container for keeping pan.

**TEXT 61**

dīvya ālavāṭi dui sōbhe dui pāṣe
pāṇa khāṇā adhara dekhi' dekhi' hāse

Two opulent spitoons were on his two sides. He smiled as he chewed pan and looked at his lips.

The word *ālavāṭi* refers to a spitoon.

**TEXT 62**

dīvya-mayūrera pākhā lai' dui jāne
vātāsa karite āche dehe sarva-kṣane

Two persons constantly fanned him with opulent fans made from peacock feathers.

**TEXT 63**

candanera ūdhva-pundra-tilaka kapāle
gandhera sahita tathi phāgu-bindu mile

His forehead was decorated with *tilaka* made from sandalwood paste and dots of sandalwood paste and vermilion.

The phrase *phāgu-bindu* refers to red dots of vermilion.

**TEXT 64**

*ki kahiba se vā keśabhārera samštāra*
dīvya-gandha āmalaki bahi nāhi āra
What can I say about his wonderful hair style? It was anointed with fragrant āmalaki oil.

The phrase divya-gandha āmalaki refers to herbal oil that is applied to the hair.

TEXT 65

bhaktira prabhāve deha—madana-samāna
ye nā cine, tāra haya rāja-putra-jñāna

By the influence of devotional service, his body appeared like that of Cupid. Anyone who did not know him would certainly consider him a prince.

TEXT 66

sammukhe vicitra eka dolā sāhavān
viṣayira prāya yena vyabhāra-samsthāna

In front was a wonderful palanquin equipped with all accessories. By his paraphernalia, he appeared to be a materialist.

Another reading for dolā sāhavān is dolā sāhamān. Both readings refer to a palanquin with its accessories. The word sāhamān refers to accessories like cushions.

TEXT 67

dekhiyā viṣayi-rūpa deva gadādhara
sandeha višeṣa kīcch janmila antara

On seeing his materialistic form, some doubt arose in the heart of Śri Gadādhara.

TEXT 68

ājanma-virakta gadādhara mahāśaya
vidyānidhi-prati kīcch janmila samśaya

Gadādhara Mahāśaya had been renounced from the time of his birth, so he developed some doubts about Vidyānidhi.

TEXT 69

bhāla ta vaiśṇava, saba viṣayīra vesa
divya-bhoga, divya-vāsa, divya-gandha keśa

What kind of Vaiśṇava is he? His appearance with his opulent foodstuffs, opulent dress, and opulent hair style is completely like that of a materialist.

TEXT 70
Gadādhara had good faith in him after hearing about him, but now that he saw him that faith was lost.

Gadādhara Paṇḍita Gosvāmi considered that remaining totally aloof from material enjoyment and maintaining strict celibacy were religious principles. But on seeing Pundarika Vidyānidhi's items of enjoyment, he thought that Pundarika was devoid of devotion to Viṣṇu, a gross materialist, and a sense enjoyer. When he heard from Mukunda about the exalted position of Pundarika Vidyānidhi, he thought that Pundarika would be renounced from all external material enjoyment. But now, on seeing the opposite, his previously acquired faith was diminished.

TEXT 71

buḍhi' gadādhara-citta śri-mukundānanda
vidyānidhi-prakāśite karilā ārambha

Understanding the heart of Gadādhara, Śri Mukunda happily began to reveal Vidyānidhi's glories.

On seeing Gadādhara's disturbed mind, Mukunda began to accurately reveal Vidyānidhi to him.

TEXT 72

krṣnera prasāde gadādhara-agocara
kīchu nāhi avedya, krṣṇa se māyādhara

By the mercy of Kṛṣṇa, nothing is unseen or unknown to Gadādhara, for Kṛṣṇa is the Lord of māyā.

Kṛṣṇa is the controller of māyā. He is capable of checking the ordinary living entities' intelligence by His manifestation of māyā. That Kṛṣṇa is always pleased with Gadādhara. Therefore, by the mercy of the Lord, nothing will remain unknown to Gadādhara.

TEXT 73

mukunda susvara bada krṣnera gāyana
padilena śloka—bhakti-mahimā-varṇana

Mukunda very sweetly sings the glories of Kṛṣṇa. He thus began to recite verses glorifying devotional service.

