Śrī Caitanya-bhāgavata

Ādi-khaṇḍa

Chapter One
Summary of Lord Gaura's Pastimes

The first five verses of this chapter are the maṅgala-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 Balarama, the son of Rohini. In the fourth verse the author glorifies the form, qualities, and pastimes of Śrī Caitanyakandra. 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 Saṅkarṣaṇa, Śrī Nityānanda-Baladeva, who is not only his spiritual master but who in His incarnation as Saṅkarṣaṇa, or Ananta, serves Śrī Kṛṣṇa Caitanya in ten different forms and who as Śeṣa 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 Balarama's rasa-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 Balarama, the author explains that although Balarama is nondifferent from Kṛṣṇa, the son of Mahārāja Nanda, He nevertheless serves Kṛṣṇa by accepting various forms such as His friend, brother, càmara, 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 Śeṣa, Lord Balarama 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 Saṅkarṣaṇa, 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-maṅgala 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 mayā. 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 sannyāsi in Nilācala. This chapter concludes with a summary of the contents of the entire book.

Gaudīya-bhāṣya

āśraya-visaya-dvaya,
anyo 'nya-sambhoga-maya,
rādhā-krṣṇa mādhurya dekhāya
vipralambha-bhāva-maya,
śrī-caitanya dināśraya,
duye mili' audārya vilāya

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

bhakta rāya-rāmānanda,
gaurе vraja-yuva-dvandva
dekhe nija-bhāva-siddha-cakṣe
sei kāle rāya bhūpa,
krṣnera sannyāsi-rūpa,
nāhi pāya sādakērakara lakṣye

When the confidential devotee of Śrī Gaura, Śrī Rāmānanda Rāya, saw with divine eyes that Gaura is the combined form of Rādhā and Kṛṣṇa, he was not able to see the sannyāsi form of Kṛṣṇa.

rādhā-bhāve nija-bhrānti,
svalita rādhā-kānti,
audāye mādhurya aprahāsa
audāye mādhurya-bhrāma,
nā karibe tāhe śrama,
bale prabhu-vrndāvana-dāsa

Being absorbed in the mood of Rādhā, Kṛṣṇa forgets Himself and exhibits Her dazzling complexion. The conjugal pastimes of the Lord are not manifest in His magnanimous pastimes. Vrndāvana dāsa Thākura teaches us that one should not labor hard to find the conjugal pastimes of the Lord in His magnanimous pastimes.

gāṇḍārvikā-citta-hāri,
krṣṇa—yogye kṛpākārī,
rādhā vinā tīnho kāro naya
kāṅgāla dinera saba,
śrī-caitanya dayānava,
tānre sevi tāhā siddha haya

Lord Kṛṣṇa, who enchants the heart of Gândharvikā 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,
śunile hrdaya-vyathā,
ciratāre yāya suniscita
kṛṣne anurāga haya,
visaye āsakti-ksaya,
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,
vyāsera lekhanī yathā,
tāra marma vrndāvana jāni'
śrī-caitanya-bhāgavate,
varne anurūpa-mate,
gaura-kṛṣṇe 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 vrndāvana
tāṃhāra padabja dhari',
anukṣana siropari,
gaudīya-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 Gaudīya-bhāsya commentary on Caitanya-bhāgavata.

śrī-caitanya-bhāgavata,
liṅga-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-bhaktivinoda-pada,
yāte nāše bhogi-gada,
śuddha-bhakti yān-ha 'te pracāra
likhite gaudiya-bhāṣya,
rahu citte tava dāsyā,
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 Gaudiya-bhāṣya commentary I beg for his mercy. O Prabhu, let the desire for serving you always remain in my heart.

hari-vinodera āśā,
bhāgavata-vyākhyā-bhāṣā,
kuṇja-sevā karibā yatane
bhakata-karunā ha 'le,
sarva-siddhi tabe mle,
nāhi rākhī 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 mārtimān,
śunaye yānhāra kāna,
śrī-caitanya-bhāgavata-gāna
śrī-gaura-kiśora vara,
e dāsera guruvara,
sadā kṛpā kara more dāna

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

śrī-vārṣabhaṇāvī-devi-
āśliṣṭa-dayite sevī',
yena chādi aparādha ghora
śrī-vrajapattane vasi',
gandharviike, divā-nisi,
giridhara sevā pāi tora

Śrī Vārṣabhaṇāvī dayita dāsa desires to serve the beloved Lord of Śrī Vārṣabhaṇavnidevi by giving up all offenses. O Gandharvikā-Giridhāri, I pray day and night for Your service while sitting at Śrī Vrajapattana, 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 Vrndāvana 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 Gospāmī refers to Śrī Caitanya-mangala
in his Śrī Caitanya-caritāmṛta, he is referring to this Śrī Caitanya-bhāgavata. It is said that Śrīla Vrndāvana dāsa Thākura changed the name of his book to Śrī Caitanya-bhāgavata by the desire of Śrīmati Nārāyanī devi. Anyway, as in the Śrimad Bhāgavatam the pastimes of Kṛṣṇa are described, in this book the pastimes, particularly the Navadvipa 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 sannyāsī in Nilācala and therefore may be accepted as a supplement to Śrīla Vrndāvana dāsa Thākura's book. This great book is divided into three parts—Ādi, Madhya, and Antya. Ādi-khanda extends up to the Lord's acceptance of initiation, Madhya-khanda extends up to the Lord's acceptance of sannyāsa, and Antya-khanda describes some of the Lord's pastimes over a period of a few years in Nilācala. The Lord's later pastimes in Nilācala are not described in this book. Such later pastimes were also not described by Śrī Murāri Gupta in his book Śrī Caitanya-carita.

TEXT 1

ajānu-lambita-bhujau kanakāyadātau
sankirtanaikā-pitarau kamalāyatākṣau

viśvambharau dvija-varau yuga-dharma-pālau
vande jagat priya-karau karunāvaiṭārau

I offer my respectful obeisances unto Śrī Caitanya Mahāprabhu and Śrī Nityānanda Prabhu, whose arms extend down to Their knees, who have golden yellow complexes, 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 maniḍa-carana the forms of Śrī Gaura and Śrī Nityānanda are described. They have long arms that stretch to Their knees, Their complexes 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 jīva dayā, compassion for all living entities. They are addressed as karuna 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, jīva 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 ājānu-lambita-bhuja, 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 kanakāvadātāu is explained as follows: Since They both perform pastimes in the mood of devotees, Their complexities 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 (Śrīla Bhaktisiddhanta Sarasvati Thākura refers here to two verses, but quotes only two lines from the former. Two lines from the latter verse: sannyāsa-hṛc chamah sānto niṣṭhā-sānti-parāyanah—“In His later pastimes He accepts the sannyāsa order, and He is equipoised 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 varāṅgaś 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 sankīrtanaikā-pitarau indicate that Śrī Gaura-Nityānanda are the inaugurators of the śrī-kṛṣṇa-sankīrtana movement. Śrīla Kavirāja Gosvāmī has written in the Caitanya-caritāmṛta (Ādi 3.76) as follows:

sankīrtana-pravartaka śrī-kṛṣṇa-caitanya
sankīrtana-yaśe 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 viśvambhara, both Viśvarūpa 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 Viśvarūpa are one. Please refer to the Ādi-khaṇḍa (4.47-49) of this book. Śrīla Kavirāja 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 dubhṛ [which is the root of the word “viśvambhara”] indicates nourishing and maintaining. He [Lord Caitanya] nourishes and maintains the three worlds by distributing love of God.”

A reference to the word viśvambhara is given in the Vedas (Athrva Veda, second khāṇḍa, third prāpāṭhaka, fourth anuvāk, fifth mantra) as follows: viśvambhara viśvēna mā bharasā pāhi svāhā—“Please preserve me by sustaining the universe, O
Viśvambhara, upholder of the universe.”
The word dvīja generally refers to brāhmaṇas, kṣatriyas, and vaiśyas who have undergone the purificatory processes, but here the word dvīja-vara 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 kṣatriyas and vaiśyas are not qualified. So according to āśrama consideration, only brāhmaṇas are addressed as dvīja-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 dvīja-vara may alternatively refer to dvīja-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 Devapara-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):

\[
\begin{align*}
krte yad dhīyāyato viṣṇum \\
tretāyāṁ yajato makhaiḥ \\
dvāpara paricaryāyāṁ \\
kalau tad dhari-kirtanāt
\end{align*}
\]

“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:

\[
\begin{align*}
kaler dosa-nidhe rājann \\
asti hy eko mahān guṇah \\
kirtanād eva kṛṣṇasya \\
mukta-saṅgah param vrajet
\end{align*}
\]

“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:

\[
kālim sabhājayanty āryā
\]
guna jñāh sāra-bhāgīnāh
yatā sankirtanenaiva
sarva-svārtho bhilabhīyate

“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:

dhīyāyaṁ kṛte yajan yajñais
tretāyāṁ dvāpare ‘rcayan
yad āpnoti tad āpnoti
kalau sankirtīya 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-pālau is described as follows: According to the scriptures dealing with karma-kānda, or fruitive 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:

krṣṇa-varnam tvīśākrṣnam
sāngopāṅgāstra-pārṣadam
yajñaiḥ sankirtana-prāyair
yajanti hi su-mudhasah

“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
grhnato ‘nuyugam tanuḥ
śuklo raktas tathā pita
idānīṁ krṣṇatāṁ gatah

“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 Caitanya deva 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. Śrila Kavirāja Gosvāmī has stated in the Caitanya-caritāmṛta (Ādi 8.15):

ṣrī-kṛṣṇa-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.” Śrila Bhaktivinoda Thākura has written about this mercy as follows: (dayāla) nitāi-caitanya bale' dākre ṛāmā mana—“My dear mind, please chant the names of the most merciful Nitāi-Caitanya.” Actually the charity given by Śrī Gaura-Nityānanda is matchless, supreme, and unique. They are both maintainers of yuga-dharma, performers of śrī-kṛṣṇa-sankīrtana, and bestowers of unalloyed mercy. The words jagat priya-karaṇ indicate that Śrī Gaura-Nityānanda are the benefactors of the universe. Śrila Krśnadāsa Kavirāja Gosvāmī has written in the Caitanya-caritāmṛta (Ādi 1.86,102) as follows:

sei dui jagatere haiyā sadaya
gauda-desa pūrva-saile karilā udaya

ei candra sūrya dui prama 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-kṛṣṇa-caitanya-
nityānandau sahoditaau
gaudoḍaye 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 Vidagdhамādhava as follows: anarpita-carim cirāt karunayāvatīrṇah kalau—“He has appeared in the age of Kali by His causeless mercy to bestow what no incarnation ever offered before.” Śrila Kavirāja 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 Viśnupriyā, who is Bhū-śakti, Lakṣmīpriyā, who is Śrī-śakti, and Navadvipa, which is Nilā, Lilā, or Durgā, and, according to devotional principles, refer to the two Gadādharas, 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-kalatrāya and sa-putrāya—are not applicable to Him.

One may question how the word sa-putrāya 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 tridandi-sannyāsis. 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 Prabhus, 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 Viśnupriyā, who is Bhū-śakti, Lakṣmīpriyā, 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 Gadādhara Pandita, Śrī Gadādhara dāsa, Śrī Narahari, Śrī Jagadānanda, Śrī Vakreśvara, Śrī Rāmānanda, Śrī Rūpa-Sanātana, and other Gosvāmis. Śrīla Kavirāja Gosvāmī has written in his Caitanya-caritāmṛta (Ādi 7.14): “One of Them is Mahāprabhu, and the other two are prabhus. These two prabhus serve the lotus feet of Mahāprabhu.”

TEXT 3

avatīrnav sa-kārunyau
paricchinnau sad iśvardau
śrī kyṣṇa caitanya-nityānandau
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 paricchinna 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-Balarama, are nondifferent, yet They have accepted two forms as svayam-rūpa and svayam-prakāśa.

Bhrātarau 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 kamalāyatekṣanaḥ
vara-jānu-vilambi-ṣad-bhujo
bahudhā bhakti-rasābhinartakah

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-rasābhinartakah 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-priyānāṁ

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-tvive namah—“I offer my respectful obeisances unto the Supreme Lord Śrī Kṛṣṇa Caitanya, who has assumed
the golden color of Śrīmatī Rādhārānī.” It is stated in the Cañītanya-caratāmṛta (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 Cañītanya-mangala with Gaura-mangala, Cañītanya-bhāgavata with Gaura-bhāgavata, Cañītanya- caratāmṛta with Gaurāṅga-caratāmṛta, or Cañītanya-candrodaya with Gaura-candrodaya. In gaura-līlā 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 cañītanya-dharmā, 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-vadānyā, 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 Svarūpa Dāmodara, Śrī Rāmānanda, Śrī Vākresvara, and other beloved devotees, who in the mood of gopīs always glorify the Lord.

TEXT 6

ādye śrī cañītanya-priya-gośṭhārā 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 Prabhū Himself is the author’s spiritual master. Gośṭhī 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 cañītanya 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 āte, or “then,” is used in this verse. Long before the advent of Śrīpāda Śaṅkarācārya, the tridandi sannyāsa order existed in the Vaiṣṇava line of Śrī Vaiṣṇuvāmi. In the Vaiṣṇuvāmi Vaiṣṇava 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 Śaṅkarācārya, 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 Śaṅkaracārya known as pañcopāsakas under the guidance of that sampradāya. The ten names of the Śaṅkara sannyāśīs are Tīrtha, Āśrama, Vana, Aranya, Giri, Parvata, Sāgara, Sarasvatī, Bhārati, and Purī. The title and abode of each sannyāśī and brahmacārī is as follows: Sannyāśīs with the titles Tīrtha 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 Ānanda. Those with the titles Sarasvatī, Bhārati, and Purī usually live at Śrīnerī in South India, and their brahmacārī name is Caitanya.

Śrīpāda Śaṅkarācārya 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 ekadanda-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 prakṛtiṁ vidyāṁ 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 īśvarāṇāṁ 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 proktas
tasvat ca pratiṣṭhitah
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 nārāyano hariḥ
sa eva puruṣo nityah
paramātma maheśvarah

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

viṣva-sthānam ca sarveśāṁ
mahatāmiśvarah svayam
maheśvaram ca tenemam
pravadanti maniṣinah

“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 Kuliya, or Pāhādapura, but in the eighteenth century Navadvipa was situated on the island of Kuliya-dāha or Kāliya-dāha. In the seventeenth century, however, Navadvipa was situated at the places now known as Nidayā, Śankarapura, 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, Vāmana-pukura, Śrī Nāthapura, Bāhu-r-dāṅgā, Simuliya, Rudrapādā, Tāranavāsa, Kariyāti, and Rāma-jīvanapura. The present day village of Vāmana-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 Vāmana-pukura. Rāmacandrāpura, Kākadera Māthā, 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 Amāda, and Kuliya-gaṅja of present day Navadvipa still display evidence of ancient Koladvipa. Vidyānagara, Jannagara, Māmāghi, 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 Bābājī it has again been indisputably established that a short distance from the samādhi of Chand Kazi is the site of Jagannātha Miśra and Śacidevi's house (the Lord's birthplace) at Śrī Māyāpūr Yogapitha. All impartial historical and spiritual evidence enriched with reason and argument indisputably conclude that the area surrounding present day Māyāpūr 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, Kašeru, Tāmāraparna, Gābhastimāṇ, Nāgadvīpa, Śaumya, Gāndharva, Vāruna, 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 Śrīdharā 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-dipikā (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 Paravyoma, 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 Krṣṇa 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 Dwāpara 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 Krṣna's will, Vajrābha 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, Jahnudvīpa, Modadrumadvīpa, 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.”

Tridandī Gosvāmī Śrīla Prabhodānanda Sarasvatī has written in his Navadvīpa-satāka (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 mṛdanga and karatāla, 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 Čhāndogya Upaniṣad glorifies as Para-Brahmapura, which is glorified by the smṛti as Vaikuṇṭha, the abode of Viṣṇu, 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 Jīva Gosvāmī in his Kṛṣṇa-sandarbha as follows: “An avatāra is He who descends into the material realm.” Śrīla Baladeva Vidyābhūṣana has commented on the description of the Lord’s incarnations in Śrīla Rāpaka Gosvāmī’s Laghu-bhāgavatāmṛta as follows: “When the Absolute Truth incarnates from the spiritual world, Vaikuṇṭha, 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 Vaikuṇṭha 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 Kṣīrodaśāyī Viṣṇu is called a kalā of Lord Kṛṣṇa, He is the source of Matsya, Kūrma and the other incarnations. That puruṣa [Kṣīrodaśāyī 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 haite bada”
sei prabhu vede-bhāgavate kaila daḍha

That same Supreme Personality of Godhead has declared in the Vedas and Śrīmad 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:

ärādhanānāṁ sarveśāṁ
visnor ārādhanam param
tasmāt parataram devi
tadiyānāṁ samarcanam

arcayitvā tu govindaṁ
tadiyāṁ nārcayet tu yah
na sa bhāgavato āneyaṁ
kevalaṁ dāmbhikāṁ smrtah

“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 Viṣṇava. 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 daḍha means dṛṣṭha, or “determination.” In the path of awe and
reverence, the Supreme Lord alone is worshiped and His servants are the worshipers. 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-rasa 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: tasmād ātma-jñam hy arcayed bhūtikāmahaḥ—“By worshiping the devotees of the Lord, all one's desires will be fulfilled.” Baladeva Vidyābhūṣana has written in his Govinda-bhāsyā commentary on the Vedānta-sūtras (3.3.51): ātma-jñam bhagavat-tattva-jñam 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 Pośāyana-śrūtis: tānapāsava tānapacarasva 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:

\[
\begin{align*}
\text{yasya deve parā bhaktir} \\
\text{yathā deve tathā gurau} \\
\text{tasyaite kathitā hy arthah} \\
\text{prakāsante mahāmanah}
\end{align*}
\]

“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 Itiḥāsa-samuccaya it is stated:

\[
\begin{align*}
\text{tasmād viṣṇu-prasādāya} \\
\text{vaiṣṇavān paritoṣayet} \\
\text{prasāda-sumukho viṣṇus} \\
\text{tenaiva svān na saṃsāyah}
\end{align*}
\]

“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-pūjābhyadhiḥkā
sarva-bhūtesu man-matiḥ

“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 Śrīmad 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 bhaktāś ca te janāḥ
mad bhaktānām ca ye bhaktās
te me bhaktatamāḥ matāḥ

“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:

durāpā hy 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
tadiyāṁ nārcayet tu yah
na sa bhāgavato jñeyah
kevalam dāmbhiṇaḥ smṛtaḥ

tasmād sarva-prayatnena
vaṁśavāṁ pūjyeta sadā
sarvam tarati duḥkhāḥgam
mahābhāgavatārcaṇāt

“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 Vaiṣṇavas 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 Vidyābhūṣana in his Govinda-bhāṣya commentary on the Vedānta-sūtras (3.3.51), wherein he quotes from the Śāṅdilya-smṛti as follows:

siddhir bhavati vā neti
samsayō ‘cyuta sevinām
niḥsamsayās tu tad bhakta
paricaryāratatmanām
kevalam bhagavat-pāda-
sevayā vimalam manah
na jāyate yathā nityam
tad bhakta-caranārcaṇāt

“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.”
Śrila Kavirāja 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—Kāranodakaśāyī Viṣṇu, Garbhodakaśāyī Viṣṇu, and Kṣṇodakaśāyī Viṣṇu—as well as the thousand-headed Ananta Śeṣa.