TEXT 74

“rākṣasi pūtanā śīṣu khāite nirdayā
iśvare vadhite gělā kālakūṭa laiyā
“The witch Pūtanā mercilessly kills children. She tried to kill the Lord with poison.

TEXT 75

tāhāre o mātr-pāda delena īsvare
nā bhaje abodha jiva hena dayālere”

“Yet the Lord awarded her the position of mother. How can a foolish person not worship such a merciful Lord?

If someone understands that others are desiring inauspiciousness for him, then he generally tries to retaliate. Yet Kṛṣṇa awarded liberation even to Pūtanā, who came as a mother and tried to kill Him. The author herein repents for those who do not pray for such mercy from Kṛṣṇa, even after seeing the result obtained by offenders of Kṛṣṇa like Pūtanā.

TEXT 76

aho bakī yan stana-kāla-kūtaṁ
jighāmsayāpāyayad āpy asādhi

lebhe gatim dhātry-ucitām tato 'nyāṁ
kam vā dayāluṁ saranaṁ vrajena

“Alas, how shall I take shelter of one more merciful than He who granted the position of mother to a she-demon [Pūtanā] although she was unfaithful and she prepared deadly poison to be sucked from her breast?

TEXT 77

pūtanā loka-bāla-ghanī
rākṣasī rudhirāsanā
jighāmsayāpi haraye
stanam dattvāpa sad-gatim

“Pūtanā was always hankering for the blood of human children, and with that desire she came to kill Kṛṣṇa, but because she offered her breast to the Lord, she attained the greatest achievement.”

TEXT 78-80

śunilena mātra bhakti-yogera varnana
vidyānidhi lāgilena karite krandana

nayane apūrva vahe śrī-ānanda-dhāra
yena gangā-devirā haila avatāra

aśru, kampa, sveda, mūrchā, pulaka, hunkāra
As soon as Vidyānidhi heard this description of devotional service, he began to weep. The unprecedented flow of tears from his eyes appeared like an incarnation of Gangādevi. All the symptoms of ecstatic love like tears, shivering, perspiration, losing consciousness, hairs standing on end, and loud shouting simultaneously manifest in his body.

As soon as Vidyānidhi heard the singer Mukunda's recitation of the glories of devotional service, he became absorbed in ecstasy and the eight genuine transformations of ecstatic love manifested in his body.

**TEXT 81**

“bola bola' bali' mahā lāgilā garjite
sthira haite nā pārilā, padilā bhumite

He roared loudly while exclaiming, “Go on reciting! Go on reciting!” He could not remain steady, but fell to the ground.

**TEXT 82**

lāthī-āchāḍera ghāye yateka sambhāra
bhāngila sakala, raksā nāhi kāro āra

He broke all the surrounding paraphernalia by the kicking of his feet. Nothing was spared.

**TEXT 83**

kothā gela divya bātā, divya guyā pāna
kothā gela jhāri, yāte kare jala-pāna

What happened to the opulent pan container and the nicely prepared pan? What happened to the waterpots that were used to drink water?

**TEXT 84**

kothāya padila giyā sayyā padāghāte
premāveśe divya-vastra cire dui hāte

Where did the bed fall by the kick of his feet? Out of ecstatic love, he tore apart his opulent cloth with his two hands.

**TEXT 85**

kothā gela se vā divya-keśera samśkāra
dhūlāya lotā'ye kare krandana apāra

What happened to his opulent hair style as he rolled on the ground and cried
profusely?

TEXT 86

“krṣṇa re ṭhākura mora, krṣṇa mora prāṇa
more se karile kāṭha-pāṣāṇa-samāna”

“O Kṛṣṇa, O my Lord! O Kṛṣṇa, O my life and soul! You have made my heart
hard like wood or stone.”

TEXT 87

anutāpa kariyā kāndaye ucchaiśvare
“mūr se vaṅcita hailun hena avatāre”

He lamented and cried loudly, “In Your present incarnation I have been
deceived.”

TEXT 88

mahā-gadāgadi diyā ye pāde āchāda
sabe mane bhāve,—“kībā cūrṇa haila hāda

He fell to the ground and rolled about so forcefully that everyone thought his
bones have been broken to pieces.

TEXT 89

hena se haila kampa bhāvera vikāre
daśa jāne dharile o dharite nā pāre

He shivered so vigorously out of ecstatic love that even ten people could not
hold him still.

TEXT 90

vastra, sayā, jhāri, bātī—sakala sambhāra
padāghāte saba gela kichu nāhi āra

Clothes, bedding, waterpots, bowls, and all other paraphernalia were smashed
by the kicking of his feet. There was not a single item spared.

TEXT 91

sevaka-sakala ye karila samvarana
sakala rahila sei vyavahāra-dhana

All of his servants then pacified him and protected what was left.
TEXT 92

ei-mata kata-ksana prema prakâšiyâ
ànande mûrchita hai' thãkilâ padiyâ

After revealing his ecstatic love for some time in this way, he remained lying there unconscious due to ecstasy.

TEXT 93

tila-mâترا dhâtu nâhi sakala-sarîre
dubilena vidyânidhi ânanda-sâgare

There was no symptom of life in his entire body, as Vidyânidhi merged in the ocean of bliss.

TEXT 94-95

dekhi' gadâdhara mahâ hailâ vismita
takhana se mane bada hailâ cintita

“hena mahââśaye âmi avajnâ karilun
kon và asubha-kśâye dekhte âilun

After seeing this, Gadâdhara was struck with wonder and became somewhat worried. “I have disregarded such a great personality. At what inauspicious time did I come to see him?

On seeing Vidyânidhi Mahâsaya’s opulent paraphernalia and his expertise in enjoying those items, Gadâdhara Pandita concluded that he was devoid of devotional service to the Lord. But Vidyânidhi’s exhibition of indifference towards these items and ecstatic transformations of love upon hearing Mukunda’s recitation about the mercy Kṛṣṇa bestowed on Pûtanâ produced astonishment in his heart.

Gadâdhara was struck with wonder by observing how ordinary foolish people are absorbed in enjoying form, taste, smell, sound, and touch and how Vidyânidhi Mahâsaya was completely aloof from those objects, for although he remained in their proximity, he was indifferent to them and always anxious for the service of Kṛṣṇa on the strength of his internal propensities. And since Gadâdhara considered such a mahâ-bhâgavata as equal to an ordinary materialist, he became worried, thinking that he had committed vaisnava-aparâdha.

TEXT 96

mukundere parama santoše kari' kole'
sincilena ânga tânra premânanda-jale

Gadâdhara Pañḍita embraced Mukunda with great satisfaction and bathed him in tears of love.
TEXT 97
“mukunda, āmāra tumi kaile bandhu-kārya
dekhāile bhakta vidyānidhi bhaṭṭācārya

“O Mukunda, you have acted as my real friend, for you have shown me the great devotee Vidyānidhi Bhaṭṭācārya.

Pūṇḍarīka Vidyānidhi was actually “Bhakti Vidyānidhi.” Generally people simply called him “Vidyānidhi.” By realizing the actual position of Bhakti Vidyānidhi, Gadādhara established the distinction between the vision of the devotees and the foolish materialists. Those who have no faith in the characteristics of the Lord’s devotees often consider the activities of the nondevotees as equal to the activities of the devotees. Pūṇḍarīka and Gadādhara enacted this pastime in Śrī Gaura-līlā in order to exhibit the insignificance of nondevotees who exhibit ignorance in the discrimination between devotees and nondevotees and who fall into illusion due to not understanding why the members of Śrī Navadvīpa-dhāma Pracārini-sabhā and the servants of Śrī Viṣṇu-vaiṣṇava Rāja-sabhā respect devotees by awarding them titles indicating their level of devotional service.

TEXT 98
e-mata vaisnava kibā āche tribhuvane
triloka pavitra haya bhakti-darasane

“Is there another Vaiṣṇava like him in the three worlds? In fact, the three worlds become purified by seeing his devotional service.

TEXT 99
āji āmi edāinu parama sankate
seho ye kārana tumī ācīlā nikate

“I was able to avoid a great danger because you were with me.