TEXT 12

sahasra-vadana vandon prabhu-balarama
yānhāra sahasra-mukhe kṛṣṇa-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 Śrīmad 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 yaśodhāma 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 Gaura, His worshipable Lord, is being described here. Śrī Anantadeva 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 Gaura-Kṛṣṇa.

The thousand-headed Lord Anantadeva's recitation of Śrīmad Bhāgavatam, which is full of the glories of Lord Kṛṣṇa, is described in Citraketu's prayers to Lord Sāṅkaraṇa 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-gitā 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-yaśodhāma 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 Anantadeva, who is the plenary portion of Baladeva-Nityānanda. Thus Gaura gives the thousand-headed Anantadeva the opportunity to serve Him by reciting His glories
in the form of Śrīmad Bhāgavatam.
Lord Ananta is described by Śrī Sukadeva Gosvāmī to Mahārāja Parīkṣit in the
Śrīmad Bhāgavatam (5.25.1) as follows: “My dear King, approximately 240,000
miles beneath the planet Pāṇḍava 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 Śrīmad Bhāgavatam (5.17.17), Śrīla Madhvācārya quotes
from the Brahmāṇḍa Purāṇa as follows: anantāntah sthito viṣṇur anantaḥ ca
sahāmunā—“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 Sankarsana in the Śrīmad Bhāgavatam (5.17.17-24), Śrī Śukadeva
Gosvāmī's prayers to Lord Sankarsana in Śrīmad Bhāgavatam (5.25.1-13), Nārada
Muni's glorification of Lord Sankarsana to King Citraketu in the Śrīmad
Bhāgavatam (6.16.18-25), King Citraketu's prayers to Sankarṣaṇa 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-phanādhara 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 Śrīmad 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 Parākṣit 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 Sankarṣana 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 prakānda-sarīra
caitanya-candrera yaśomatta mahādhīra

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 Pātālaloka, 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 Pātālaloka. 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, 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 prabhus. These two prabhus 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 sandhīni energy, the original Sankarṣana, 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 prakānda-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 Sankarśana in the Śrīmad Bhāgavatam (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 Śrīmad Bhāgavatam 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 mahādhīra—“Although He is exceptionally grave, He is intoxicated by the transcendental mellow of Lord Caitanya.”

**TEXT 17**

tatodhika caitanyera priya nāhi āra
niravadhi sei dehe kareṇa vihāra

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

The Caitanya-caritāmṛta (Ādi 5.4-6) further states: “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. That original Lord Kṛṣṇa appeared in Navadvipa as Lord Caitanya, and Balarāma appeared with Him as Lord Nityānanda.” Then in Caitanya-caritāmṛta (Ādi 5.8-11) it is stated: “Lord Balarāma is the original Sankarṣana. 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.” In the same chapter (verses 120, 124, 137, and 156) it is said: “That Ananta Śeṣa is the devotee incarnation of Godhead. He knows nothing but service to Lord Kṛṣṇa. 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. 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.”

It should be understood that Śrī Nityānanda-Sankarśana Prabhu is the Supreme Absolute Truth, Lord Viṣṇu, so He is the qualitatively equal personal manifestation of the original Personality of Godhead, Lord Kṛṣṇa. In other words, Śrī Nityānanda Prabhu is the predominating Deity of the sandhinī energy, the sustainer of the spiritual world, and the source of pure goodness.

In the Caitanya-bhāgavata (Madhya 12.55-58) it is stated: “Lord Caitanya said: Whoever worships Lord Nityānanda with faith and devotion also worships Me. The lotus feet of Nityānanda are worshiped by Śiva and Brahmā, therefore you should all worship Him with love. If one has even a fraction of a portion of envy towards Nityānanda, he is not accepted by Me even if he's a devotee. Lord Kṛṣṇa will never give up one who has been touched by the air that has touched the body of Nityānanda.”
TEXT 18

tāñhāra caritra yebā jane śune, gāya
śrī krṣṇa caitanya—tānre parama sahāya

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 Saṅkaraṇa, 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 Saṅkaraṇa, 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) Citraketu prays to Lord Saṅkaraṇa 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 caṇḍalas, 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?”

TEXT 19

mahāprīta haya tānre maheśa-pārvatī
jihvāya sphuraye tānra śuddhā sarasvatī

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

Lord Saṅkaraṇa is situated in the heart of Lord Śiva. Considering Lord Saṅkaraṇa 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 Saṅkaraṇa, 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 asatī or duṣṭā (unchaste or wicked) Sarasvatī.

TEXT 20

pārvatī-prabhṛti navārbuda nārī laṅā sankarasana pūje śiva, upāsaka haṅā

Along with Pārvatī 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 Bhāvartha-dipikā commentary on this verse. In the Śrīmad Bhāgavatam (10.2.13) the Supreme Lord says to Yogamāya: “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 Ilāvṛata-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 Sankarṣana. 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 Ilāvṛata-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 Śankarṣaṇa and is therefore also known as Śankarṣaṇa.” In the description on the prābhava 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 Pātālaloka. This Śankarṣaṇa 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 Śankarṣaṇa is the vilāsa-vigrahā 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 eī bhāgavata-kathā
sarva vaiśnavera vandyā balarāma-gathā

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

Please see Śrīmad Bhāgavatam (5.17.16-24) in this regard. Those who accept Viṣṇu as the Supreme Lord are called Vaiśnavas, and Mūla-Śankarṣaṇa, or Balarāma, is the source of all viṣṇu-tattvas. Therefore it is the duty of all Vaiśnavas to glorify Mūla-Śankarṣaṇa, 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 Śankarṣaṇa with great devotion, they become very joyful. The demigods, the demons, the Uragas [serpentine demigods], the Siddhas, the Gandharvas, the Vidyādharas 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 Tumburu.” In this regard one may also see verses 53-57 of this chapter.

TEXT 22

tāṇa rāsa-krīḍā-kathā—parama udāra
vrndāvane gopi-sane karīlā vihāra

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

The definition of rāsa-krīḍā is given by Śrīdhara Svāmī in his Bhāvārtha-dīpika commentary on the Śrīmad Bhāgavatam (10.33.1) as follows: “Rāsa-līlā refers to a particular type of dance involving many women dancers.” In his Brhad-vaiśnavatostani, 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 hāliṣāka. When a hāliṣāka dance is accompanied by various refined tālas (tunes), dance steps, and gestures, it is called a rāsa dance. As it does not exist even in heaven, what is the question of its existing on earth?” In his Sārārthā-darśinī commentary on the Śrīmad Bhāgavatam, Viśvanātha Cakravartī states: “Rāsa-krīḍā refers to a rāsa 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 rāsa-krīḍā in his Laghu-toṣanī or Vaiṣṇava-toṣanī commentary on Śrīmad Bhāgavatam (10.65.16) as follows: “Ṣrī 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 rāsa-līlā 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 rāsa-krīḍā of Krṣṇa with His gopīs and the rāsa-krīḍā of Balarāma with His gopīs. The arenas of the two rāsa-līlās are situated in different places within Vṛndāvana. Such spiritually variegated activities are of two types—maryāda, 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-rāsa-krīḍā kahaye purāne

The Purāṇas describe how Lord Balarāma performs His rāsa-līlā 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 Viśnu Purāṇa (5.24.21 and 5.25.18).

TEXT 24
Now please those verses that were spoken by Śukadeva Gosvāmī to Parīkṣit 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 Parīkṣit 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 māsaun tatmāvātsin
madhum mādhavam 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-vaiṣṇavatoṣani 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 Jīva 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 Śaṅkhacūḍa 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 soled these gopīs as explained above. The word kṣapāsu means ‘most confidential.’ The word rāmah in this verse refers to one who is qualified for enjoying.” In his Krama-sandarbha, Jiva Gosvāmi 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 Śaṅkhacūḍa. 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 Vraja 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-sandarbha, Jiva Gosvāmi writes: “He pleased His gopīs’ means that He pleased His own group of gopīs.”

In his Sārārtha-darsini commentary, Viśvanātha Cakravartī Ṭhākura has quoted Śrīdāra 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 Śaṅkhacūḍa.”

TEXT 26

pūrṇa-candra-kalā-mṛṣte
yaumudī-ganḍha-vāyunā
yamunopavane rene
sevite strī-ganair vṛtah

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-vaśnavavatotsani 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 strī-ganair—‘in the company of numerous women’ refers to gopīs other than those who enjoyed pastimes with Kṛṣṇa.”

In his Sārārtha-darsini commentary, Viśvanātha Cakravartī Thākura states: “Śrī Balarāma enjoyed His rāsa-līlā pastimes on the banks of the Yamunā at the famous place called Rāma-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 she-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 udgāyān instead of upagīyamāno and māhendro vāraṇo yathā instead of māhendra īva 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 Śrīdharā Svāmī, Saṅatana Gosvāmī, Jīva Gosvāmī, or Viśvanātha Cakravartī 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 Madhva-sampradāya.

TEXT 29

ye strī-saṅga muni-gane kareṇa nindana
tānṛāo rāmera rāse kareṇa stavaṇa

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 Parīksit 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 Nārāyana 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 Prācīnabharī 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 Puraṇjanī to Mahārāja Prācīnabharī 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 Prācīnabharī, “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 frutive 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 Maharrja 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 Rasbhadeva speaks to His sons as follows: “It is the verdict of all sadas 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 Krsna.
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 Kṛṣṇa.”
In the Śrīmad 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 Śrīmad 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 Vidyādhāras, Citraketu, saw the lord of the paramahamsas
and foremost of the avadhūtas, Lord Śiva, embracing Pārvati, he spoke the
following words in the Śrīmad Bhāgavatam (6.17.8): “Ordinary conditioned
persons generally embrace their wives and enjoy their company in solitary places.”
In the Śrīmad 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
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 Śrīmad Bhāgavatam (7.9.45) Prahlāda Mahārāja says to Lord Nṛsimehadeva:
“Sex life is compared to the rubbing of two hands to relieve an itch. Grhamedhis,
so-called grhaṭhas who have no spiritual knowledge, think that this itching is the
greatest platform of happiness, although actually it is a source of distress. The
krpanas, 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
Yudhīṣṭhīra the following verses in the Śrīmad 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 brahmaśṛi, or one who has not accepted the
gṛhaṭha-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 butter 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 grhaṣṭha, 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 Yudhiṣṭhira 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 Yudhiṣṭhira 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 Śiva 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 Urvāṣī and Purūravā to Parīksit Mahārāja, Urvāṣī 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 Yayātī, 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 Bhāgavatam* (11.5.13, 15) Śrī 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 corpelslike 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 Kṛṣṇa's narration to Uddhava on the conversation between Mahārāja Yadu and the self-realized mendicant, who tells the story of a pigeon and his wife in the *Srimad Bhāgavatam* (11.7.52-74) may also be discussed in this regard.

In the *Srimad Bhāgavatam* (11.8.1, 7-8, 13-14, and 17-18) the mendicant brāhmaṇa further instructs Mahārāja 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 Mṛgī, 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 striving 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 fickle 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 Krṣṇa 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 Krṣṇa says to Uddhava: “Those who are not married—sannyāsīs, vānaprasthas, and brahmacārīs—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 Krṣṇa 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 Krṣṇa 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 Krṣṇa, 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 Krṣṇa 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 Krṣṇa, 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 padmînî 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 samâdhi, 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 gopîs, who are under the shelter of mādhurya-rasa. The gopîs 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 Balarâma, who is the source of all viṣṇu-tattvas, performs râsa-lîlā 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

yânya râse deve âsi’ pûspa-vrâsti kare
deve jâne—bheda nâhi krṣṇa-haladhare

The demigods came and showers flowers on His râsa-lîlā, because they know there is no difference between Kṛṣṇa and Balarâma.

The Caitanya-caritâmṛta (Ādi 5.4-5) also states that there is no difference between Kṛṣṇa and Balarâma in the following words: “The Supreme Personality of Godhead, Kṛṣṇa, is the fountainhead of all incarnations. Lord Balarâma 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 transcendent pastimes.” Also in the Caitanya-caritâmṛta (Madhya 20.174) it is stated: “The first manifestation of the vaibhava feature of Kṛṣṇa is Śrī Balarâma. Śrī Balarâma and Kṛṣṇa have different bodily colors, but otherwise Śrī Balarâma is equal to Kṛṣṇa in all respects.” Lord Kṛṣṇa glorifies Balarâma, who is nondifferent from Himself, in the Śrimad Bhâgavatam (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

cârî-vede gupta balarâmèra carita
âmi ki baliba, saba—purâne 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 Vaiśnava Purāṇas. Regarding the glories of the Purāṇas, one may refer to verses 12-17 of the Tattva-sandarbha, one of Jīva Gosvāmi'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 smṛitis. And what is not found in either is described in the Purāṇas. A person who knows the four Vedas along with their āngas, the Upaniṣads, but does not know the Purāṇas is not very learned.”

The characteristics of Lord Baladeva are described in all Vaiśnava 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 rása-krídā vrndāvana-mājhe**

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

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

**TEXT 34**

kadácid atha govindo  
rāmaś cādbhuta-vikramah  
vijahratur vane rātryām  
madhyā-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 Śukadeva Gosvāmī narrated to Parīkṣit Mahārāja the Śiva-caturdaśī pastime of Kṛṣṇa's liberating Nanda Mahārāja from the clutches of the snake, who was actually the Vidyādhara 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 *kadācit* 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 *Bhavisya 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-toṣaṇī*.

**TEXT 35**

upagīyamānau lalitām  
strī-janair baddha-sauhrdaīh  
sv-alankṛtānulīpiṇīgaū  
sragvinau virajō-mbarau

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-toṣaṇī*, Lord Balarāma had His own group of gopī friends.

**TEXT 36**
niśa-mukham mānayantāv
uditodupā-tārakam
mallikā-gandha-mattali-
juṣṭam kumuda-vāyunā

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-bhūtānām
manah-śravana-mangalam
tau kalpayantau yugapat
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-toṣaṇi, Śrīla Jīva 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 mūrcchanas, making a total of twenty-one mūrcchanas.” [These are the precursors of ragas.]

In the Śrīmad Bhāgavatam (6.16.38) King Citaketu prays to Lord Sankarṣaṇa 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 Balarāma, or Sankarṣaṇa, 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 Sankarṣaṇa, who is the source of all viṣṇu-tattvas.

In the Caitanya-caritāmṛta, Ṛdi-lilā, Chapter 5, appropriate conclusions on this topic are given as follows: “Śrī Balarāma is the counterform of Lord Govinda. Balarāma’s own expansion is called Mahā-Sankarṣaṇa. The marginal potency of the Lord is known as the jīva. Mahā-Sankarṣaṇa 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 puruṣas and who is all-pervading. Garbhodaśayī and Ksīrodaśayī are both called puruṣas. They are plenary portions of Kāranodaśayī Viṣṇu, the first puruṣa, who is the abode of all the universes. That puruṣa [Ksīrodakaśayī 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-vaiśṇa vera pathe se jana—varjiita

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 puruṣas, 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 Garbhodakaśayī, who is situated within each universe, and the third is Ksīrodaśayī, 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 Vaiśnava 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 kalpas.” 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 Gosvāmī. A person who does not hear anything from the Śrimad Bhāgavatam throughout his entire life is no better than a candaḷa 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 candaḷas, meat-eaters, or born from inter caste marriages. You will be the king of those sinful mlecchas who are lusty for the wife of their guru and those 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 ksatriyas, 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 Sāncas were created from her udder, the Yavanas were created from her genital, and the Śabaras and Bahūnas were created from her dung.” In the Rāmāyana (Bāla-kānda 55.3) it is stated: “The Yavanas were born from the genital.” The Hari-vamsa (Hari-vamsa-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, Kirātas, Daradas, and Khaṇṣas, 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 Āryans.” In the Prāyaścitta-tattva, the Bodhāyana-smṛti 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-cānākyya 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 Nṛsiṁha 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 Vaiśṇavas 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 napumṣaka-veṣe nāce
bole—“balarāma-rāsa kon sāstre âche?”

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

The impersonalists consider the wonderful transcendental rāsa-līlā 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 śāstra 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 balāī
tāna-sthāne aparādhe marc sarva thāṇi

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 Gadādhara 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 smārtas Raghunandana Bhaṭṭācārya, the son of Harihara Bhaṭṭācārya of Bandāghata. The son of Madhusūdana, Rādhāramaṇa 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 Vṛndāvana dāsa Thākura are not inapplicable to the unqualified descendants of Śrī Nityānanda Prabhu's disciples.

TEXT 43

mūrti-bhede āpame hayena prabhu-dāsa
se-saba lākṣaṇa avatārei prakāśa

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 puruṣa, 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 puruṣa, is counted as a kalan, or a part of a plenary portion. Garbhodaśayi and Kṣīrodaśayi are both called puruṣas. They are plenary portions of Kāranodaśayi Viṣnu, the first puruṣa, who is the abode of all the universes. That puruṣa [Kṣīrodaśayi Viṣnu] 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 Śesa, 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. 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 Śesa, 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 lakṣmaṇa, which then means: “This is demonstrated in His incarnation as Lakṣmaṇa.” As explained in the Caitanya-caritāmṛta (Ādi 5.149-154): “Lord Nityānanda Svarūpa formerly appeared as Lakṣmaṇa and served Lord Rāmacandra as His younger brother. The activities of Lord Rāma were full of suffering, but Lakṣmaṇa, 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 Lakṣmaṇa, 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
Themselves 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 bhūṣaṇa, 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 kareṇa, pāya sei jāne

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

Śvayam-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
nivāsa-sayyāsana-pādukāmśuksu-padhāna-varṣatapā-vāraṇādibhiḥ
śaṅgira-bhedais tava śesatāṁ gatair
yathocītam śesa ittirite janaḥ

O my Lord, when will I satisfy You and Lākṣmī, 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 ekāh śisyate ‘śeṣa-samjñah—“At that time, You alone remain, and You are known as Ananta Śeṣa-nāga.” In his Laghu-tosāni commentary on this verse, Jiva Gosvāmī has stated: “You alone remain and are therefore called Aṣeṣa, the complete. Eka can refer to the spiritual realm as well, which is nondifferent from the Lord (and does not meet destruction). Aṣeṣa, meaning ‘complete,’ can also refer to the Vaikuṭṭha planets. The word samjñā, or ‘definition,’ refers to the true nature of an object, indicated by its particular form. According to the Śrī Vaṣṇavas, seṣa means ‘He who remains (śisyate) 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 jīvas 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 Devaki is My partial plenary expansion known as Sankarṣaṇa or Śesa. Without difficulty, transfer Him into the womb of Rohini.” In his Laghu-tosāni commentary on this verse, Jīva Gosvāmī says: “Śesa means ‘that which remains’ or ‘part.’ Akṣya means ‘known.’ He is known as Śesa because of being an expansion of Me. Sankarṣaṇa 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 Śesa, 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, Śesa does not fail to perform His duty of protection, because He withdraws the universe within Himself. He remains there (parītah sīyamāṇaḥ) as the only evidence of the Lord, and therefore is called Śesa, the remainder.”