Since Mukunda gave Gadādhara Pandita the opportunity to see Pūṇḍarīka Vidyānidhi’s devotional mood, Gadādhara spoke this statement out of gratitude to Mukunda, for by his recitation, Gadādhara Pandita was delivered from the danger of vaisnava-aparādhā. This vaisnava-aparādhā or “which”) was committed by his considering the great Vaiṣṇava Pūṇḍarīka as an ordinary human being while exhibiting the pastime of being illusorion on pretending to see Vidyānidhi on the same level as a gross materialist. If the materialists cannot understand the activities and behavior of the Vaiṣṇavas, then they will commit mistakes at every moment and accumulate heaps of offenses against the Vaiṣṇavas. But if they are pious enough, then they will not commit vaisnava-aparādha and thereby be misguided. One cannot obtain the result of yuktā-vairāgya through phalgu-vairāgya, or false renunciation, rather, one simply accumulates offenses due to lack of proper vision. Since the devotees who are under the shelter of Śrī Caitanya understand the difference between yuktā-vairāgya
and phalgu-vairāgya, they are superior in all respects to the ordinary, foolish, greedy people of this world. Only they are capable of acting as the spiritual masters of the entire world. Persons with material vision who are not under the subordination of Śrī Caitanyaadeva glorify their own foolishness.

TEXT 100-101

viṣayīra pariṣchadā dekhiyā uhāna
‘viṣayī-vaiṣṇava’ mora citte haila jñāna

bujhiyā āmāra citta tumi mahāsaya
prakāśilā pundarīka-bhaktira udaya

“On seeing his materialist appearance, I considered him a materialist Vaiṣṇava. You understood my mind and revealed the devotional mood of Pūṇḍarīka.

The Vaiṣṇavas are always free from material enjoyment. Only those unfortunate souls who are averse to the truth become faithless to the Vaiṣṇava Guru on seeing his external dress. A materialist is busy enjoying material objects like form and taste. But even though devotees of the Lord who are devoid of material enjoyment are identified by ordinary people as enjoyers of material objects, they are situated far away from material enjoyment. Kṛṣṇa alone is the viṣaya, or object, of the devotees' enjoyment. They have no other propensity than the service of Kṛṣṇa. Not understanding this, materialists consider that the devotees are situated on the same platform as themselves. To consider a Vaiṣṇava as a materialist on seeing his appearance through external vision is the source of offenses. The belief of the prākṛta-sahajiyās has come into being as a result of the way unqualified observers see the covered incarnation, Śrī Gaurasundara, and His associates?? The prākṛta-sahajiyās are offenders and are devoid of devotional service to the Lord.

To not understand Pundarika Vidyānidhi as a Vaiṣṇava as stated by Mukunda and to consider him a materialist on seeing his external behavior and surrounded by items of enjoyment is a product of ignorance. Knowing this, it was necessary for Mukunda to recite the verse about Pūtanā before Pundarika.

TEXT 102

yata-khāni āmi kariyāchi aparāda
tata-khāni karāibā cittera prasāda

“I have committed an offense, so please have him bestow mercy on me so that my offense is nullified.

Gadādhara said, “Not understanding Pundarika Vidyānidhi, I have committed an offense at his lotus feet. Now you (Mukunda) please be merciful to me in order to help destroy my offense. Thus the dirt in my heart will be cleansed, and I become qualified to receive your mercy.”

TEXT 103

e pathe praviṣṭa yata, saba bhakta-gane
upadeśta avaśya kareṇa eka-jane

“All the devotees who are on the path of devotional service must have a spiritual master.

TEXT 104-105

e pathete āmi upadeśta nāhi kari
ihānei sthāne mantra-upadeśa dhari

ihāne avajña yata kariyāchi mane
śisyā haile saba dosā kṣamibe āpane”

“So far I do not have an instructor. My desire is to take mantra initiation from him. If I become his disciple, then he will forgive all the offenses that I have committed by disregarding him.”

Gadādhara said, “There are instructions for every activity, and unless one takes shelter of an instructor, he cannot properly execute any activity. Since I have not yet selected an instructor, I had to face this difficulty. Now I will certainly take shelter of Pundarīka. Then all my offenses at his feet will be vanquished.”

TEXT 106

eta bhāvi’ gadādhara mukunda sthāne
dikṣā karibāra kathā kahilena tāne

After contemplating in this way, Gadādhara expressed to Mukunda his desire to take initiation.

TEXT 107

śuniyā mukunda bāda santosa hailā
‘bhāla bhāla’ bāli bāda slāghite lāgilā

Hearing his proposal, Mukunda was greatly satisfied. He glorified that proposal by saying, “Very good. Very good.”

TEXT 108

prahara-duite vidyānidhi mahādhīra
bāhya pāi’ vasilena haiyā susthīra

After six hours the most grave Vidyānidhi regained his external consciousness and sat down peacefully.

Pundarīka Vidyānidhi was engaged in the service of Hari in an unconscious state for two praharas, or fifteen dandas, or six hours. When he regained his external consciousness, he became peaceful.
TEXT 109

gadādhara panditera nayanera jala
anta nāhi, dhārā anga titila sakala

The unlimited tears of Gadādhara Paṇḍita made his entire body wet.

TEXT 110

dekhiyā santosa vidyānidhi mahāṣaya
kole kari' thuilena āpana hrdaya

Seeing this, Vidyānidhi Mahāṣaya was most pleased. He embraced Gadādhara and held him to his chest.

TEXT 111

parama sambhrame rahilena gadādhara
mukunda kahena tānra manera uttara

Gadādhara stood there in awe and reverence. Then Mukunda revealed Gadādhara's heart's desire.

TEXT 112

"vyavahāra-ṭākurāla dekhiyā tomāra
pūrve kichu citta-doṣa janmila uhāna"

“On seeing your behavior and opulence, he previously had some doubt.??

TEXT 113

ebe tāra prayaścitta cintilā āpane
mantra-dikṣā haribena tomārai sthāne

“In order to atone for his offenses, he has now decided to take initiation from you.

TEXT 114

visnu-bhakta, virakta, śaśave vṛddha-ṛita
mādhava miśrera kula-nandana-ucita

“He is a renounced devotee of Viṣṇu, and since his childhood he has shown the experience of mature person. Moreover, he is the qualified son in the family of Mādhava Miśra.

The phrase śaśave vṛddha-ṛita is explained as follows: The nature of a boy is to be attached to playing, and the nature of an old man is to merge in the flow of
thought born of experience. Although Gadādhara Pandita Gosvāmi was junior in age, he was from his childhood maturely thoughtful like an old experienced person.

TEXT 115

śisu haite īśvarera saṅge anucara
guru-śiṣya-yogyā punḍarika-gadādhara

“He has been a constant companion of the Lord since his childhood, therefore Puṇḍarika and Gadādhara make the perfect Guru and disciple.

TEXT 116

āpane bujhīyā citte eka subha dine
niṣa iṣṭa-maṇtra-dikṣā karāha ihāne”

“Please select an auspicious day to initiate him in the mantra of your worshipable Lord.”

TEXT 117

śuṇiyā hāsena puṇḍarika vidyānidihi
āmāre ta' mahāratā milāilā vidhi

On hearing this, Puṇḍarika Vidyānidihi smiled and said, “I have obtained a precious jewel by the arrangement of providence.

TEXT 118

karāimu, ihāte sandeḥa kichu nāi
bahu janma-bhāgye se e-mata śisya pāi

“I will certainly initiate him, there is no doubt about it. By good fortune, after many births one attains such a disciple.

TEXT 119

ei ye aīse śukla-pakṣera dvādaśi
sarva-subha-lagna iṭhī milibeka āśi’

“The most auspicious moment will be found on the Dvādaśi of the next waxing moon.

In every month there is one Dvādaśi during the waxing moon. In every day, twelve lagnas are found, one after another. In order to point out the particular moment that yields all happiness, the author has used the phrase sarva-subha-lagna in this verse.

TEXT 120
ihāte sankalpa-siddhi haibe tomāra
śuni’ gadādhara harṣe hailā namaskāra

“Your desire will be fulfilled on this day.” Hearing this, Gadādhara happily offered him obeisances.

TEXT 121

se-dina mukunda-sange haiyā vidāya
āilena gadādhara yathā gaura-rāya

Taking leave of Mukunda on that day, Gadādhara went to see Lord Gaurāṅga.

TEXT 122

vidyānīdhi āgamanā śuni’ viśvambhara
ananta harīṣa prabhu haila antara

Lord Viśvambhara was unlimitedly pleased to hear of the arrival of Vidyānīdhi.

TEXT 123

vidyānīdhi mahāśaya alaksīta-rūpe
rātri kari’ āilena prabhura samīpe

One night, Vidyānīdhi Mahāśaya came unseen by others to see the Lord.

TEXT 124

sarva-saṅga chādi’ ekesvara-mātra haiyā
prabhu dekhī’ mātra padilena mūrchā haiyā

He left everyone behind and came alone. As soon as he saw the Lord, he fell unconscious.