In his commentary on the descriptions of the characteristics of Rudra in the Nineteenth Chapter of the Laghu-bhāgavatāmṛta, Śrīla Baladeva Vidyābhūṣana writes: “The Śesa 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 Śesa who supports the earth is among the living entities who are empowered by the Supreme Lord.” In the description of Balarāma from the Laghu-bhāgavatāmṛta (87) it is stated: “The Sankarṣaṇa from the second catur-Vyūha merges with the Śesa who supports the earth and appears as Lord Balarāma. The two forms of Śesa are He who supports the earth and He who is the bed of Lord Viṣṇu. The Śesa who holds the earth is also known as Sankarṣaṇa, because He is an empowered incarnation of Sankarṣaṇa. The Śesa who is the bed of Lord Nārāyaṇa considers Himself the friend and servant of Nārāyaṇa.”

TEXT 47

anantera anṣa śrī garuḍa mahābali
lilāya balaye kṛșne haṅaḥ kutāhali

The most powerful Śrī Garuḍa, the expansion of Anantadeva, enjoys his pastimes as Kṛṣṇa'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):

dāsah sakhā vāhanam āsanam dhvajo
yas te vatānām vyājanām trayi-mayaḥ

upasthitam tena puro garutmatā
tvad-anghri-sammarda-kināṅka-śobhinā
“O Lord, when will I satisfy You, who are present before me with Garuḍa, 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-vedana prabhu—bhakti-rasa-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 Parīksit: “A plenary portion of Kṛṣṇa 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 Kṛṣṇa’s second quadruple expansion.”

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

In the Kṛṣṇa-sandarbha (86) Śrīla Jiva Gosvāmi writes: “Vāsudeva refers to the son of Vasu-deva. His first part, or kalā, is Śaṅkaraṇa, or Ananta. As Śaṅkaraṇa, He is the original form. Svarāt 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) Yamarāṇa offers the following prayer to Lord Balarāma:

rāma rāma mahā-bāho
na jāne tava vikramam
yasyaikāṁśena vidhītā
jagāī 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 ekāṁśena—“with a single portion,” is explained in the commentary as referring to the Lord’s expansion as Śeṣa. 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 amśa, of the Lord, or He who finds the glories of the Lord as endless.”

**TEXT 50**

adīdeva, mahā-yogī, `iśvara', `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 adīdeva is found in the Śrīmad Bhāgavatam (2.7.41) as Lord Brahmā describes the lilā-avatāras of Lord Kṛṣṇa to Nārada Muni in the following words: “Even [Ādideva] 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 Sukadeva Gosvāmī tells Parīksit Mahārāja: “Lord Saṅkarṣaṇa is the ocean of unlimited spiritual qualities, and thus He is known as Anantadeva. He is [Ādideva] 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 Ādideva 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 mahāyogī 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 mahāyogī 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 Svāmī 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 annihilator 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 Parīksit, 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 Yamunā 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 *vaishnava* is used in reference to Anantadeva in the following statement of Śukadeva Gosvāmī to Mahārāja Parīksit in the *Śrīmad Bhāgavatam* (10.2.5):

\[
\begin{align*}
\text{saptamo vaishnavaṁ dhāma} \\
\text{yam anantam pracakṣate} \\
\text{garbhō babhāva devakyā} \\
\text{hārṣa-sōka-vivardhanah}
\end{align*}
\]

“A plenary portion of Krśna [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**

\[
\begin{align*}
\text{sevana शुनला, ebe शुना ठाकुराला} \\
\text{ātma-tandre yena-mate vaisena pātalā}
\end{align*}
\]

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 Pātalā.

The word *thākurālā* means “influence” or “important or opulent pastimes.” The word *ātma-tandre* 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**

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

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 *vīnā*, 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 tumburu 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 Yudhiṣṭhira as follows: “A group of twenty Gandharvas and Apsaras come to Brahmā's assembly. Apart from them, there are seven other principle Gandharvas present there, including Hamsa, Hāhā, Hūhū, Viśvāvasu, 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: tasāṇāubhāvān bhagavān svāyambhuvoc

nāradah saha tumburinā sabhāyām brahmaṇah sanslokayām āśa.—“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-sthitī-laya-hetato 'syā kalpāh
sattvādyāḥ prakṛti-guṇā yad-ikṣayāsan
yad-rūpaṁ dhruvam akṛtam yad ekam ātman
nāṇādhāt 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) Śukadeva Gosvāmi describes to Mahārāja Parīkṣit 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-krpayā babhāra sattvam
samsuddham sad-asad idam vibhāti tatra
yal-lilāṁ mrga-patir ādade 'navadyāṁ
ādātum svajana-manānsy udāra-vīryah

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 mrga-pati refers to Lord Varāhadeva, 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 mrga, or wish-fulfilling demigods. Their pati is their master, or He who is the master of the demigods.”

TEXT 55

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

hantry amhah sapadi nrnām aśeṣam anyam
kam śeṣād bhagavata āśrayen mumukṣuḥ

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

ānantaś adimita-vikramasya bhūmāḥ
do viryāny adhi gānayet sahasra-jīvah

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-gunānubhāvah

mule rasāyāḥ sthita ātma-tantro
yo līlayā kṣmāṃ 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, sattvādi yata guna
yānra 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: “Sankarṣaṇa 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 prakāsa sulīlāya

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 sandhini 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 Śrīmad Bhāgavatam (4.3.23) Lord Śiva speaks to Satī as follows: “I am always engaged in offering obeisances to Lord Vāsudeva in pure Krishna consciousness. Krishna 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-śakti;” (2) Śrīla Viśvanātha Cakravartī Thākūra says, “The word viśuddha indicates that it is spiritual, being composed of the cit-śakti;” and (3) Śrīla Śrīdhara Svāmī says, “Sattva refers to the consciousness, or the level of pure sattva.” In his commentary on Śrīmad Bhāgavatam (1.2.24) he says: “Sattva refers to direct perception of Brahman.” And in his commentary on the words viśuddham sattvam ājrītaṁ from the Śrīmad Bhāgavatam (1.3.3), he says: “Viśuddha indicates ‘untouched by the gunas’ and ājrītaṁ means ‘unsurpassed.’” In his Śrī Bhāgavata-tātparya, Śri 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 sūdha-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 adhokṣaja, or beyond material conception, and the living entities are also transcendental and superior to material nature.

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

**TEXT 61**

*yānḥāra tarāṅga śikhiśiṁha mahāvalī*  
*nīja-jana-mano raṅge kaṁha kutūḥali*

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

The word tarāṅga 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 mahāvali 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-sankirtane
ye-te mate kene nāhi bole ye-te jane

aṣeṣa-janmera bandha chinde sei-kśane
ataeva vaiṣṇava nā chādena kabhū 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 Śrimad 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 Śrimad 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 samsārera gati nāhi āra
anantera nāme sarva-jīvera uddhāra

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 Śrimad 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 Śrimad 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 phañåra eka-phane ‘bindu’ yena*
*ananta vikrama, nà jàñena, ‘âche’ 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 *Śrimad 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-yaśa nirantara*
*gāite 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, sṛ-yaśera nāhi anta*
*jaya-bhanga 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 *sṛ-yaśera* in this verse refers to the glories or qualities of Lord Kṛṣṇa. The word *jaya-bhanga* means “end.” The word *donhe* means “both Anantadeva and Kṛṣṇa,” who are the crest jewels amongst eloquent speakers.

**TEXT 69**

*adyāpiha ‘śeṣa’-deva sahasra-sṛ- Mukhe*
*gāyena caitanya-yaśa 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 munišvara, ânande dekhiche

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, Śrî Kṛṣṇa, and the svayam-prakâśa, Śrî 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 Śrî Kṛṣṇa with thousands of mouths in thousands of ways. Siddha in this verse refers to a type of demigod, and munišvara refers to great sages and the best of munis.

TEXT 71

lâg bali cali' yâya sindhu taribâre
yasera sindhu nâ deya kâla, 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, Śrî Balarâma, or Anantadeva, vigorously chants Kṛṣṇa's glories. In this regard, the word sindhu refers to the ocean of Kṛṣṇa's glories. Śrî 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

nântâmi vidâmy aham âmi munayo 'gra-jâs te
mâyâ-balasya puruśasya kuto 'varâ ye

gâyan gunân daśa-satânana âdi-devah
šeṣo 'dhunâpi samavasyati nâsya 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-śakti-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, Talātala, Mahātala, Rasātala and Pātāla.” 
According to Śrila Śrīdhara 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-
śakti-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 tumburu-vinā-sane

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

Tumburu 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—vihvala, ei yaśera śravane
ihā gāi’ nārada—pūjita sarva-sṭhāne

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

kahilăn ei kichu ananta prabhâva 
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 prabhâva 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 Viṣṇu Purāṇa (4.1.26-33). The word 
anurāga means “constant service with affection.”
TEXT 77

samsärera pàra hai' bhaktira sàgare
ye dubibe, se bhajuka nitāi-cândere

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.

TEXT 78

vaisnava-carane mora ei manaskāma
bhaji yena janme-janme prabhù balarāma

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):

\[
\begin{align*}
yasya deve para bhaktir \\
yathà deve tathà guru
\end{align*}
\]
\[
\begin{align*}
tasyaite kathitā hy arthāh \\
prakāśante mahāmanah
\end{align*}
\]

“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.” Śrīla Narottama dāsa Thākura, the crest jewel of the paramahamsas has written in his Prārthana:

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

“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 Vaiṣṇavas, or servants of Viṣṇu. In order to serve that Lord, the author offers prayers at the feet of His eternal servants, the Vaiṣṇavas. The Vaiṣṇavas are eternal, liberated, and always worshipable for the living entities. The author shows that submission to the Vaiṣṇavas 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-bhedā
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 Prabhu 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 Prabhu, 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 yāṇhāra kṛpāya
yaśera bhāndāra vaise seṣera 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-kirtanah— “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-guhya caitanya-caritra kebā jāne?
tāṣ likhi, yahā sūnyāchi bhakta-sīhane

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 âdi-anta nahi dekhi
yena-mata dena śakti, 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

kāśṭera putali yena kuhake nacāya
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.
Srīla Kavirāja Gosvāmī has stated in the Caitanya-caritāmṛta (Ādi 8.39): “Srī Caitanya Mahāprabhu has personally spoken through the writings of Srī Vrndāvana dāsa Thākura.”

TEXT 87

sarva vaiṣṇaverā pā'ye kari namaskāra
ithe aparādha kichu nāhuka āmāra

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

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

TEXT 88

mana diyā śuna, bhāi, srī caitanya-kathā
bhakta-sange ye ye lilā kailā yathā-yathā

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

TEXT 89

trividha caitanya-lilā—ānanda dhāma
ādi-khanda, madhya-khanda, śesa-khanda nāma

The pastimes of Śrī Caitanya are the abode of all happiness. These pastimes are divided into Ādi-khanda, Madhya-khanda, and Antya-khanda.

TEXT 90-91

ādi-khanda—pradhānataḥ vidyāra vilāsa
madhya-khanda—caitanyera kirtana-prakāśa
śesa-khanda—sannyāsī-rūpe nilācale sthiti
nityānanda-sthāne samarpīyā gauḍa-kṣiti

The Ādi-khanda mainly describes the Lord's scholastic pastimes. In the Madhya-khanda the Lord's kirtana pastimes are described. The Antya-khanda contains descriptions of the Lord's residence in Jagannātha Purī as a sannyāsi and His entrusting the Bengal preaching to Nityānanda Prabhu.

Among the three khandas, or sections, of this book, the Ādi-khanda describes the Lord's scholastic pastimes, the Madhya-khanda describes the Lord's kirtana pastimes, and the Antya-khanda describes the Lord's residence in Jagannātha Purī as a sannyāsi. In His pastimes as a householder, Lord Gaurasundara instructed the people of Bengal in the process of kirtana. In His pastimes as a sannyāsi, He remained in Jagannātha Purī and nourished His devotees. When the Lord preached devotional service in Bengal, Śrī Nityānanda Prabhu, Haridāsa Thākura, and other pure devotees assisted Him in His preaching. When Śrīmān Mahāprabhu resided in
Nilācāla, He appointed Lord Nityānanda as the principal preacher for Bengal. The Gaudiya devotees who resided in Nilācāla were under the care of Śrī Śvarūpa Dāmodara Gosvāmī, and the devotees in Bengal constantly worshiped Lord Hari under the care of Nityānanda Prabhu. Śrīmān Mahāprabhu was personally in charge of the preachers in Nilācāla, and He appointed Nityānanda Prabhu to take charge of the preachers in Bengal. Śrī Nityānanda Prabhu preached all over Bengal with His twelve prominent devotees. In Vraja-mandala, Śrī Rūpa and Sanātana Gosvāmī were the commander-in-chiefs who accepted the responsibility for preaching in the West.

TEXT 92


 navadvipe āche jagannātha-miśra-vara
 vasudeva-prāya 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 Krṣṇa.

TEXT 93

tāna patni śacī nāma—mahā-pati-vratā
dvitiya-devākī yena sei jagan-mātā

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

TEXT 94


 tāna garbhe avatīrṇa hailā nārāyana
 śrī krṣṇa-caitanya-nāma samsāra-bhūsana

From the womb of mother Śacī appeared Nārāyana. His name, Śrī Krṣṇa 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 Devākī and Lord Caitanya Mahāprabhu as Nārāyana. 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 Krṣṇa Caitanya. The Lord inspired the people of the world to chant the names of Krṣṇa and thus fulfilled the purport of the name “Śrī Krṣṇa 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
 avatīrṇa hailā prabhu niśāya grahane

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

Srimān 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-māṅgala uthila catur-dīge
janmilā īśvara sankirtana 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-khanda, śīru-rūpe aneka prakāśa
pitā-mātā-prati dekhāilā guptā-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-khanda, dvaja-vajra-ānkuśa-patākā
gṛha-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 Sāmudrika. 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-khanda, 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
In the Ādi-khanda the Lord eats grains in the house of Jagadīśa and Hiranya on the day of Ekādaśī.

The appearance day of the Lord, Ekādaśī, and a few Dvādaśīs 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

ādi-khanda, śīṣu chale kariyā krandana
bolāilā sarva-mukhe śrī-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

ādi-khanda, 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

ādi-khanda, gaurāṅgera cāpalya apāra
śīṣu-gana-sange yena gokula-vihāra
In the Ādi-khanda Gaurāṅgā displays unlimited restlessness and imitates His Gokula pastimes with His friends.

As Krṣṇa 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, kaišena āraṃbha padite
alpe adhyāpaka hailā sakala-śāstre

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
viśvarūpa-sannyāsa,—sacīra 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 mahāraṃbha
pāsaṇḍī dekhaye yena mūrți-manta dambhā

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'
jāhnavīra 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, gaurāṅgara 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, banga-deśe prabhura gamana
prācyā-bhūmi tīrtha haila pāi’ ṣri-carāṇa

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 Gauraśundara turned those places into tīrthas by the sanctified touch of His lotus feet.

TEXT 110

ādi-khande, parva-parigrahera vijaya
śeṣe, rāja-panditera 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 Viṣṇupriyādevi, the daughter of Sanātana Miśra, who was the king's priest.

TEXT 111

ādi-khande, vāyu-deha-mândya kari’ chala
prakāśīlā 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

adī-khande, sakala bhaktere sakti diyā
āpane bhramena mahā-pandita haṇā

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

adī-khande, divya-paridhāna, divya-sukha
ānande bhāsena saçı dekhī' 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

adī-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 Keśavācārya, 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 Vedic-kaustubha named Kaustubha-prabhā. Various ślokas and prescriptions in the compilation of Vaiśnavas rituals, Śrī Hari-bhakti-vilāsa, are taken from Kraṇa-ḍipikā, which was composed by this Keśava. By His causeless mercy, Gaurasundara conferred on Keśava the title Ācārya amongst the Vaiśnavas. Nowadays many less intelligent pseudo followers of Keśava try to establish him as the vartma-pradarsaka-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: śeše 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 Vaiṣṇava-mañjusā.

TEXT 115

ādi-khande, sakala-bhaktere moha diyā
seikhāne bule prabhu sabāre bhāndiyā

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-khande, gayā gelā viśvambhara-rāya
iśvara-purīre 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 Gadāhara Pandita, Śrī Acyuti-nanda, 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 Iśvara Puri as the recipient of the Lord's mercy.

TEXT 117

ādi-khande, āche kata ananta vilāsa
kichu śeṣe varṇibena 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

bālya-lilā-ādi kari' yateka prakāśa
gayāra avadhi ʿādi-khānde'ra vilāsa

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

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

TEXT 119

madhya-khānde, vidita hailā gaura-simha
cinileṇa yata saba caranera bhrngā

In the Madhya-khānda 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-khānde, advaitādi śrīvāsara ghare
vyakta hailā vasi' viṣṇu-khaṭṭāra upare

In the Madhya-khānda the Supreme Lord reveals His identity at the houses of
Śrīvāsa Paṇḍita 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,
icarnation.

TEXT 121
In the Madhya-khandā the Lord meets Nityānanda Prabhu, and the two brothers perform kīrtana together.

In this verse dui bhāi refers to Gaura-Nityānanda, or Śrī Kṛṣṇa-Balarāma. These two Lords were not born from the same father—Nityānanda was the son of Hādu Ojhā, and Gaurasundara was the son of Jagannātha. The relationship of brotherhood between the two is spiritual, not seminial. The Lord first met Nityānanda at Śrī Māyāpur after He returned from Gaya. Nityānanda's name as the son of Hādu Ojhā is not found. Nityānanda's name, “Śvarūpa,” is simply the brahmacāri title that is given by a Tīrtha sannyāśi.

**TEXT 122**

madhya-khande, `sad-bhuja' dekhilā nityānanda
madhya-khande, advaita dekhilā `viśva-rangā'

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

The word sad-bhuja refers to the famous six-armed form of Lord Gaurasundara with the two hands of Śrī Rāmacandra, the two hands of Śrī Kṛṣṇa, and the two hands of Śrī Gaurahari. Another opinion is that sad-bhuja has the two hands of Nṛsiṁha, the two hands of Rāma, and the two hands of Kṛṣṇa. The two hands of Gaurasundara 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 Pūrī in one temple [in Sārvabhauma Bhaṭṭācārya's house, or Gāngā-mātā Matha].

The word viśva-rangā refers to the universal form of the Lord as mentioned in the Eleventh Chapter of the Bhagavad-gītā.

**TEXT 123**

nityānanda-vyāsa-pūjā kahi madhya-khande
ye prabhure nidā kare pāpiṣṭha pāṣande

In the Madhya-khandā 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 Viśnu are known as pāpiṣṭha, or sinners, and people who consider the demigods as equal to Lord Viśnu are pāsandis, 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, Vyāsa-deva, as spiritual master and demonstrated the process of Vyāsa-pūjā. The arrangement for Lord Nityānanda Prabhu's Vyāsa-pūjā was made in order to fulfil the purport of the verses yasya deve parā bhaktir, tad vijnānārtham sa gurum evābhigacchēt, and sampraddāya-vihinā ye mantrās te nispalā matāh.
TEXT 124

*madhya-khande, haladhara hailâ gauracandra
haste hala-musala dilâ 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, duś 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, krṣṇa-râma—caitanya-nitâi
śyâma-sukla-rūpa dekhilena śacî āi*

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

The color of Krṣṇa is blackish, and the color of Balarāma is whitish. Lord Caitanyakadeva is Krṣṇa, and Śrī Nityānanda is Balarāma. Śacidevi saw Gaura-Nitâi with the color of Krṣṇa-Balarāma.