TEXT 125

daṇḍavat prabhure nā pārilā karite
ānande mūrchita haṅṅa padilā bhūmite

Out of ecstasy, he fell unconscious to the ground even before he offered obeisances to the Lord.

TEXT 126

kṣaṇeke caṅtanya pāi’ karilā hunkāra
kānde punah āpanāke kariyā dhikkāra
After a while, he regained external consciousness and roared loudly. Then he wept as he condemned himself.

TEXT 127

“krṣna re, parāṇa mora, krṣna mora bāpa
muṇi aparādhiṁ kateka dehaṁ tāpa”

“All right, my life and soul. O Kṛṣṇa, my child. How much suffering You are giving to this offender.

TEXT 128

sarva-jagatā bāpa, uddhāra karilā
sabe mātra more tumi ekelā vaṅcilā”

“My child, You have delivered the entire world. I alone have been cheated.”

TEXT 129

‘vidyānidhi’-hena kona vaiśnava nā cine
sabei kāndena-mātra tāṅhāra krandane

There was no Vaiśnava that did not recognize the position of Vidyānidhi. When he cried, everyone cried.

TEXT 130

nija priyatama jāni śrī-bhakta-vatsala
sambhrame uṭhiyā kole kailā viśvambhara

Knowing that His dearmost devotee had arrived, Viśvambhara, who is most affectionate to His devotees, respectfully got up and embraced him.

TEXT 131

‘pundarīka bāpa’ bali kāndena iśvara
“bāpa dekhilāma āji nayana-gocara”

The Lord cried while exclaiming, “O father, Pūndaṛīka. Today I have seen My father with My own eyes.”

TEXT 132

takhana se jānilena sarva-bhakta-gana
vidyānidhi gosāṇira haila āgamana

Then all the devotees came to know about the arrival of Vidyānidhi Gosāṇi.
TEXT 133

takhana se haila saba-vaiṣnava-rodana
parama abhuta—tāhā nā yāya varnana

Then all the Vaiṣṇavas began to cry in ecstasy. That scene was most wonderful and cannot be described by words.

TEXT 134

vidyānidhi vakṣe kari' śrī-gaurasundara
prema-jale siñcilenā tān'ra kalevara

Śri Gaurasundara held Vidyānidhi to His chest and soaked his entire body with tears of love.

TEXT 135

`priyatama prabhura' jāniyā bhakta-gane
prīta, bhaya, āptatā sabāra haila tāne

All the devotees could understand that he was most dear to the Lord. They displayed love, awe, and familial?? feelings for him.

TEXT 136

vakṣah haite vidyānidhi nā chāde īsvare
līna haila yena prabhu tānhāra sarīre

Vidyānidhi did not release the Lord from his chest. It appeared that the Lord had merged with his body.

When Mahāprabhu lovingly embraced Vidyānidhi, Vidyānidhi held Him so tightly to his chest that one could not distinguish their separate forms. They became one.

TEXT 137

prahareka gauracandra āchena niścale
tabe prabhu bāhya pāi' dāhi `hari' bale

Gauracandra remained there motionless for three hours. Thereafter the Lord regained His external consciousness and chanted the names of Hari.

TEXT 138

“āji krṣṇa vānchā-siddhi karilā āmāra
āji pāilāna sarva-manoratha-pāra”

“Today Lord Krṣṇa has fulfilled My desires. Today I have attained that which
is beyond my dreams.”

TEXT 139

sakala vaiṣṇava-saṅge karilā milana
puṇḍarīka layā sābe kareṇa kīrtana

After meeting all the Vaiṣṇavas, Puṇḍarīka joined them in kīrtana.

TEXT 140

“inhāra padavi—‘puṇḍarīka vidyāṇidhi’
prema-bhakti bilāite gaḍilena vidhi”

“His name is Puṇḍarīka Vidyāṇidhi. Providence has created him to distribute loving devotional service.”

TEXT 141

ei-mata tān'ra guṇa varṇiaya varṇiaya
uccaiḥsvare ‘hari’ bale śrī-bhujā tuliya

While describing his qualities in this way, the Lord raised His arms and loudly chanted the name of Hari.