TEXT 127

*madhya-khaṇḍe, caitanyera mahâ-parakâsa
‘sât-prahâriyâ bhâva’ aśvarya-vilâsā*

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

The word mahâ-parakâsa refers to the Lord’s pastime of displaying His opulence. The Lord manifested His opulences for sâta-prahara, or twenty-one hours.
TEXT 128

sei dina a-māyāya kahilena kathā
ye-ye-sevakera janna haila yathā yathā

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

The word a-māyāya 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 māyā, cheating the demons through His illusory energy, and manifesting His supreme abode of Vaikuṇṭha, which is beyond the realm of the nondevotees' senses.

TEXT 129

madhya-khande, nāce vaikuṇṭhera nārāyana
nagare nagare kaila āpane kirtana

In the Madhya-khanda Nārāyana, the Lord of Vaikuṇṭha, dances and personally performs kirtana throughout the streets of Navadvīpa.

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

TEXT 130

madhya-khande, kājira bhāṅgilā ahankāra
nija-sakti prakāśiyā kirtana apāra

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 Navadvīpa. The name of that post was “Kazi.” At that time, Maulana Sirajudin, 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 pāila kājī 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-khanda, mahāprabhu varāha haiyā
nija-tattva murārire kahilā garjiyā

In the Madhya-khanda 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-khanda, murārira skande ārohaṇa
catur-bhuja haṇā haiłā angane bhramaṇa

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

TEXT 134
madhya-khanda, śuklāmbara-tandula-bhōjana
madhya-khanda, nānā chānda haiłā nārāyana

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

Rukmīṇīdevī is Mahālakṣmī 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, mukunda danda saṅga-dōse
śeṣ anugraha kailā parama santoṣe

In the Madhya-khanda the Lord punished 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 Māyāvādīs of that time. The Lord relieved Mukunda of the Māyāvādīs' bad association by punishing him and later bestowed mercy on him.

TEXT 137

madhya-khande, mahāprabhura niśāya kirtana
vatsareka navadvipe kailā anuṣaṇa

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

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 Navadvipa 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 bujhī 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, janātira laksye bhagavān
vaiṣṇavāparādha karāilā sāvadhāna

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-apperādha and the need for becoming free from it.

TEXT 140

madhya-khānde, sakala-vaiṣṇava jane-jane
sabe vara pāilena kariyā stavane

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

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

TEXT 141

madhya-khānde, prasāda pāilā haridāsa
śrīdharera jala-paṇa—kārṇya-vilāsa

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

Śrīdharā was a poor brāhmaṇa resident of Navadvīpa 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, sakala-vaiṣṇava 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 nityânanda-sange
advaita grhe giyâchîla kona range

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

TEXT 144
madhya-khande, advaita kari' bahu danda
šeše anugraha kailâ parama-pracânda

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 Mâyâvâdî. 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-nitâi—krṣna-râma
jânilâ murâri-gupta mahâ-bhâgyavân

In the Madhya-khanda the most fortunate Murâri Gupta is able to recognize Lord Caitanya and Nityânanda Prabhu to be Krṣna and Balarāma.

The most fortunate Murâri Gupta certainly knew that Nitâi and Gaura were Râma and Krṣna.

TEXT 146
madhya-khaṇḍe, dui prabhu caitanya-nitâi
nâcîlena śrîvâsa-angane eka-thâñi

In the Madhya-khanda the two Lords, Caitanya and Nityânanda, dance together in the house of Śrîvâsa Thâkura.

The house of Śrîvâsa Pandita is famous as Śrîvâsâṅgana.

TEXT 147
madhya-khande, śrîvâsera mṛta-putra-mukhe
jîva-tattva kahâïyâ ghucâilâ dakhhe

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

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

TEXT 148
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-khānde, 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-khānde, caityanya avāseṣa-pātra  
brahmāra durlabha nārāyani 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. Nārāyanīdevi, the niece of Śrīvāsa, was fortunate to receive those remnants. The son of this Nārāyanīdevi, Vṛndāvana dāsa Thākura, is the author of this book.

TEXT 151

madhya-khānde, sarva-jīva uddhāra-kāruṇe  
sannyāsa karite prabhū 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.”
kirtana kariyā `ādi', avadhī `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
`śrī-krṣna-caitanya'-nāma tabe parakāśa

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

Sannyāsa means to give up absorption in material enjoyment. Endeavoring for material enjoyment or artificial endeavor for renunciation is known as karmasannyāsa or jñāna-sannyāsa. Although Śrīmān Mahāprabhu displayed His sannyāsa pastimes like a jñāni, 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 etāṁ 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 ahaṅgrahopāsanā, 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 Caitanyaadeva 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 upayuñjataḥ
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 Krśna, one's renunciation is called yuktā-vairāgya.”

prāpāñciḥkatayā buddhyā
dari-parishṭi-vastunāḥ
mumukṣubhiḥ parityaṅgo
vairāgyam 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, śuni’ prabhura sikhāra muṇḍana
vistara 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, saci-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 Śri Caitanya.

Mother Śaci, Viśnumādevi, 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 Krśna.

TEXT 157

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

In the Antya-khaṇḍa the most powerful Śri 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 dandas 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), viśiṣṭādvaita (specific monism), and dvaitādvaita (simultaneous oneness and difference). Whenever the philosophy of suddhādvaita is converted into that of viddhiādvaita, or monism, the acceptance of tridanda is replaced with the acceptance of ekadanda. Among the names of Vedic tridandi-sannyāsīs, the ten principle names have been reserved by the monists. Of
those ten names, Śrī Kṛṣṇa Caitanya Mahāprabhu purified the Bhārati branch of the Śāṅkara-sampradāya. Later on, Śrī Nityānanda Prabhu broke Śrīmān Mahāprabhu's ekadanda, which is the symbol of subordination to the Śāṅkara-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-khande, 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-pratī āge kari' pariḥāsa
śeṣe sārvabhaumere saḍ-bhuja-parakāsa

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

Although the Śāriraka-bhāṣya, propounded by the mental speculator jñāṇī, is a subject of laughter, Mahāprabhu nevertheless heard that commentary from Vāsudeva Sārvabhauma, who was a Godbrother of the Lord’s grandfather, Nilāmbara Cakravartī. 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 Sārvabhauma 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-sannyāśī. He was the son of Maheśvara Viśārada and brother-in-law of Gopinātha Bhaṭṭācārya.

TEXT 160

śeṣa-khande, pratāparudrere paritrāṇa
kāśi-miśra-grhete karilā adhiṣṭhānā

In the Antya-khanda the Lord delivers Mahārāja Pratāparudra and resides in the house of Kāśī 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 Kāśī Miśra, and it was in his house that the Lord used to live. The house of Kāśī 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 Paramāṇanda Purī, reside with the Lord.

Śrī Dāmodara Svarūpa is the *brahma-cāri* name of Śrī Purusottama Bhaṭṭācārya of Navadvīpa. 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 Vaśnavasampradāya and one of the Lord’s most confidential associates during His eighteen year stay at Nilacalā.

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

**TEXT 162**

\[śeṣa-khaṇḍe, prabhu punah āilā gauda-deše\]
\[matthūra dekhiba bali’ānanda višeṣe\]

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 Gauda), which is in the present day district of Maldah.

**TEXT 163**

\[āśiyā rahiḷā vidyāvācspati-ghare\]
\[tabe ta’āilā prabhu kuliya-nagare\]

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

Vidyāvācaspati 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 Kuliyā-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**

\[ananta arbuda loka gelā dekhibāre\]
\[śeṣa-khaṇḍe sarva-jīva pāilā nistāre\]
In the *Antya-khanda* innumerable people go to see the Lord and are thus delivered.

**TEXT 165**

śesa-khande, madhupuri dekhite calilā
katho dūra glyā 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**

śesa-khande, punah āilena nilācāla
niravadhi bhakta-sange kṛṣṇa-kolāhale

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

The term *kṛṣṇa-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 Kṛṣṇa and become maddened by performing *kirtana* in the association of other pure devotees.

**TEXT 167**

gauda-deśe nityānanda-svarūpe pāthānā
rahilena nilācāle 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-cārī* name “Svarūpa” is awarded by Tirtha and Āśrama sanātana of the *ekadandi* Śaṅkara-sampradāya. Some people say that Nityānanda was awarded the title “Svarūpa” by Laksāmipati Tirtha.

**TEXT 168**

śesa-khande, rathera 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-khande, setubandhe gelā gaura-rāya
jhārikhaṇḍa diya 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 Maṇḍapam Station via Rāmaṇāḍa 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 Laṅkā. Rāmeśvaram is situated two stations before Dhanuskoti, 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 Laksman-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 nātasālā 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 Ākabar-nāma the forest of Jhārikhaṇḍa is said to extend from Bīrbhum up to Ratanpura, Madhya Pradesh, and from Rotoshgarh, South Bihar, up to the border of Orissa. The towns and cities of Athgarh, Dhenkanal, Angul, Sambalpur, Lahara, Keonjhar, Bamra, Bonai, Gangapur, Mayurabhnaja, Simbhum, Ranchi, Manabhum, Bankura (Vinupura), Sanotalaparagana, Hazaribag, Palamau, Jashpur, Raigarh, Udayapuragarh, and Saraguja are situated within the mountains and dense forests of Jhārikhaṇḍa.

TEXT 170

śesa-khande, rāmāṇanda-rāyera uddhāra
śesa-khande, mathurāya aneka vihāra

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

Rāmāṇanda Rāya was the governor of Kaliṅga under the rule of Mahārāja Pratāparudra, the independent king of Orissa. He was the eldest of Bhavānanda Paṭṭānāyaka’s five sons. He wrote the drama Jagannātha-vallābha-nātaka, 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-khande, śrī gaurasundara mahāsaya
dabira-khāsere prabhu dīlā paricaya

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

Dabira Khāṣa is the Mohammedan name of Śrīla Rūpa Gosvāmī. He was born in a
Karnāta (Karnataka) brāhmaṇa family. His father was Kumāradeva, his elder brother was Sanātana Gosvāmī, 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 cinti’ dui bhāira bandha-vimocana
śeṣe nāma thuliena ‘rūpa’-‘sanātana’

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

TEXT 173

śeṣa-khaṇḍa, gauracandra gelā vārānasi
nā pāila dekhā yata nindaka sannyāsī

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

The ancient city of Vārānasi 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, sannyäśīs.

TEXT 174

śeṣa-khaṇḍe, punah nilācale āgamana
ahar-nīsa karilena hari-saṅkīrtana

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

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

TEXT 175

śeṣa-khaṇḍe, nityānanda kathēka divasa
karilena prthivīte 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 parivrājaka, 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 pānihāti-grāme
caitanya-ājnāya bhakti karilena dāne

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

Pānihāti 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 parama-kṛpāya

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-maheśvara
nilācāle vāsa aṣṭādaśa-samvatsara

In the Antya-khaṇḍa the Supreme Lord, Śrī Gauracandra, resides in Nilācala 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 maheśvara, 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 varnīte 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

dharaṇi-dharendra nityānanda-caraṇa
deha' 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 dharaṇi-dharendra refers to the Lord of Śeṣa, who supports the universe. In other words, Śrī Balarāma-Nityānanda is the source of all puruṣāvatāras.

TEXT 183

ei ta' kahilūṅ sātra sankṣepa kariyā
tina khande ārambhira ihāi gāiyā

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, bhāi, śuna eka-cite
śrī-caitanya avatīra haiya yena-mate

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

TEXT 185

śrī kṛṣṇa-caitanya nityānanda-cānda jāna
vṛṇḍāvana dāsa tachu pada-yuge gāna

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

The word canda 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 Gaudiya-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 Pālguna 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 sankīrtana movement. At the time of the Lord's appearance, Śrī Navadvīpa
was most prosperous. Millions of people took bath at each of the bathing ghātas
on the Ganges. By the beneficences 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
Māṅgalacandī, 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 brahmānas and scholars maintained the
assilike 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 nonenvious 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 Baliadeva, the
elder brother of Kṛṣṇa—appeared from the womb of Padmavatī, the wife of Hādāi
Pandita, in the village of Ekacaka, in Rādha-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 Saṭṭī
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 Devaki 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-mahēśvara

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

TEXT 2

jaya nityānanda gadādharera jīvana
jaya jaya advaitādi-bhaktera śaraṇa

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

Śrī Gadādhara 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 Nilācalā. He lived first in Navadvīpa, and later he lived as a kṣetra-sannyāsī in a subforest near the ocean at Nilācalā. The pure devotees who worship the sweet feature of Śrī Śrī Rādhā-Govinda take shelter of Gadādhara 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 Gadādhara Pandita who had taken shelter of Gadādhara 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 Gadādhara. Śrī Gaurasundara was also the Lord of both Śrī Advaita Prabhu, the incarnation of Mahā-Viśnu, and Śrīvāsa Pandita, the incarnation of Nārada. The Pañca-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 Gadādhara 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-goṣṭhi 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-caritāmṛta (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 kṛṣna-prema-pradā, the bestower of love of Kṛṣṇa. Lord Śrī Kṛṣṇa, the personification of madhurya-līlā, or sweet pastimes, has displayed audārya-līlā, or magnanamous 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 magnanamous pastimes. Lord Nityānanda serves His Lord in ten forms. Even today the Deity of Nityānanda is seen in Navadvīpa and Jagannātha Puri.
TEXT 6

avijnāta-tattva duś bhāi āra bhakta
tathāpi kṛpāya tattva karena 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. Śrīla Kavirāja Gosvāmī has prayed to Gaura-Nitāi in the Śrī Caitanya-caritāmṛta (Ādi 1.2) as follows: “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.” 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

brahmādīra sphūrti haya kṛṣnera kṛpāya
sarva-sāstre, vede, bhāgavata eī gāya

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

TEXT 8

pracodita yena pura sarasvati
vitanvājasya satim smṛtīṃ hṛdy
sva-lakṣanā prādurbhūt kilāsyataḥ
sa me rṣināṃ rṣabhah prasītatām

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 Parīksit 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: *tena brahma hrda ya adi-kavye*—“It is He only who first imparted Vedic knowledge unto the heart of Brahmā, the original living being,” (Bhāg. 1.1.1); *mayādau brahmāne proktā dharma yasyām mad-ātmakah*—“I spoke the Vedic knowledge to Brahmā because I Myself am the religious principles enunciated in the *Vedas*.” (Bhāg. 11.14.3); *idam bhagavatā pūrvam brahmāne nāḥi-paṅkajesaṁprakāśitaṁ*—“It was to Lord Brahmā that the Supreme Personality of Godhead first revealed the *Śrīmad Bhāgavatam* in full.” (Bhāg. 12.13.10); *kasmī yena vibhāśito ‘yam atulo jñāna-pradipah purā*—“Who in the beginning personally revealed this incomparable torchlight of knowledge to Brahmā.” (Bhāg. 12.13.19); and *ya idam kṛpayā kasmī vyāccacake mumukṣave*—“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:

\[
yo brahmāṇam vidadhāti pūrvam
tyāṁ ha devam ātma-buddhi-prakāśam
mumukṣur vai saranam aham prapadye
\]

“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: *vedante paramam guhyam purā kalpe pracoḍitaṁ*—“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 niṣvasitam etad yad rg-vedo yajur-vedo sāma-vedo ‘tharvāṅgirasa itiḥāsah purāṇam vidyā upaniṣadah ślokāḥ sūtrāṇyaunuvyākhyānasyai vaiśānī sarvāni niṣvasitāni*—“The *Ṛg Veda*, *Yajur Veda*, *Sāma Veda*, and *Atharva Veda*, the *Itiḥāsas*, or histories, the *Purāṇas*, the *Upaniṣads*, the *ślokas* or *mantras* chanted by the *brāhmans*, 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**

\[
pūrve brahmā jannilena nābhi-padmam haite
tathāpiḥa śakti nāi kichu dekhite
\]

\[
tabe yabe sarva-bhāve laṅā sarana
tabe prabhu kṛpāya dilena daraśana
\]

\[
tabe kṛṣṇa-kṛpāya sphurila sarasvatī
tabe se jānilā sarva-avatāra-sthitī
\]

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 (Śaṁti 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):

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

\[
\text{yam evaiṣa vrṇute tena labhyas} \\
\text{tasaiṣa ātmā vivṛṇute tanum svām}
\]

“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 Brahmājī, 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 Viṣṇu, 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 upapāya.

**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 Brahma.” 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
yogesvarotīr bhavatis tri-lokyām

kva vā katham vā kati vā kadeti
vistarayan 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. (Śrīdharā 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 yogamāya refers to the supreme
internal energy of the Lord. (Jiva Gosvāmī)
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 yogēśvara indicates that by the influence of His yogamāyā the Lord is full of
the greatest opulences, such as His universal form. The word āṭṭh 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 Cakravartī 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
kā'ra śakti āche tattva jānite tāhāra?

Who has the ability to know why Krṣṇacandra incarnates?

TEXT 16

tathāpi śrī 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 Kṛṣṇa's advent by following in the footsteps of
the Vedic literature rather than making his own personal endeavor. Śrīla Kaviroja
Gosvāmī, however, has ascertained these causes as secondary and meant
particularly for devotees following the process of regulative devotional service. Kavirāja Gosvāmī says that these incarnations of Viṣṇu are naimittika, or occasional, incarnations.

**TEXT 17**

\[
yadā yadā hi dharmasya
\]

\[
glānir bhavati bhārata
\]

\[
abhyuthānam adharmasya
tadātmānam sṛjāmy aham
\]

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 Pārīkṣit: “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. (Viṣvanātha Cakravarti’s Sārāṭha-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 abhyuthāṅ 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 Gitā-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 [vidharma], 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 religious life are called vidharma. 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
śakti-āveśa-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 āṃśa-avatāras
are found only in the land of Bhārata-varṣa. Activities performed without fruitive
desire (nīśkāma-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

paritrāṇāya sādhūnām
vināśāya ca duṣktām
dharma-samsthāpanārthāya
sambhavāmi 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 duṣktām 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
millenium 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 Cakravarti)

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 samisthāpana 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 varṇāśrama-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 millennium,” 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 Bhākṭivinoda Thākura)

TEXT 19-20

dhārma-parābhava haya yakhane yakhane
adharmā prabalatā bāde dine-dine

sādhū-jana-rakṣa, duṣṭa-vināśa-kārane
brahmādi prabhura pā’ya kare vijnāpane

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 Dwāpara-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 Adhoksaṇa. The pure devotees of the Lord who are engaged in the service of Adhoksaṇa 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-lilâ-avatâras is to reestablish the principles
of religion, or yuga-dharma.

TEXT 22

kali-yuge 'dharma' haya 'hari-sankirtana'
etad arthe avatirna śrī-śacī-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 bhâgavata sarva-tattva-sâra
'kirtana'-nimitta 'gauracandra-avatâra'

It is stated in the Śrīmad Bhâgavatam 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 Bhâgavatam it is also confirmed that Śrī Gaurasundara is the essence
of all truths, the Supreme Absolute Truth, and the personification of sankirtana.

TEXT 24

iti dvâpara urv-iśa
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-varṇam tviṣākrṣṇam
sāṃgpāṅgāstra-pārsadam
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 tviṣā 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 pīṭa, 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 Krṣṇa Caitanyadeva, includes these two syllables, \textit{kr} and \textit{sna} (the Supreme Personality of Godhead). In his commentary on \textit{Śrimad Bhāgavatam} (3.3.3), Śrīdharā Svāmī has explained that of the words \textit{sriyāh savarnena}, \textit{sriyāh} means “of Śrī or of Rukmini,” and \textit{savarnena} refers to one who possesses the two equal syllables \textit{ru and kmi}. Such dual meanings are found in various places within the \textit{Śrimad Bhāgavatam}.

Alternatively, the word \textit{krṣṇa-varna} means “one who describes Krṣṇa.” 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 \textit{a-krṣṇa}, or golden, He is nevertheless \textit{tvisā}, or lustrous. In other words, He distributes the holy names of Krṣṇa to everyone by His sweet beauty; or in other words, everyone becomes Krṣṇa consciousness by seeing Him.

Alternatively, although Śrī Krṣṇa appears as Gaura, in the eyes of His devotees He is \textit{tvisā}, or of lustrous blackish complexion. In other words, He is seen by His devotees as Śrī Śyāmasundara. Therefore Śrī Gaurasundara is Śrī Krṣṇa Himself, or, in other words, Śrī Krṣṇa has personally appeared as Śrī Gaurasundara. Therefore the conclusion is that Śrī Gaurasundara is Śrī Krṣṇa Himself.

The supremacy of Śrī Gaurasundara is established by the words \textit{sāṅgapāṅgāstrā-pārśadam}. In other words, the Lord appears with His \textit{anāga}, \textit{upāṅga}, \textit{astra}, and \textit{pārśadam}—His limbs, decorations, weapons, and associates. (This term has been used in \textit{karma-dhāraya}, an appositional compound. According to Śrīla Vāsadeva the \textit{anāgās} of the Lord are also called \textit{upāṅga}s, \textit{astrās}, and \textit{pārśadas}.) 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 Ācārya, who are counted as \textit{anāgas}, \textit{upāṅgas}, and \textit{astrās} 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 \textit{Śrimad Bhāgavatam} (5.19.24): \textit{na yatra yogaśa-makhā mahotsavāḥ}—“where there are no festivals of \textit{sankirtana-yajña} to satisfy the Lord.” The use of the adjective \textit{sankirtana-prāyair} is a confirmation of accepting this sacrifice as the means of attaining perfection. The word \textit{sankirtana} refers to a large gathering of people chanting the holy names of Krṣṇa. The process of \textit{sankirtana-yajña}, or congregational glorification of Lord Krṣṇa, which is prominently displayed by devotees of the Lord, is thus concluded to be the process of attaining perfection.

In the \textit{Viśnu-sahasra-nāma} of the \textit{Mahābhārata} (Dāna-dharma 149.92, 75) the following characteristics of the Lord (Śrī Gaura) are described: \textit{suvarṇa-varnāḥ}—He whose body is the color of gold; \textit{hema-angāḥ}—He whose body is like molten gold; \textit{suthām}—He whose body is most beautiful; \textit{candana-balai-yukta}—He whose body was smeared with sandalwood; \textit{sanyāṣa-līlā-avinaya-kari}—He who practices the renounced order of life; \textit{sama-guna-yukta}—He who is equipoised; and \textit{sāntah}—He who is peaceful. Śrī Sārvabhauma Bhāttācārya, 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.” (Jīva Gosvāmi’s Krama-sandarbha and Sarva-samvādini)

**TEXT 26**

kali-yuge sarva-dharma—’hari-sankirtana’
saśa prakāśilena caitanya-nārāyana

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 Vaiṣṇava Śrī Madhva Muni has quoted the following verse from Śrī Nārāyaṇa-saṁhitā:

dvārīr̥tyair janair viśnuḥ
pañca-r̥trais tu kevalaiḥ
kalau tu nāma-mātreṇa
pūjyate bhagavān hariḥ

“In the Dvāpara-yuga people should worship Lord Viṣṇu only by the regulative principles of the Nārada-pancārātra 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 sādhanā. In the first verse of His Śrī Sīkṣāṭaka, Śrī Caitanya Nārāyana has stated:

ceto-darpāna-mārjanam bhava-mahā-dāvāgni-nirvāpanam
śreyah-kairava-candrika-vitarāṇam vidyā-vadhū-jivanam

ānandāmbudhi-vardhanam prati-padam pārnāmrtāsvādanam
sarvāṭma-snapanam param vījayate śrī-krṣṇa-sankīrtanam

“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 Sīkṣāṭaka 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 Jīva Gosvāmi 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 (kirtanākhyā-bhakti) sanyogenaiva—“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
avatīrṇa 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 āṭṭāya āge sarva-parikara
janma labhilena sabe mānusa-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, vīrīṇī, rśi-gana
yata avatārera pāṛṣada āpta-gaṇa

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 navadvipe, kāro cāṭigrāme
keha rādhē, odhra-deśe, sṛihaṭṭe, paścime

Some took birth in Navadvipa, some in Caitagrāma, some in Rādhā-deśa, some in Orissa, some in Śrīhaṭṭa, and some in the West.

Many devotees of the Lord such as Śrīla Gadādāra Pāṇḍita Gospāmi, Śrī Jagadānanda Pāṇḍita Gospāmī, Pāṇḍita Sadāśiva, Gāngādāsa, Śuklaṁbara, Śrīdhara, Pūrusottama, Saṅjaya, Hiranya, and Jagadīśa appeared in Navadvipa. Śrīla Pundarīka Viḍyānidhi (Ācāryanidhi or Premanidhi), Śrī Vasudeva Datta Thākura, and his brother Mukunda Datta appeared in the village of Cāṭigrāma (presently known as Caitagrāma).

Rādhā-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 Satyārāja Khaṇ and Śrī Rāmānanda Vasu appeared in the village of Kullna, in the district of Vardhamana (Burdwan). Śrī Mukunda, Śrī Naraḥā, Śrī Raghunanda, Ciraṇjiva, 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 odhra in this verse refers to Utkala, the state of Orissa, which is described in statements like: “Odhra-kṣetra [Orissa] is very famous as the abode of Pūrusottama (Lord Jagannātha),” and “These four [sampradāyas] will appear in Kali-yuga at Utkala, from the Supreme Lord Pūrusottama.” Śrī Bhavānanda Rāya and his sons, headed by Śrīla Rāmānanda Rāya, Śrī Vānīnātha, and Gopinātha, as well as Śrī Śikhi Māhīti, Śrī Mādhavīdevi, Murāri Māhīti, Paramānanda Mahāpātra, Orissa Śivānanda, Pratāparudra, Kāśi Miśra, Pradyunna Miśra, and many other devotees appeared there. (See Caitanya-bhāgavata, Antya-khaṇḍa, Chapter 5.)
Srihaṭṭa is presently situated in the state of Assam, which is adjacent to Bengal. Many great devotees like Śrīvāsa Pandita, Śrīrāma Pandita, Śrī Candrasekharā Ācārya, Śrī Jagannātha Miśra, and Śrī Advaita Prabhu appeared in this district. The word paścime indicates the place presently known as Trihut. The Sanskrit name of this place is Tirabhukti. 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

\[
nānā-sthāne 'avatīra' hailā bhakta-gana
navadvipe āsī haila sabāra milana
\]

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

\[
sarva-vaiśnavera janma navadvipa dhāme
kona mahā-priya dāsara janma anya-sthāne
\]

Most of the Vaiśnavas took birth in Navadvipa, and some beloved associates appeared elsewhere.

Most of the Vaiśnavas appeared in the various villages of Navadvipa, but some of the followers of Śrī Gaura, headed by Śrī Nityānanda, appeared elsewhere.

TEXT 34

\[
śrīvāsa-pandita, āra śrīrāma-pandita
śrī candrasekhara-deva—trailokya-pūjita
\]

Śrīvāsa Pandita, Śrīrāma Paṇḍita, and Śrī Candrasekhara are worshiped throughout the three worlds.

Śrīvāsa and Śrīrāma are described in Śrī Kavi-karnapūra's Gaura-ganoddeśa-dipikā (90) as follows: “The most intelligent Śrīvāsa Paṇḍita is nondifferent from Śrī Nārada Muni. Śrī Parvata Muni, who was very dear to Nārada Muni, has now appeared as Śrīrāma Paṇḍita, the younger brother of Śrīvāsa Paṇḍita.” After the Lord took sannyāsa, Śrīvāsa and Śrīrāma left Navadvipa and resided at Kumārāhaṭṭa. (See Antya-khanda, Chapter 5.) Śrīmān Candrasekharā Deva was the Lord’s devotee uncle (husband of Śaci’s sister). According to the Gaura-ganoddeśa-dipikā, he was one of the nine Nidhis or Candra. 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 Viṣṇa-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 Candrasekhara of the Lord's plan 
to take sannyāsa. (See Madhya-khanda, Chapter 26.) Śrī Candrasekhara 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 kirtana in the house of Candrasekhara Ācārya prior to His acceptance 
of sannyāsa is found in the Madhya-khanda, Chapter 8. The presence of 
Candraśekhara Ācārya during the huge sankirtana 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
`śrīhāṭṭā' e-saba vaiśnavera `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 Gosvami's Laghu-tosani commentary on the 
Śrimad Bhāgavatam (10.51.53).
Śrīla Vrndāvana 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 Vrndāvana 
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 Vaiśnavas as 
belonging to a particular caste and mode of nature. They are in fact transcendental 
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 Murārī 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 Murārī 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, Murārī
manifested the mood of Garuḍa. The Lord then sat on his shoulders and exhibited
His opulent pastimes.
Once Murārī 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, Murārī offered prayers to the
Lord when He accepted the form of Varāha in Murārī's house (Antya-khanda,
Chapter 4). His humble entreaties are found in Caitanya-caritāmṛta, Madhya-līlā,
Chapter 11, verses 152 to 158. His attachment to Lord Rāmacandra is mentioned
in the Caitanya-caritāmṛta, Madhya-līlā, Chapter Fifteen, verses 137 to 157.
The words vaiṣṇavera '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 parakāśa
'buḍhane' hailā avatīrṇa haridāsa

Pundarīka Vidyānidhi, the topmost Vaiṣṇava, Caitanya Vallabha, and
Vasudeva Datta all appeared in Caitagrāma. Haridāsa Thākura appeared in the
village of Budhana.

Pundarīka Vidyānidhi is also known as Premanidhi and Ācāryanidhi. He is
described in Śrī Kavi-karnapūra's Śrī Gaura-ganoddeśa-dipikā (54) as follows:
“King Vṛṣabhānu of Vraja-manḍala has now appeared as Śrī Pundarīka
Vidyānidhi.”
Pundarīka Vidyānidhi was the disciple of Śrī Madhavendra Purī-pāda and the
spiritual master of Śrī Gadādhara Pandita Gosvāmī. His wife's name was Ratnāvatī,
his father's name was Bāṇeśvara (or, in other's opinion, Śuklāmbara) Brahmacārī,
and his mother's name was Gaṅgādevī. 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 Bāghiyā, 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 Gosvāmi. 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 extensive.
Śrīmān 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-īlā, Chapter Seven, it is described that Pundarika Vidyānīdhi was the
spiritual master of Śrī Gadādharā 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-īlā,
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 Sṛṣṭitrītha and Śrī Kṛṣṇaṅkāra Vidyālaṅkāra.
For further information one should refer to the dictionary known as Vaiṣṇava-
maṇḍūṣā.
There was a devotee named Caitanya-vallabha in the line of Gadādharā 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-īlā 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 Māmaġāchi, 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 Kumārahāṭṭa, or Kāṇcnapalli, 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 Būdhana that is in the district of Khulnā. Formerly this village was within a district of twenty-four pargānas within the Sattakśīrā division.

**TEXT 38**

rādhā-mājhe 'ekacākā'-nāme āche grāma
yanhi avatīrṇa 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 Virandrapura 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 Vāsudeva in the womb of Devaki. He is not born of Daśaratha, nor from Jamadagni. Rather, He eternally enjoys ecstasy in pure pastimes that are free from duality.”

**TEXT 39**

hāḍāi-pandita-nāma sūdana-vipra-rāja
mūle sarva-pitā tāne kare pitā-vyāja

The exalted Hāḍāi Pandita was the king of the brāhmaṇas. He was accepted as the father of Lord Nityānanda, who is the original father of all.

Hāḍāi Pandita, or Hāḍo Ojhā, was born in a Maithila brāhmaṇa family. His wife's name was Padmāvati. 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 Hāḍāi 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
radhe avatirna haila nityananda-rama

The ocean of mercy, the giver of devotional service, and the shelter of all Vaisnavas, Sri Nityananda Rama, appeared in Radha-deha.

TEXT 41
mahaja-jaya-dhvanipuspa-varisana
sangope devata-gane kailena takhana

At the time of Nityananda's appearance, all the demigods secretly showered flowers and chanted, “Jaya! Jaya!”

When Sri Nityananda 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 radha-mandala sakala
punah punah badite lagila sumangala

From that day on, the land of Radha began to prosper and signs of auspiciousness became visible.

After the appearance of Lord Nityananda Prabhu, the barren areas of Gauda-deha began to prosper. Gradually the entire Radha-deha became a center of advanced learning and culture.

TEXT 43
trihute paramananda-purira prakasa
nilacale yanra sange ekatra vilasa

Paramananda Puri, who enjoyed pastimes with the Lord in Nilacala, appeared at Trihuta.

Trihuta consists of the districts presently known as Muzaffarpur, Darbhanga, and Chhapra. In his previous astama, Sri Paramananda Puri lived in Trihuta. He was the dear disciple of Sri Madhavendra Puripada. In the last portion of this book, various topics related to Paramananda Puri in Nilacala, such as his well, are described.

TEXT 44-45
ганга-तिरा पुन्य-स्थान-साकला ठाकिते
‘vaisnava’ janmaye kene śocya-desete?

āpane haila avatirna gangā-tīre
sangera pārśade kene janmayena dūre?

The banks of the Ganges are most sanctified. Why then would a Vaisnava 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 Nabadvīpa 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 Nabadvīpa, 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-ye-deśa—gānā-hari-nāma-vivarjita
     ye-deśe pāṇḍava nāhi gela kadācit

 se-saba jīverে krṣna vatsala hāiyā
 mahā-bhakta saba janmāyena ājnā 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, equipoised 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 Dwāpara-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 tārite sṛ- Caitanya-avatāra
āpane sṛ-mukhe kariyāchenā angikāra

Śrī Caitanya descended to deliver the entire universe. He has confirmed this with His own words.

TEXT 49

śocya-deśe, śocya-kule āpana-samāna
janmāiyā vaiṣnave, sabāre kare trāṇa

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. Kṣatriyas, vaiyās, sādras, and antyajas are progressively more impious. Fruitive workers are born in impious families due to their sinful activities, but Vaiṣṇavas, 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 jananī kṛtārthā
vasundharaṁ va vasatiś ca dhanyā
bspṛtyanti śvarge pitaro ’pi teṣāṁ
tyāṁ kule vaiṣṇava-nāmadheyam

“In whatever family a Vaiṣṇava appears, his family, mother, birthplace, and residence become purified and his forefathers dance in the heavens.”

The words āpana-samāna indicate that Vaiṣṇavas 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 Vaiṣṇavas, Śrī Kṛṣṇa delivers the conditioned souls, whose aversion to Hari is born from accepting materialistic varnāśrama and caste consciousness. That is why the Vaiṣṇava sāstras (Hari-bhakti-vilāsa 4.366) loudly declare:
avaisnavopadistena
mantrena nirayam vårajet
punaś ca vidhinā samyag
gràhayed 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 Vaisnava guru and again accept the mantra from him.” Other than pure Vaisnavas, no one can properly act as an âcârya. Anyone other than a pure Vaisnava is a conditioned soul who suffers the results of his karma. But Vaisnavas are transcendental worshipers of Visnu and have conquered the illusory energy, therefore they are as good as Lord Visnu. They are liberated souls, situated in pure goodness, beyond the three modes of material nature. They are eternal associates of Lord Visnu and capable of protecting the conditioned souls from the covering and throwing potencies of Mâyâ by their instructions on sâdhana-bhakti. People other than Vaisnavas reject the service of Visnu and serve Mâyâ, 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 dése yai kule vaisnava 'avatâre'
tânhâra prabhâve lakṣa-yojana nistare

In whatever place or family a Vaisnava 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 vaisnava avatâre.

TEXT 51

ye-sthâne vaisnava-gana karena vijaya
sei-sthâna haya ati-punya-tirtha-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 Vaisnavas. In this regard, Mahârâja Yudhiṣṭhira said to Vidura in the Śrīmad Bhâgavatam (1.13.10):

bhavad-vidhâ bhâgavatâs
tirtha-bhûtâh svayam vibho
tîrthî-kurvânti tîrthâni
svântah-sthena gadâbhrâ

“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*
*avatarṇa kailā śrī-caitanya-nārāyaṇa*

Therefore Śrī Caitanya had His devotees appear in all different countries.

**TEXT 53**

*nānā-sthāne avatarṇa hailā bhakta-gana*
*navadvīpe āśī 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 haiha 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 Vṛndāvana was hidden, the six Gosvāmīs and their followers lived in Śrī Vṛndāvana 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**

`navadvipa’-hena grāma tri-bhuvane nāi`
*yānḥi avatarṇa 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, Jambudvīpa of this earth planet is the best; in Jambudvīpa, Bhārata-varṣa is the best; in the land of Bhārata-varṣa, Gauḍa-maṇḍala, which is nondifferent from Śrī Vraja-maṇḍala, is the best; and in Gauḍa-maṇḍala, 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 sampūrṇa kari' thuilena 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—Ayodhya, Mathurā, Haridvāra, Kāśi (Benares), Kāñcī, Avantī (Ujjain), and Dvārakā—and thus qualified to bear Śrī Caitanyadeva's transcendent 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
sarasvati-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
bālakeo bhaṭṭācārya-sane kakṣa 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 kakṣa 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 Navadvipa, because by studying there one achieved a taste for education.

Students interested in studying logic came from Maithila to Navadvipa. Many sannyāsīs and qualified professors from Vārāṇasi in North India came to study Vedānta in Navadvipa. Many students from Kāncī in South India also came to study in Navadvipa. Therefore student communities from various provinces came to Navadvipa and got the opportunity to become expert scholars of various scriptures.

TEXT 61

ataeva paduyāra nāhi samuccaya
lakṣa-koṭi 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 Navadvipa. The word samuccaya means “collection” or “assembly.”

TEXT 62

ramā-drṣṭi-pāte sarva-loka sukhe vase
vyartha 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 Lakṣmīdevī, Navadvipa 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-candrāmrta (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 gîte kare jāgarane

People's religion consisted of fruitive activities, and they would stay awake through the night chanting prayers to Mangalacandî, 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 Mangalacandî. 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 pûje kona jana
puttali karaye keho diyâ 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 Manasâdevî [another name of Viṣahari]. They purchased the entire brâhmaṇa 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 râsa-yâtrâ. 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 Jagannâthadeva was rarely found in Bengal.

Another reading of the second line is puttali vibhâ 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 kanyâra vibhâya
ei-mata jagatera vyarthâ kâla yâya
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 Kṛṣṇa, 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 Madhvācārya 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 Viśṇu. In his commentary on *Mahābhārata* (32-34), Śrī Madhvācārya 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 Viśṇu 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 Madhvācārya quotes the following verse from the *Padma Purāṇa*: “Just as the Puruṣa-sūkta continually glorifies Viśṇu, my mind continually glorifies Viśṇu.” In his commentary on the *Bhagavad-gītā*, Śrī Madhvācārya 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, Kaṇāda's Vaiśeṣika, [the atheist] Kapila's Sāṅkhya, Patañjali's Yoga, and that found in Śaivite Purāṇas are of low intelligence.”