TEXT 142

prabhu bale,—“āji śubha prabhāta āmāra
āji mahā-maṅgala se vāsi āpanāra

The Lord said, “Today My morning was most auspicious. Today I felt the presence of great auspiciousness.

TEXT 143

nīdrā haite āji uṭhilāma śubha-ksane
dehhilāma ‘premanidhi’ sāksāt nayane”

“Today I must have gotten up at a most auspicious moment, for I have directly seen ‘Premanidhi’ with My own eyes.”

TEXT 144

śrī-premanidhira āssi’ haīla bāhya-jñāna
takhane se prabhu cini’ karilā pranāma

Thereafter Śrī Premanidhi regained his external consciousness. Recognizing his Lord, he offered obeisances.
TEXT 145

advaita-devera āge kari' namaskāra
yathā-yogya prema-bhakti karilā sabāra

He offered obeisances to Śrī Advaita Prabhu and then offered appropriate love and devotion to everyone else.

TEXT 146

parānanda hailena sarva-bhakta-gane
hena premanidhi pundarika-darāsane

All the devotees were filled with ecstasy on seeing Puṇḍarīka, who was such an ocean of love.

TEXT 147

ksaneke ye haila prema-bhakti-āvirbhāva
tāhā varnibāra pātra—vyāsa mahābhāga

Only the most fortunate Vyāsadeva is qualified to describe the love and devotion that manifest at that time.

Śrī Krṣna-dvaipāyana Vyāsa is expert in properly portraying the pastimes of Krṣna and the characteristics of the Vaiṣṇavas. That is why the author has admitted that his own literacy and expertise is completely incapable of describing the characteristics of the Lord and His devotees. Only Śrī Vedavyāsa, who has made the world glorious by presenting such descriptions, is capable of perfecting the imperfections of the author.

TEXT 148

gadāḍhara ājñā māgilena prabhu-sṭhāne
puṇḍarīka-mukhe mantra-grahaṇa-kāraṇe

Then Gadāḍhara asked the Lord for permission to take mantra initiation from Pundarika.

TEXT 149

“nā jāniyā uhāna agamya vyavahāra
citte avajñāna haiyāchila āmāra

“Not understanding his unfathomable characteristics, some disrespect arose in my heart.

TEXT 150
eteke uhāna āmi haibāna śisya
śisya- aparādha guru kṣamibe avaśya”

“Therefore I wish to become his disciple, for the spiritual master will certainly forgive the offenses of his disciple.”

TEXT 151
gadādhara-vākye prabhu santosa hailā
“śighra kara, śighra kara” balite lāgilā

The Lord was satisfied on hearing the words of Gadādhara and said, “Do it quickly. Do it quickly.”

TEXT 152
tabe gadādhara-deva premanidhi-sthāne
mantra-dikṣā karilena santoṣe āpane

Thereafter Gadādhara took initiation from Premanidhi with full satisfaction.

TEXT 153
ki kahiba āra pūndarīkera mahimā
gadādhara-śisya yānra, bhaktera sei simā

What more can I say about the glories of Puṇḍarīka, who had such a disciple as Gadādhara. He was the topmost devotee.??

TEXT 154
kahilāma kichu vidyānidhira ākhyāna
ei mora kāmya—yena dekhā pāna tā'na

I have thus described a few topics regarding Puṇḍarīka Vidyānidhi. My only desire is that I may see him someday.

TEXT 155
yogya guru-śisya—pūndarīka-gadādhara
dui krṣṇa-caitanyera priya-kalevara

Puṇḍarīka and Gadādhara were the ideal spiritual master and disciple. They were both dear to Śrī Kṛṣṇa Caitanya.

TEXT 156
puṇḍarīka, gadādhara—duira milana
ye pade, ye śune, tā're mile prema-dhana

Anyone who reads or hears about the meeting of Pundarika and Gadadhara obtains the wealth of love.

TEXT 157

śrī krṣṇa-caitanya nityānanda-cānda jāna
vṛndāvana-dāsa tachu pada-yuge gāna

Accepting Śrī Caitanya and Nityānanda Prabhu as my life and soul, I, Vrndāvana dāsa, sing the glories of Their lotus feet.

Thus ends the English translation of the Gaudīya-bhāṣya of Śrī Caitanya-bhāgavata, Madhya-khaṇḍa, Chapter Seven, entitled “The meeting of Gadadhara and Pundarika.”