The Bhāṭācāryas, who were expert in teaching, the Cakravartis, who were expert in fruitive rituals, and the Miśras, who were learned scholars, were simply engaged in scriptural debate, therefore they were unable to understand the purport of the sāstras and essence of the Vedas. They were simply engaged in the path of useless fruitive 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 ḍubi' 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 Viṣṇu, 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 Prabhodhāṇanda Sarasvātipāda 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 Dwāpara-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 Nārāyana-samhitā is quoted by Śrī Madhvācārya
in his commentary on the Mundaka Upaniṣad: “In the Dwāpara-yuga people should
worship Lord Viṣṇu only by the regulative principles of the Nārada-panicarātra 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 sīr-krṣṇa-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-abhimānī
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 Adhoksaja, 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 Kṛṣṇa 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 sukṛti 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 nāṁnām akāri Śikṣāstaka verse of the most magnanimous friend of the living entities, Śrī Caitanyadeva.

TEXT 72

gitā bhāgavata ye-ye-janete padāya
bhākṣira vyākhyaṇā 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-kūra Purāṇa:

bhāratam sarva-sāstreṣu
bhārate gitiḥa varā
viṣṇoh 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 Bhagavad-gītā consists of 700 slokas in eighteen chapters and is found in the Bhiṣma-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
bhāratārtha vinirnayah
gāyatri-bhāṣya-rūpo 'sau
vedārtha-paribrhmhitah

“The meaning of the Vedānta-sūtras, the full purport of the Mahābhārata, the commentary on Brahma-gāyatṛi, 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 Saunaka Rṣi to his spiritual master, Śrī Sukadeva Gosvāmī); 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 Jiva Gosvāmī Prabhū’s considerations in the Tattva-sandarbha (18-28). This literature is always discussed among liberated swanlike Vaiśnava.

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 Saptāṣṭā-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 visnu-maya-mohita saṁsāra
dekhi' bhakta-saba duḥkha bhāvena apāra

Seeing the entire world illusional 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 saṁsāra

[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 nahi laya krṣṇa-nāma!
niravadhi vidyā-kuṇa kareṇa vyākhyāna

“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 Vaiṣṇavas, 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,
vr̥thā janma gelo tā'ra,
sei pāṣu 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 kareṇa saba bhāgavata-gana
kṛṣṇa-pūjā, gāṅgā-snāna, kṛṣnera kathana

The great devotees, however, followed their prescribed duties like worshiping Kṛṣṇa, bathing in the Ganges, and discussing topics of Kṛṣṇa.

The devotees gave up the association of those who were averse to Kṛṣṇa and continued to chant the names of Kṛṣṇa, discuss the topics of Kṛṣṇa, drink the caranāmṛta of Kṛṣṇa, serve Kṛṣṇa, and take bath in the Ganges. The devotees continually engaged in such activities in order to remain aloof from the service of Māyā.

TEXT 77

sabe mel' jagatere kare aśīrvāda
śīghra, kṛṣṇa-candra, kara sabāre prasāda'

They all bestowed their blessings on the people of the world and prayed, “O Kṛṣṇacandra, please quickly bestow mercy on these people.”

Whenever the devotees failed to change the extremely materialistic pāsandī mentality by their cultivation of Kṛṣṇa consciousness, they would pray for Kṛṣṇa to bestow His mercy on them.

TEXT 78

sei navadvipa 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 Viṣṇuvāmi-sampradāya. Just as Śrī Śankarācārya, the incarnation of Śaṅkara, scattered and covered the devotional service of the Lord through his philosophy, arguments, and scholarship in order to bewilder the demonic 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 Viṣṇuvāmi, 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:

paramo viṣṇur evaikas
taj jñānām muktisādhana
dvairânâm nirnayas tv eṣa
tad anyan mohanâya hi

“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
devoted to establish the attitude of service to the Supreme Lord in the hearts of
His audience.

**TEXT 81**

*tulasi-maṇjarī-sahīta gāṅā-jale
*nirvadhi seve krṣṇe mahā-kutūhale*

Śrī Advaita Ācārya would enthusiastically worship Krṣṇa with *tulasi-maṇjarīs*
and Ganges water.

The *Gautamiya-tantra* is quoted in the *Hari-bhakti-vilāsa* (11.110) as follows:

\begin{align*}
&tulasi-dāla-mātrena \\
jalasya culukena vā \\
vikriṇīte svam ātmānām \\
bhaktēbhya bhākta-vatsalah
\end{align*}

“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-maṇjarī* is a *mahā-bhāgavata* and *tadiya-vastu*, that which is related to the
Supreme Lord. *Gāṅā-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-maṇjarīs*, 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**

*hunḵāra karaye krṣṇa-āvesera teje
*ye dhvani brahmānda bhedi' vaikūṭhete bāje*

He loudly called for Krṣṇa in great spiritual ecstasy. That sound vibration
perced 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 hunḵāra śuniṅa krṣṇa nātha*
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 fulfill His prayer and accept His pure service the Lord appeared for the benefit of Advaita Prabhu's followers.

TEXT 84

ataeva advaita—vaiśnava-agragany
nikhila-brahmāṇḍe yānra bhakti-yoga dhanya

Therefore Advaita Ācārya is the best of all Vaiṣṇavas. 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 Vaiṣṇavas. 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 nādiyaya
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 saṁsāra matta vyavahāra-rase
kṛṣṇa-pūjā, kṛṣṇa-bhakti kāro nāhi vāse

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 māṁsa diyā keha yakṣa-pūjā kare
Some people worshiped Vāsūlī (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 Vāsūlidevi, 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 fruitive workers who consider the mantra of Isopanisad (18): agne naya supathā rāye—"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-āranyaka Upanisad: yo vā etad aksaram gārgy aviditvāsmāl lokāt pratti 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, Madhya-1īlā, Chapter 20.

The word vāsūlī is an abbreviation for the name Viśālākṣī, or Candi.

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 māṃsa 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 Śrīmad 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-samhita (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 abstention yields great benefit.”  
The word yakṣa refers to an apadeva, or semipious spirit, follower of Kuvera.

TEXT 88

niravadhi nrtya, gītā, vādyā-kolāhala
nā śune krṣnera nāma parama maṅgala

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 tauryatrika. 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 maṅgale devera nāhi sukha
viśeṣa advaita mane pāya bada duḥkhā

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—bāda hārunya-hṛdaya
jīvera uddhāra cintē 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 āsi' 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 bādāi
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
nācība, gāība 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 Kṛṣṇa, then I will truly be happy.”

TEXT 94

niravadhi ei-mata sānkalpa kariyā
sevēna 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 kārāṇe caitanya avatāra`
sei prabhu kahiyāchena 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
yānhāra 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 bhai gāya krṣna-nāma
tri-kāla karaye krṣna-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 bhai refer to Śrīvāsa, Śrīrāma, Śrīpati, and Śrīnidhi. The words krṣna-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 īśvara-ājñāya

śrī candrasekhara, jagadīśa, gopinātha
Many other devotees lived incognito in Nadia. By the will of the Lord, Śrī Candrasekharā, Jagadīśa, Gopinātha, Śrīmān Pandita, Murāri Gupta, Śrī Garuda 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-dīpikā (192) as follows: “Śrī Jagadīśa and Hiranya previously appeared as the wives of the yajñic brāhmaṇas of Vraja. The Lord asked for the grains they offered to Viṣṇu on the day of Ekādaśī.” The Gaura-ganoddeśa-dīpikā (143) also says: “Candrahāsa, the expert dancer and knower of the mellows of Vraja, has now appeared as Śrī Jagadīśa Pandita.” A description of Śrīmān Mahāprabhu’s eating the grains offered to Viṣṇu on Ekādaśī at the house of Hiranya and Jagadīśa is found in the Caitanya-bhāgavata, Adi-khanda, Chapter Four, and Caitanya-caritāmṛta (Ādi 11.30 and Ādi 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-dīpikā (178): The prāṇa-sakhi gopi Ratnāvalī of Vraja has now appeared as the most pure Gopinātha Ācārya.” According to the opinion of others, he was an incarnation of Brahmā. The Gaura-ganoddeśa-dīpikā (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 (Ādi 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 śrīmān refers to Śrīmān 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 Devī, he held a torch. It is stated in the Caitanya-bhāgavata, Madhya-khanda, Chapter Eighteen: “All the beilike devotees happily watched as the lionlike Lord Gaura danced in the mood of Durgā. Śrīmān Pandita held a torch in front of the Lord.” In the Caitanya-caritāmṛta (Ādi 10.37) it is stated: “The fifteenth branch was Śrīmān Pandita, who was a constant servitor of Lord Caitanya Mahāprabhu. He used to carry a torch while the Lord danced.” Śrī Garuda Pandita was a resident of Navadvīpa and an associate of the Lord. It is stated in the Caitanya-bhāgavata (Antya 8.34): “As Śrī Garuda 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-dīpikā (117): “He who previously appeared as Garuda has now appeared as Śrī Garuda Pandita.” In the Caitanya-caritāmṛta (Ādi 10.75) it is stated: “Garuda 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 Gāṅgādāsa Pandita. His residence was at Gāṅgānagara near the Lord’s house. It is stated in the Gaura-ganoddeśa-dīpikā (53): “Vaśīṣṭha Muni, who was the spiritual master of Lord Rāmacandra, has appeared as Gāṅgādāsa and Sudarśana.” The Gaura-ganoddeśa-dīpikā (111) also says: “Gāṅgādāsa, who is very dear to the Lord was formerly the gopi’s esteemed Durvāsā of Nidhuvana.” It is stated in the Caitanya-caritāmṛta (Ādi 10.29):
“Pandita Gangādāsa was the eighth dear branch of the tree of Śrī Caitanya Mahāprabhu. 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 sabāre bāṇdhava-vyavahāra
keha kāro nā jānena nija-avatāra

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 samsāra
antare dahaye bada citta sabākāra

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-kathā śunibeka hena nāhi jana
āpanā-āpani sabe karena kirtana

Because they could not find anyone interested in hearing topics of Lord Krṣṇa, 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 cārī danda thāki advaita-sabhāya
kṛṣṇa-kathā-praśaṅge sakala duḥkha yāya

They would remain together for a couple hours in the house of Advaita Prabhu and mitigate their distress with topics of Krṣṇa.

The devotees remained one or two hours in the association of Advaita Prabhu and got relief from their distress by discussing topics of Krṣṇa.

TEXT 106

dagdha dekhe sakala sansāra bhakta-gana
alāpera sthāna nāhi, karena krandana

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 Krṣṇa was very prominent, so they considered the people of this world who were averse to Krṣṇa 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 melī āpani advaita
prāṇi-mātra kāre keha nāre bujhiite

Śrī Advaita Ācārya along with the other Vaiṣṇavas tried to preach to the people, but they could not understand anything.

Śrī Advaita Prabhu and the Vaiṣṇavas 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 upavāsa
sakala vaisnava-gaṇe chāde dirgha śvāsa

In distress, Advaita Ācārya began to fast and the Vaiṣṇavas 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 kṛṣnera nṛtya, kena và kirtana?
kāre và vaiśṇava bāli, kibhā sankirtana?'

People did not know why the devotees danced for Kṛṣna or chanted His names. They could not understand who was a Vaiśṇava or what the purpose of sankirtana was.

Ordinary people could not enter into the mysteries of why Śrī Advaita Prabhu danced and chanted, who was a Vaiśṇava, and what was the purpose of sankirtana. 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-vaiśṇava Rāja-sabhā.

TEXT 110

kichu nāhi ānē lokā dhana-putra-āše
sakala pāśandi meli' vaiśnavere 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 Vaiśnavas.

Since materialists consider wealth and children the only purpose of life, they can neither recognize pure Vaiśnavas nor understand the purpose of sankirtana. They are struck with wonder on seeing the activities of the Vaiśnavas, but they are unable to understand the actual purpose behind those activities and simply taunt and laugh at them.

TEXT 111

cāri bhārī śrīvāsa miliyā nīja-ghare
niśā haile hari-nāma gāẏa uccaīh-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 mahā-mantra in Śrīvāsa's courtyard.

TEXT 112

śuniyā pāśaṇḍī 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 Vaiśnavas 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 yawana iḥāra
e ṛkhyāṇa sūnile 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 yawana 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 brāhmaṇe 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 maṅgala
anyathā yawane 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 pāsandīra gana
śuni' kṛṣṇa bali' hānde bhāgavata-gana

Hearing the atheists speak in this way, the devotees began to cry and chant Kṛṣṇa's name.

TEXT 117
śuniyā advaita krodhe agni-hena tvale
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

śuna, śrīnivāsa, gangādāsa, śuklāmbara
karāiba krṣne sarva-nayana-gocara
sabā uddhāribe krṣna āpane āsiyā
bujaṁbe krṣna-bhakti tomā-sabā laiyā

“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 hâte

“If I fail to do this, then I will manifest four arms and take up My disc.

TEXT 121

pāsanḍire kātiyā karimu skandha nāsa
tabe krṣna—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 caraṇa
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-nadvipe bhrame bhāgavata-gana
kothāo nā śune bhakti-yogera kathana*

As the devotees wandered through Navadvipa, they never heard any topics concerning devotional service.

**TEXT 125**

*keha duḥkhe 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 duḥkhe*

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-trayodāsi subha-dine
padmāvatī-garbhe ekacāhā-nāma grāme

hāḍāi-paṇḍita nāme sūdha-vipra-rāja
mūle sarvā-pitā tāne kare pitā-vyāja

He appeared from the womb of Padmāvatī 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 Hāḍāi Pandita, the king of the brahmanas, as His father.

Śrī Nityānanda Svarūpa appeared as the son of Hāḍāi 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
avatirṇa 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-dhvani, puṣpa-varīṣana
sangopa devatā-gana karīlā takhana

Invisible to humans, the demigods loudly chanted, “Jaya! Jaya!” and showered flowers.

TEXT 133
sei-dina haite râdha-mandala sakala
bâđite lâgila punâḥ punâḥ sumângala

From that day on, the district of Râdha-deśa became filled with prosperity.
By the appearance of Śrī Nityānanda, the whole of Râdha-deśa gradually became
filled with auspiciousness.

TEXT 134
ye prabhu patita-jane nistâra karite
avadhūta-veśa dhari' bhramilâ jagate

In order to deliver the fallen souls, Nityānanda Prabhu accepted the dress of a
mendicant and traveled throughout the world.
In order to deliver the fallen souls, Śrī Nityānanda Prabhu accepted the dress of a
paramahamsa avadhūta and wandered like a mendicant.
The words avadhūta-veśa 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 prâkâra hailâ hena-mate
ebe śuna,—krśna avatarilâ yena-mate

This is the description of Lord Ananta's appearance. Now please hear how
Krśna made His appearance.

TEXT 136
navadvîpe âche jagannâtha miśra-vara
vasudeva-prâya tenho sva-dharma tatpara

Śrī 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 Śrī Jagannâtha Miśra's magnanimous characteristics
in this world.

TEXT 138
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

tānna 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 eha 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 haraṣīta 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-sāstre 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-sūnya haila sakala sāṁsāra
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 avatare
`bhakta-saba duhkha pāya' jāniya antare
tabe mahāprabhu gauracandra bhagavān
śacī-jagannātha-dehe hailā adhiṣṭhāna

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 Śacīdevī.

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 śune

As Śrī Ananta loudly chanted, “Jaya! Jaya!” Jagannātha Miśra and Śacīdevī 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 kīchu 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 Kṛṣṇa.

If one hears the most confidential prayers offered to Śrī Gaurasundara by the demigods, headed by Lord Brahmā, one’s attachment for Kṛṣṇa will certainly increase.

TEXT 151

jaya jaya mahāprabhu janaka sabāra
jaya jaya sankirtana-hetu avatāra
“All glories to Śrīmān Mahāprabhu, the father of all living entities. All glories to the Supreme Lord, who has incarnated to inaugurate the sankīrtana 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 sankīrtana 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 srūtis: “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, fruitless workers, and speculators.

TEXT 153

jaya jaya sarva-satya-maya-kalevara
jaya jaya icchā-maya mahā-mahēśvara

“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-brahmānādā vāsa
se tumī śrī-saci-garbhe karīlā prakāsa

“You are the shelter of innumerable universes, yet You have entered the womb of mother Śacīdevī.

TEXT155

tomāra ye icchā, ke bujhite tāra pātra?
srṣṭi, sthiti, pralaya—tomāra līlā-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 vadhite 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 sportingy killed Rāvana, and He appeared in the home of Vasudeva and sportingly 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 Śvetāśvatara 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 jīva-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 grhasthas. 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

sruk-sruva-haste yajña, āpane kariyā
sabâre lauyāo yajña, yājnika haiyā

“You carry a sacrificial ladle and spoon in Your hands and encourage everyone to perform sacrifice.

The word sruk refers to a ladle made from the wood of the vikanâkata (baiñca) 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 sruva refers to a spoon made of 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

dîvya-megha-śyāma-varṇa haiyā dvâpare
pûjâ-dharma bujhâo āpane ghare-ghare

“In Dvâpara-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

pita-vâsa, śrîvatsâdi nija-cihna dhari'
pûjā kara, mahârâja-rupe avatari'

“You wear yellow cloth, and You are decorated with the mark of Śrîvatsa. As a great king, You personally demonstrate the process of Deity worship.

The term mahârâja-rupe indicates one who is adorned with items like an umbrella and câmara. In this regard one may refer to Śridhara Svâmi's Bhâvârtha-dipikâ commentary on Śrimad Bhâgavatam (11.5.28).

TEXT 167

kali-yuge vipra-rupe dhari' pita-varna
bujhâbâre vedâ-gopya sankârâna-dharma

“You appear in Kali-yuga as a brâhma with a golden complexion to inaugurate the congregational chanting of the holy names, which is unknown through the Vedas.

Vedic literature composed on the basis of material knowledge, gathered through pratyakṣa, direct understanding, and anumāna, 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 *adhokṣaja* (beyond material perception), *sad-dharma-praneta* (the director of religious codes), *bhāgavata-dharma-jñā* (the knower of Vaiṣṇava religious principles), and *veda-gopī* (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 *sankṛtana* movement. The prescribed service of the holy names and forms of the Lord is temple worship in Dvāpara-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 *grhaṣtha*, in Dvāpara-yuga one should remain a *vānaprastha*, and in Kali-yuga one should remain a *sannyāśi*.

TEXT 168

*kateka vā tomāra 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, Dvāpara 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, Āvyakta, and Paramāṭmā.

“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 *Ṛg, 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, Praśnigarbha, Sarvadeva, Urukrama, Vṛṣākapi, Jayanta, and Urugāya.

“In Dvāpara-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 Krṣna. Although
His complexion is not blackish, He is Kṛṣna 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 ādhāra

“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 Vaivasvata 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-daitiya duī madhu-kaitabhe samhāra

“In the form of Hayagriva, You saved the Vedas by killing the original demons,
Madhu and Kaitabha.

The Laghu-bhāgavatāmṛta (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 rid the earth of ksatriyas.

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 [ksatriyas] 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 Aṃjanā, 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 brahmādīre 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 Hamsavatāra. 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 viṇā dhari' kara gāna
vyāsa-rūpe kara nija-tattvera vyākhyaṇa

“In the form of Nārada, You carry a viṇā 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 rṣīs, 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 Satyavatī 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
krṣṇa-rūpe vihara' gokule bahu-range

“In the form of Kṛṣṇa, 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 Kṛṣṇa’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 Kṛṣṇa 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 Kṛṣṇa, whose beauty is inexhaustible, nectarine, and incomparable.” It is stated in the *Brahmāṇda Purāṇa*: 
santi bhūrini rāpāni
mama pūrnāni saḍ guṇaiḥ
bhaveyustāni tulyāṇi
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 krṣṇa-devasya
sarvam evādbhutam bhavet
gopāla-lilā tatrāpi
sarvato ‘ti-manoharā
t

“The characteristics of Krṣṇa are certainly wonderful, and His pastimes as a cowherd boy are most enchanting.” The Tantras state:

kandarpa-koty-arbuda-rūpa-śobhā-
 nirājyapādāhja-nakhāṁ 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 Krṣṇa are most perfect because they include all of Krṣṇa'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 Krṣṇa. 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 kahiba prthivīra ānanda-prakāśa 
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

ye tomāra pāda-padma nitya dhyāna kare 
tān-sabāra prabhāve amangala hare

“The mere presence of those who constantly meditate on Your lotus feet 
vанquishes 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 kirtana. You will dance with innumerable servants and 
make the entire world jubilant.”
Śrīla Prabhodhānanda Sarvaśatipāda has written in his Śrī Caitanya-candrāmrta (5) 
as follows:

kaivalyaṁ narakāyate tridaśa-pūr ṛkāśa-puspāyate 
durdantendriya-kāla-sarpa-pataḷi protkhāta-damśtāyate

viśvam pūnā-sukhāyate vidhi-mahendrādiś ca kiṭāyate 
yat kārunya-kaṭākṣa-vaibhavavatām tam gauram eva stumah

“For a devotee who has received Śrī Caitanya Mahāprabhu's merciful glance, 
kaivalya, merging into the existence of Brahma, 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

pada-tāle khande prthivīra amangala 
dṛṣṭi-mātra daśa-dik haya sunirmala

“As such persons dance, the touch of their lotus feet destroys all the 
inauspusciousness of the world. By their glance, the ten directions are purified.

TEXT 183
bāhu tuṭi' nācīte svargaṃ vighna-nāsa
hena yaśa, hena nṛtya, hena tora dāsa

“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

padbhyāṃ bhumera diśo drghhyāṃ
dorbhyāṃ cāmangalam divah
bahu-dhotsādyate rājan
krṣṇa-bhaktasya nṛtyataḥ

“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 sāksāt haiyā
karibā kīrtana-prema bhakta-goṣṭhi laiyā
e mahimā, prabhu, varṇibāra kāra ṣakti?
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 Svātīpa Prabhu has written in his notebook:

\[
\begin{align*}
\text{anarpita-carīṁ cirāt karunayāvatīrṇah kalau} \\
\text{samarpayītum unnatojvala-rasāṁ sva-bhakti-śriyam} \\
\text{harīḥ purata-sundara-dyuti-kadamba-sandipitaḥ} \\
\text{sadā hrdaya-kandare sphuratu vah śacī-nandanah}
\end{align*}
\]

“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

\[
\begin{align*}
mukti diyā ye bhakti rākhaha gopya kari' \\
āmi-saba ye-nimitte abhilāṣa kari
\end{align*}
\]

“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

\[
\begin{align*}
jagatera prabhu tumī dibā hena dhana \\
tomāra kārunya sabe ihāra kāraṇa
\end{align*}
\]

“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 Viśnu. 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

\[
\begin{align*}
ye tomāra nāme prabhu sarva-yajña pūrṇa \\
se tumī haila navadvipe avatīna
\end{align*}
\]

“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 hīrtāna—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

\[ \text{ei kr̦p̦a kara, prabhu haiyā sadaya} \\
\text{yena āmā-sabāra dekhite bhāgya haya} \]

“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

\[ \text{eta-dine gangāra pūrila manoratha} \\
\text{tumi kridā karibā ye cira-abhimata} \]

“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 Kr̦ṣṇa and sustained on the head of Lord Śiva, the topmost Vaiśnavas. 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 Gangādevi 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

\[ \text{ye tomāre yogeśvara sabe dekhe dhyāne} \\
\text{se tumī vidita haibe navadvipa-grāme} \]

“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

\[ \text{navadvipa-pratio thākuka namaskāra} \\
\text{šacī-jagannātha-grhe yathā avatāra} \]

“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 Vrndāvana. It is the basis of the nine types of devotional service for devotees who have taken shelter of a spiritual master.

**TEXT 194**

\[ei-mata brahmādi devatā prati-dine
gupte rahi'īśvarera karena stavane\]

In this way the demigods headed by Lord Brahmā would daily offer prayers in seclusion.

**TEXT 195**

\[sacī-garbhe vaise sarva-bhuvanera vāsa
phālguni pūrṇimā āsi' haila prakāśa\]

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 Vaikunṭha planets and material universes composed of fourteen planetary systems, has appeared in the womb of Śaci. The Lord remained in the womb of Śacī until the full moon night of the month of Phālguna, in the year 1486. The words \(sacī-garbha-sindhu\) refer to the form of pure goodness.

**TEXT 196**

\[ananta-brahmānde yata āche sumangala
sei pūrṇimāya āsi' mililā sakala\]

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**

\[sankirtana-sahita prabhura avatāra
grahaṇera chale tāhā kareṇa pracāra\]

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**
iśvarera karma bujhibāra sakti kāya?
candre ācchāḍila 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,—dekte haila grahana
uṭhila 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-gana
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 karilā prakāsa

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 calilā sakala bhakta-gana
niravadhi catur-diīe 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, vṛddha, nāri, sajīna, 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 śuni
sakala-brahmānde vyāpileka hari-dhvanī

All one could hear was “Hari bol! Hari bol!” Thus the name of Lord Hari was heard throughout the entire universe.

TEXT 207

catur-diīe puṣpa-vṛṣṭi kare deva-gana
‘jaya’-śabde 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
avadīna hailena śrī-sacī-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-daśa,
jaya jaya padila ghoṣanā
When the moon was covered by Rāhu, 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 Rāhu and Ketu. When the sun and moon are six rāśis, 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 Rāhu. When the sun is covered by the shadow of the moon it is said to be eclipsed by Ketu or Rāhu. Also at the time of the lunar eclipse the earth's shadow is called Rāhu. The word kavala means “swallowed.”

At the time of the lunar eclipse, or the swallowing of the moon by Rāhu, people chant the holy names of the Lord and the flag of victory over Kali is raised. The word pahun 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-viśāna
śrī-caitanya-thākura,
nityānanda-prabhu
vrndāvana-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 viśāna refers to the buffalo horn, as carried by Balarāma.

TEXT 212

jiniṇā ravi-kara,
śrī-ānga-sundara,
nayane herai nā pāri
āyata locana,
iṣat bankīma,
upamā nāhīka vicāri

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-angā-sundara is śrī-angā-ujora, 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 Kṛṣṇa.

TEXT 213

(āju) vijaye gaurāṅga,
avani-mandale,
caudike śuniyā ullaśa
eka hari-dhvani,
ā-brahma bhari śuni,
gaurāṅga-cāndera parakāsa

Due to the appearance of Śrī Gaurāṅga in this world, the sound vibration of Hari's name spread throughout the universe up to Brahmāloka.

The word vijaya means “while appearing in this material world.”

TEXT 214

candane ujjvala,
vakṣa parisara,
dolaye tathi vana-mālā
cānda-suṣṭala,
śrī-mukha-maṇḍala,
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
koi nācata,
koi gāyata,
kali haila hariṣe 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

cāri-veda-śīra-
mukūta caitanya
pāmara mūḍha nāhi jāne
śrī- Caitanya-candra,
nītāi-thākura,
vṛndāvana-dāsa gāne

Śrī Caitanya is the crown on the head of the four Vedaś, 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 Vedaś. In other words, He is worshipable by the four-headed Brahmā: nikhila-śruti-mauli-ratna-mālā-dyutī-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 Vedaś.”

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 śuniṇā
dhāma dhavaśa-gāye

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-cīhana 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 sobhe
saba-ange 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,
suniyā 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 pāri 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
mānuse deve meli',
ekatra haṅa keli,
āṇande navadvipa 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 Navadvipa is filled with ecstasy.

TEXT 226

sačīra angane,
sakala deva-gane,
pranāma haṅyā padilā re
grahaṇa-ndhakāre,
lakhite keha nāre,
durjñeya caitanyera khelā re

All the demigods come to the courtyard of Śacīdevi and offer their obeisances. 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,
khāro hāte chāti,
keha cāmara dhulāya re
parama-hariše,
keha puspa variše,
keha nāce, gāya, vāya 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,
pāṣandi kichui nā jāne re
śrī kṛṣṇa-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 Śrī Caitanya and Nityānanda.

**TEXT 229**

*dundubhi-dindima-
  mangala-jaya-dhvani,
  gāya madhura rasāla re
  vedera agocara,
  āji bhetava,
  vilambe nāhi āra kāla re*

The demigods play kettledrums and dindima 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 Śrī Caitanya is unknown to the Vedas. That unmanifested object, Śrī 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-parakāsa
  pāola navadvipa-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 Śrī 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,*  
*aılā navadvipe,*  
*caudihe suni hari-nāma re*  
*pāiyā gaura-rasa,*  
*vihvala paravāsa,*  
*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-grhe,*  
*gaurāṅga-sundare,*  
*ekatra yaiche 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,*  
*aılā gauracandra,*  
*pāsand kichua na jāne re*  
*sṛi caitanya nityānanda-  
cānda-prabhu jāna,*  
*vṛndāvana-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 Cakravartī, the celebration of Viśvambhara's appearance at the house of Jagannātha Misra, 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 rasābhāṣa, 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 dūrva 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 gorācāndera 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 jānmeha nā bale hari-nāma
seha ‘hari’ bali’ dhāya, kari’ gangā-snāna
daśa-dik pūrna 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-kṛṣṇa-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

śaci-jagannātha dekhi’ putera śrī-mukha
dui-jana hailena ānanda-svarūpa

Seeing their son's face, Śaci 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

śacira jana—cakrävarti nilāmbara
prati-lagne abhuta dekhena vipra-vara

The father of Śacīdevī and great brāhmaṇa, Nilāmbara Cakravarti, noted
wonderful planetary arrangements in each house of the child's horoscope.

Nilāmbara Cakravartī was the father of Śacīdevī. He formerly resided at Magdobā, in the district of Faridpura [within present day Bangladesh]. Most of the learned brāhmaṇas of that time had some knowledge of astrology. After calculating His horoscope, Nilāmbara Cakravartī 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 rāsis, 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-lagna 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
rupa dekh' cakravarti haila vismaye

In each house there were signs that indicated a king. Moreover, Cakravartī was astonished by the child's beauty and said:

<table>
<thead>
<tr>
<th>sala</th>
<th>1407/10/22/28/45</th>
</tr>
</thead>
<tbody>
<tr>
<td>dinam</td>
<td></td>
</tr>
<tr>
<td>7</td>
<td>11</td>
</tr>
<tr>
<td>15</td>
<td>54</td>
</tr>
<tr>
<td>40</td>
<td>37</td>
</tr>
<tr>
<td>13</td>
<td>6</td>
</tr>
<tr>
<td></td>
<td>23</td>
</tr>
</tbody>
</table>

Sukra (Venus) was in Mesa-rāṣī (Aries), in the constellation of Aśvini; Ketu (the ninth planet) was in Simha-rāṣī (Leo), in Uttaraphalgunī; Candra (the moon) was in Simha-rāṣī, in Pūrvaphalgunī (the eleventh lunar mansion); Śani (Saturn) was in Vṛścika-rāṣī (Scorpio), in Jyeṣṭhā; Brhaspati (Jupiter) was in Dhanu-rāṣī, in Pūrvāśādhā (Sagittarius); Mangala (Mars) was in Makara-rāṣī (Capricorn), in Śravanā; Ravi (the sun) and Rāhu were in Kumbha-rāṣī (Aquarius), in Pūrvabhadrapāda; and Budha (Mercury) was in Mīna-rāṣī (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, Nilāmbara Cakravartī 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**
“There is a prediction that in the future a brähmana 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 brähmaṇa family of Bengal and become king. Nilâmbara Cakravarti thought that perhaps this boy would in the future become King of Bengal. Time would tell.

TEXT 12

mahâ-jyotir-vit vipra sabâra agrete
lagne anurûpa kathâ lâgila kahite

Then that great astrologer brähmana began to speak before everyone present about the symptoms of the various houses in the child's horoscope.

Nilâmbara Cakravarti 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 mahâ-jyotir-vit is explained as follows:

sankha taile tahâ mâmse
vaidye jyotiśike dvije
yatrâyam pathi nirârâyam
mahaccââbo na diyate

“If one adds the prefix mahâ to sankha (conch), taila (oil), mâmsa (flesh), vaidya (doctor), jyotisi (astrologer), brähmana, yatra (journey), patha (path), and nîdrâ (sleep) it will produce an opposite meaning (The word mahâ-sankha refers to impure bones, the word mahâ-taila refers to the rotten liquid of a dead body, the word mahâ-mâmsa refers to human flesh, the word mahâ-vaidya refers to a foolish doctor, the word mahâ-jyotisī refers to a foolish astrologer, the word mahâ-brähmana refers to a low-class brähmana, and the next three—mahâ-yatra, mahâ-patha, and mahâ-nîdrâ—mean “death.”). Therefore mahâ should not be added to these words.” But in this case it is to be understood that Nilâmbara Cakravarti was learned and expert in the science of astrology. The word mahâ-jyotir-vit may also indicate one who is learned and expert in the spiritual science.

TEXT 13

“lagne yata dekhi ei bâlaka-mahimâ
râjâ hena, vâkye tânre dite nâri simâ

“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, Nilâmbara Cakravarti could understand the child's wonderful qualities. The words râjâ hena mean “as good as a king” or “topmost.” Actually no one can properly describe the qualities of this child.

TEXT 14
brhaspati jiniyā haibe vidyāvān
alpeī haibe sarva-guṇera nidhāna”

“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. Mahāprabhu 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 Sārvabhauma Bhaṭṭacārya, 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 Mahāprabhu 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-rūpe eka mahājana
prabhura bhaviṣya-karma karaye kathana

In that assembly was one great brāhmaṇa 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 brāhmaṇa. He began to describe Mahāprabhu's future transcendental activities, or His distribution of love of God.

TEXT 16

vitra bale,—“e śīṣu sākṣat nārāyana
inhā haite sarva-dharma haibe sthāpana

He said, “This child is nondifferent from Nārāyana. He will reestablish religious principles.

The brāhmaṇa said, “This boy is Nārāyana Himself, Lord of all lords. He alone will properly reconcile the conflicting principles of various religious preachers.”

TEXT 17

inhā haite haibeka apūrva pracāra
ei śīṣu karibe sarva-jagat uddhāra

“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, śīva, sūka yāhā vānecha anukṣana
inhā haite tāhā pāibeka sarva-jana*

“People will receive from Him love of God that is desired by even Brahmā, Śīva, 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 Kṛṣṇa never revealed to His devotees. O Lord Caitanyakandara, 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 Śīva, Śukadeva, Uddhava, Nārada, and other great souls.” This child will indiscriminately give everyone that which great personalities like Lord Brahmā, Lord Śīva, and Śukadeva Gosvāmī always desire to obtain.

**TEXT 19**

*sarva-bhūta-dayālu, nirveda daraśane
sarva-jāgatera 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-Kṛṣṇa and become kind to all living entities and equal in happiness and distress.

**TEXT 20**

*anyera ki dāya, viśnu-drohi ye yavana
tāhārao e śiṣura bhajibe carana*

“What to speak of others, even Yavanas who are averse to Viśnu 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 mellow of pure love of God, given by Lord Caitanya. Let me therefore glorify that Lord Caitanya Mahāprabhu.”

The Yavanas are naturally averse to Lord Viśnu. But even such Yavanas will give up such propensities to follow the footsteps of Śrī Gaurāṅga.
TEXT 21

ananta brahmânde kîrti gāïba ihâna
â-vipra e śisurê karibe pranâma

“His glories will be sung in innumerable universes, and everyone, including brahmânas, will offer respects to this child.

The word ihâna means “His.” Brahmânas are the spiritual masters of all other varnas—ksatriyas, vaisyas, sûdras, and antyajas, or mlecchas. Such brahmânas 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 šarira
deva-dvîja-guru-pitr-mâtr-bhakta dhîra

“He is the personification of religious principles and the benefactor of the demigods, the brahmânas, the spiritual masters, His father and mother, and the sober devotees.

In the Śrîmad 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, brahmânas, spiritual masters, father, and mother, who are all devotees of Viṣṇu, are all present in Him.

TEXT 23

visnu yena avatari laoâyêna dharma
sei-mata e ōṣu 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 āche 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, miśra-purandara bhāgyavān
yānra e nandana, tānre rahuka prānāma

“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
´śri-viśvambhara'-nāma haiye ihāna

“I am also fortunate to have had the privilege of calculating His horoscope. This child's name will be Śri 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

ihāne balibe 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 prakāsa
ataeva nā kahilā 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 ākhyāna
ānande vihvala, vipre dite căhe dâna

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 nāhi—sudaridra, tathāpi ānande
vīprera 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 vīpra 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-kōṣṭhī 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-kōṣṭhī refers to the horoscope of a godly personality.

TEXT 33

tata-kṣane āila sakala vādyakāra
mṛdanga, sânāi, vamśi bājaye apāra

At that time various musicians came and began to enthusiastically play mṛdangas, sânāi, 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 sânāi 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

\textit{deva-mātā savya-hāte dhānya-dūrva laiyā  
hāsi' dena prabhu-śire `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

\textit{cīrā-kālā 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

\textit{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

\textit{śacīra carana-dhāli 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

\textit{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,—śaci-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—phālguna pūrṇimā
brahmā-ādi e tithira kare ārādhana

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 hailena 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 śuddha-sattva-mayī, comprised of pure goodness, and sāksād-bhakti-svarūpinī, the personification of devotional service.
TEXT 45

nityānanda-janma māghi śuklā trayodaśī
gauracandra-prakāsa phālguni paurnamāśī

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-yātā maṅgala e duī punya-tithi
sarva-śubha-lagna adhīsthāna haya itī

These two days are most auspicious because all favorable planetary conjunctions are present on these days.

TEXT 47

eteke e duī tithi karile sevana
krṣṇa-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
vaiṣṇavera sei-mata tīthra 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
Whoever hears about the appearance of Lord Gauracandra will never feel distress, either during this life or at the time of death.

TEXT 50

śunile caitanya-kathā bhakti-phala dhare
janme-janme caitanyera sānge avatare

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 bada śunite sundara
yanhi avatīrṇa gauracandra mahēśvarā

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 likhi

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 Vṛndāvana. 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 Purānas 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-tāpani: eko 'pi san bahuḍhā yo 'vabhāṭi—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 ekadha 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 avabhāṭi 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. Śāṅkarācārya 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 nītya-lilānāraṇaḥ bhakta-vyāpi bhakta-hṛday 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-vaiśnava-toṣaṇi, wherein it is stated:

nītyāvatāro bhagavān
nītyā-mūrtir jagat-patīḥ
nītya-rūpo nītya-gandho
nītyaśvārya sukhānbhūḥ

“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 (Pāṭalā-khanda) gives the following evidence: paśya tvāṁ darśayisyāmi svarūpam veda-gopitam—“I will show you My personal form, which is unknown to the Vedas.”

idam eva vaḍanty ete
vedāḥ kāraṇa-kāraṇam
satyaṁ vyāpi parānandam
"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."

\begin{verbatim}
anâma-rûpa evâyam bhagavân harîrîsvarah akarteti ca yo vedaih smrâbiltis cābhîdhiyate
\end{verbatim}

“It is the Personality of Godhead, Lord Hari, whom the Vedas and smrîts describe as having no name or form and having nothing to do.”

\begin{verbatim}
sac-cid-ânanda-rûpatvât syât kr̄ṣno 'dhokṣajo 'py asau nija-sakteh prabhâvena svam bhaktân darsayet prabhuh
\end{verbatim}

“Adhokṣaja is called Kr̄ṣṇa 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 Mahâbhârata (Sânti 339.44-45) it is stated:

\begin{verbatim}
etat tvâyâ na vijñeyam rûpanân iti dûsyate icchân mûhûrtât naşyeyam iśo 'ham jagatâm guruḥ mâyâ hy esâ mayâ srstâ yan mâm paśyasi nárada sarva-bhâta-gunair yuktâm naiva tvam jnâtum arhâsi
\end{verbatim}

“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 Nârada, 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 Vâsudeva Upanîsad (6.5) states:

\begin{verbatim}
sad-rûpam advayam brahma madhyādy-anta-vivarjåtâm sva-prabham sac-cid-ânandam bhaktyâ jânati cāvyayam
\end{verbatim}

“[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 Vâsudevâdhyâtma:

\begin{verbatim}
aprasiddhes tad-gunânam anâmo 'sau prâkîrtitah aprâhrtatvâd rûpasyâpy arûpo 'sâv udîryate
\end{verbatim}

sambandhena pradhânasya
harer nāsty eva kartatā
akartāram atah prāhuḥ
purāṇam tam purā vilād

“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
ikṣyate niṣa-saktitah
tāmrte paramātmānām
kaḥ paśyatāmitam 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 Brahmāṇḍa Purāṇa says:

anādeyam aheyam ca
rūpam bhagavato hareh
āvirbhāva-tirobhāvā
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:

āvirbhāva-tirobhāvau
jñānasya jñānino ’pi tu
apekṣyājnas tathā jñānam
uppanam iti cocyte

“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-tāpāni Upaniṣad (1.21): Eko vaṣi sarvagah krṣna idyah—“That one Krṣna is the Supreme Personality of Godhead, and He is worshipable,” and eko ’pi san bahudhā yo ’vabhāti—“Krṣna is one, but He is manifested in unlimited forms and expanded incarnations;” the Kaṭha Upaniṣad (2.2.13): nityo nityānām cetanaś cetanānāṁ eko bahūnāṁ 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 Chāṇḍogya Upaniṣad (7.26.1): sa ekadha bhavati tridhā—“He is one kind and three kinds;” and also the Bhagavad-gītā (4.6): ajo ’pi sann avayātmā—“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 Caitanyaadeva is unlimited and complete. Since the topics related with Śrī Caitanyaadeva 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 obesances unto Śrī Gauracandra along with His devotees so that I may not commit any offenses at their feet.

TEXT 55

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, 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 Śaci 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, aparājītā-stotras, and nrśimha-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 Saśthi, 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 Śaci 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 Śaci 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 Nilāmbara
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 kirtana 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 vaiśya 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, beingbewildered 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 *acārya*, glorifies the Lord's devotees, considering them associates of the Lord.

**TEXT 2**

*hena subha-dṛṣṭi prabhu karaha a-māyāya ahar-nīša citta 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 nonduplicity 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 Kṛṣṇa'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 saci-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 ānukṣana*

Seeing their son's beautiful face, the *brāhmaṇa* couple constantly floated in an ocean of bliss.

The word *brāhmaṇī* refers to Śacidevi, and the word *brāhmaṇa* refers to Jagannātha Miśra.

**TEXT 5**

*bhāire dekhiyā viśvarūpa bhagavān hāsiyā kareṇa kore ānandera dhāma*

When the most powerful Viśvarūpa would see His brother, the reservoir of
pleasure, He would smile and take Him on His lap.

TEXT 6

yata āpta-varga āche sarva-parikare
ahar-nisa sabe thāki' bālake āvare

All the relatives and friends of the Lord's family would gather around the child both day and night.

The word āvare means “cover” or “protect by surrounding.”

TEXT 7

'viṣṇu-rakṣā' pade keha 'devi-rakṣā' pade
mantra paḍī' ghara keha cări-dige veḍe

Some would recite mantras invoking Lord Viṣṇu's protection, and some would recite mantras invoking goddess Durgā's protection. Others would chant mantras while circumambulating the house.

The word viṣṇu-rakṣā indicates the chanting of prayers to Viṣṇu, who destroys all dangers, for protecting the child. The word devi-rakṣā indicates the chanting of prayers to Durgā for protecting the child. The word veḍe means “go around.”

TEXT 8

tāvat kāndena prabhu kamala-locana
hari-nāma śunile 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 ei sabe būjhilena
kāndilei hari-nāma 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, Mahāprabhu clearly explained the symptoms of a mahā-bhāgavata, or exalted devotee, to Rāmānanda Vasu as follows:

yāṁhāra darśane mukhe āise krṣṇa-nāma
tāṁhāre jāniha tumi 'väiśṇava-pradhāna'
“Śrī Caitanya Mahāprabhu said: A first-class Vaiśnava is he whose very presence makes others chant the holy name of Kṛṣṇa.”

TEXT 10

sarva-loke āvariya thāke sarva-ksana
kautuka 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 dekhī' sabe bole,—'ci 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 Aparājitā.

TEXT 13

nānā-mantre keha daśa dik bandha kare
uthila prama kalarava śaci-ghare

Someone else would protect the ten directions by mantra. In this way a commotion arose in the house of mother Śaci.

The process of protecting the ten directions with mantras in order to stop any danger from entering was also current.

TEXT 14
prabhu dekhī' grhera 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, ei jāta-hārṇi pālāya—"Everyone exclaimed, 'There goes that witch!'"

TEXT 15

keha bole,—'dhara, dhara, ei cora yāya'
`nṛsimha' 'nṛsimha' ke ha dākaye sadāya

Someone said, "Catch him! Catch him! There goes the thief!" Someone else repeatedly chanted, "Nṛsimha! Nṛsimha!"

TEXT 16

kona ojhā bole,—'āji edāṭi bhāla
nā jānis nṛsimhera pratāpa viṣāla'

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 thākī' deva āse alakṣite
paripūrṇa haila māśeka ei-mate

The demigods who were secretly standing there watching everything began to laugh, and in this way one month passed.

TEXT 18

bālaka-utthāna-parve yata nāri-gana
saci-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-utthāna-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 śūdras 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: *paripūrna haila māseka ei-mate*—“in this way one month passed.” Later on, Saṭī Mā, the wife of one Rāmaśārana 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**

*vādyā-gīta-kolāhale kari' gangā-snāna
āge gangā pūjī' tabe gelā 'saṣṭhi-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 pūjī' saba devera carana
āilena grhe paripūrṇa 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 (*saguṇa*). 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 dīlena āi kariyā samāna*

Mother Śaci then respectfully distributed roasted paddy, bananas, mustard oil, vermilion, betel nut, and pāṇ 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 Śaci.

**TEXT 22**

*bālakere āśiṣṭyā sarva-nārī-gana*
calilena grhe, vandi' äira 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 jānite 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 saghane 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' ca'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'
sadāi balena `hari' diyā 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 pūrna haila śacira 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 Gopāla Kṛṣṇa.

The phrase *gopālera prāya* means “like the son of Nanda, the king of the cowherd men.”

**TEXT 30-31**

\[
\begin{align*}
ye samaya, yakhana nā thāke keha ghare \\
ye-kichu thākaye ghare, sakala vithāre
\end{align*}
\]

\[
\begin{align*}
vithāriyā sakala phelāya cāri-bhite \\
sarva-ghara bhare taila, dugdha, ghola, ghṛte
\end{align*}
\]

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**

\[
\begin{align*}
\text{‘janani āise’,—hena jāniyā āpane} \\
\text{sayane āchena prabhu, kareṇa rodane}
\end{align*}
\]

When He understood that His mother was coming, He would lie down and begin to cry.

**TEXT 33**

\[
\begin{align*}
\text{‘hari hari' baliyā sāntvanā kare mā'ya} \\
ghare dekhe, saba dravya gaḍāgaḍī yāya
\end{align*}
\]

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**

\[
\begin{align*}
\text{‘ke phelīla sarva-grhe dhānya, càlu, mugda?'} \\
bhāndera sahita dekhe bhāṅgā dadhi dugdha
\end{align*}
\]

“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 cārī-māsēra bālaka âche ghare
`he 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 pariṇa āsī’ milīla tathāya
manusye ra cīna-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 lági’ śishu 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 lági means “by the influence of protective mantras and kāvacas (amulets),” which the Lord enjoyed. The word nārila means “could not.” The word langhibāre means “to attack or commit violence.”

TEXT 38

śisu langhibāre nā pāiyā krodha-mane
apacaya kari’ palāila nīja-sthāne’

“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 balīla 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
bālāke dekhīyā kona duhkha 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 karena kautuka
nāma-karānera 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-gañera haila upasthāna

All the learned persons headed by Nilāmbara Cakravarti as well as all friends and relatives came for the ceremony.

The word upasthāna means “present” or “assembled.”

TEXT 43

mililā vistara asi’ pati-vratā-gaṇa
lakṣmi-prāya-diptā sabe sindūra-bhūṣaṇa

Many chaste women, who were decorated with vermilion and as effulgent as Laksīmi, came for the ceremony.

The term lakṣmi-prāya refers to a chaste lady or a chaste wife decorated with vermilion.

TEXT 44

nāma thuibāre sabe karena 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 thuibāre means “to keep” and is derived from the Bangladesh word thoyā.

TEXT 45
‘ihāna aneka jyeṣṭha kanyā-putra nāī
śeṣa ye janmāye, 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 thuīte ihāra

After due consideration, the learned scholars there suggested an appropriate name for the child.

TEXT 47

e sīṣu janmīle mātra sarva-deṣe-deṣe
durbhikṣa ghucīla, vrṣṭī pālā krṣake

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 hālā sustha ihāna janaṁe
pūrve yena pṛthivi dharilā nārāyaṇe

“Just as Lord Nārāyaṇa 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 Śri 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**

tatā eva ihāna `śrī-viśvambhara`-nāma
kula-dīpa kośṭhiteko 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-gaṇa
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-ksāna nāma-karana-samaye
gītā, bhāgavata, veda brāhmaṇa padaye

The occasion of the child’s name-giving ceremony was most auspicious. The brāhmaṇas recited the Bhagavad-gītā, 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-gītā, 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**
dhānya, punthi, kai, kadi, svarna, rajatādi yata
dharibāra nimitta saba kailā upanita

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 satvāra'

Jagannātha Miśra said, “Listen, my dear Viśvambhara, pick up whatever You find attractive.”

TEXT 55

sakala chādiyā prabhu śrī-śacīnandana
‘bhāgavata’ dharīyā dilena ālingana

Śrī Śacīnandana left everything aside and embraced the Śrīmad Bhāgavatam.

Śrī Gaurasundara did not grab the rice paddy, gold, or silver, which are meant for the vaiṣyas, nor did He grab the puffed rice to become a gluttonous greedy brahmāna; 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 Kṛṣna.

TEXT 56

pati-vratā-gane ‘jaya’ deya cări-bhīta
sabei bolena,— ‘baḍa haibe pāṇḍita'

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,— ‘siśu baḍa haibe vaiśnava
alpe sarva-sāstrera jānibe anubhava'

Someone said, “This child will be a great Vaiśnava. He will realize the purport of the scriptures in a short time.”

Some knower of the future considered that Viśvambhara would be an exalted Vaiśnava 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 śincita haya tāra kalevara

Whoever was blessed by Viśvambhara's smiling glance was filled with happiness.

TEXT 59

ye karaye hole, sei edite nā jāne
devera durlabhe hole 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 hānde, sei-kṣaṇe 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
višeśe 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 śāstre 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 nīja-sankīrtana
dine-dine bāde prabhu sṛi-sacīndana

In this way the Supreme Lord, Śrī Śacīndana, inspired everyone to chant His holy names as He grew up day by day.

TEXT 65

jānu-gati cale prabhu parama-sundara
kaṭite kinkini 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 kinkini refers to small bells worn around the waist.

TEXT 66

parama-nirbhaye sarva-āngane vihare
kībā 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

kundali kariyā sarpa rahila vediyā
ṭhākura thākilā tāra upare suiyā

The Lord then laid down on the coils of the snake.

The word kundali means “snake,” but in this context it refers to the coils of the snake.

TEXT 69
āthe-vyathe sabe dekhi 'hāya hāya' kare
śuyā 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-saśīndana

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 âniyā sabe karilena kole
'cira-jīvī 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-vānī
anye keha deya viṣṇu-pādokaka âni'

Someone tied a protective charm on Him, and someone recited auspicious hymns. Someone else sprinkled caraṇāmṛta on Him.

In the word svasti-vānī, svasti is composed of su and asti, which indicate a blessing
that means “all good unto you.” The word viṣnu-pādokaka refers to Ganges water or the water used to bath the śālagrāma-sīlā.

TEXT 74

keha bole,— 'bālakera punar-janma haila'
keha bole,— 'jāti-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 jāti-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 ānena 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 śune
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 yuṣmad bhayam āpnuyāt—"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 śri-sacīnandana
hāntiyā karaye prabhu angane bhramana
In this way Śrī Śacīndana eventually began walking in the courtyard of the house.

TEXT 78

jinīyā kandaṇḍa-koṭi sarvāngera rūpa
cāndera 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

suvalīta masta kecānca bhāla-keśa
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 suvalīta means “nicely decorated.” The word cānca means “curly.” The word bhāla-keśa refers to hairs that fall over the forehead. The words 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 gopis. Therefore He was seen in the dress of a cowherd boy.

TEXT 80

ājānu-lambita-bhūja, aruna adhara
sakala-lakṣaṇa-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 aruna means “the color of blood” or “red.”

TEXT 81

sahāje aruna gaua-deha manohara
viśeṣe anguli, kara, caraṇa 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

bālaka-svabhāve prabhu yabe cali' yāya
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 mahāpurusa 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 gunavanta

“Since such a qualified person has taken birth in our house, perhaps our material distress will come to an end.

**TEXT 86**

emana śiśura rīti kabhu nāhi śuni
niravadhi nāce, hāse, śuni’ hari-dhvanī

“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 māne
bada kari’ hari-dhvanī yāvat nā śune”

“We whenever He cries, He is not pacified until He hears the loud chanting of the
name of Hari.”

TEXT 88

usahaan-kāla haile yateka nārī-gana
bālaka vediyā sabe kare sankīrtana

In the morning all the ladies would gather around the child and perform sankīrtana.

TEXT 89

‘hari’ balī nārī-gane deya karatāli
nāce gaurasundara bālaka kutū哈尔ī

As they clapped their hands and chanted the name of Hari, Gaurasundara would enthusiastically dance.

TEXT 90

gadāgadi yāya prabhu dhūlāya dhūsara
uṭhi’ hāse jananīra 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 anāga-bhaṅgī kari’ nāce gauracandra
dekhiyā sabāra haya atula ánanda

Everyone felt incomparable happiness on seeing the various postures that Gauracandra exhibited as He danced.

The word anāga-bhaṅgī refers to swinging one's hands.

TEXT 92

hena mate śīśu-bhāve hari-sankīrtana
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, Nimāī 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-cañcalā, 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 bādira 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 ekesvara, 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-kśana

Captivated on seeing the Lord's enchanting form, even strangers gave Him whatever He requested.

TEXT 96

sabei sandeśa-kalā deyena prabhure
pāiyā santoṣe prabhu āisena ghare

They would give the Lord bananas and sandeśa, and He returned home satisfied.

TEXT 97

ye-sakala stri-gane gāyena hari-nāma
tā'-sabāre āni' saba karena 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 anuṣaṇa

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 bādira bāhre 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

nikate 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
hāndi bhānge, yāra ghare kīchu 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 hāndi is a Hindi word that means “vessel” or “clay pot.”

TEXT 102

yāra ghare sīṣu 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

“ebāra chāḍaha more, nā āśiba āra
āra yadi curi karon, dohāi tomāra”

“Please leave Me this time. I will not come again. I promise I won't steal again.”

TEXT 105

dekhiyā sīṣura buddhi, sabe vismita
ruṣṭa nahe keha, sabe kareṇa pirīta

Seeing the child's intelligence, everyone was astonished. They could not become upset, rather, they loved Him.

The word pirīta means “love.”

TEXT 106

nīja-putra hai-te sahe sahe kare
daraśana-mātra sarva-cītta-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 sanvit 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
sthira nahe eka-ṭhāni, 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-dīna prabhura dekhiyā duī core
yukti kare,— "kāra sīṣu bedāya nagare”

One day two thieves saw the Lord and contemplated, “Whose child is this, wandering alone in the streets?”

TEXT 109

prabhura sri-ange dekhi' divya alankāra
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 haribare means “in order to steal.” The word parakara means “ways” or “means.”

TEXT 110

'bāpa' bāpa' bali eka kore 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

“jhāṭ ghare āisa, bāpa” bole dui core
hāsiyā bolena prabhu,— “cala yāi ghare”

The thieves said, “Come, let us go home,” and the Lord smiled and said, “Yes, let us go.”

The word jhāṭ is a corruption of the word jhaṭṭiti, which means “immediately.”

TEXT 112

āthe-vyathe kole kari' dui core dhāya
loke bole,— “yāra śīśu 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, kebā kāre cine?
mahā-tuṣṭa cora alankāra-daraśane

There were millions of people in Navadvīpa, so who could recognize everyone? The thieves, meanwhile, were greatly satisfied to see the child's ornaments.

TEXT 114

keha 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

vaiśnavī-māyāya 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 vaiśnavī-māyā refers to Viṣṇu's insurmountable illusory energy, which covers and throws the living entities.

TEXT 122

cora dekhe āilāna nija-marma-sthāne
alankāra 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, āilāna ghara”
prabhū bole,— “haya haya, nāmāo satvāra”

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
nāmīlei 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 ghara nahe,—dekhe dui core
kothā āsiyāči, kichu cinite nā pāre

The thieves then realized that it was not their house, but they could not understand where they were.

TEXT 129
gandagole 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 adbhuta!” dui cora mane gane'
cora bole,— “bhelaki và dila kona jane?”

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
sustha haiyā 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

ethā sarva-gaṇe mane karena vicāra
“ke ānila, 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
śiśu thui hon 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 paḍilenā 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 jijnāsena,— “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 giyāchinu 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 thūila 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 sīṣu, vṛdha, anātha āpāni”

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 kareṇa 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-gīṭā (7.14): daivī hy esā guna-mayī mama māyā duratyayā—“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):

\[
\begin{align*}
bhakti-yogena manasi \\
\text{samyak pranihite 'male} \\
apaśyat purusam pūrnam \\
māyāṃ ca tad-apāśrayam \\
yayā sammohito ķīva \\
ātmānam tri-gunātmakam \\
paro 'pi manute 'nartham \\
tat-kṛtam cābhipadyate
\end{align*}
\]

“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-mugḍha jīvera nāhi svataḥ krṣṇa-jñāna—“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 transcendentally pure Absolute Truth, or Brahma, Paramātmā, and Bhagavān.

TEXT 141

\[
ei-mata ranga kare vaikuṇṭhara rāya \\
ke tānre jānite pāre, yadi nā jānāya
\]

In this way the Lord of Vaikuṇṭha 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

\[
\begin{align*}
veda-gopya e-saba ākhyāna yei śune \\
tānra ėrdha-bhakti haya caitanya-carane
\end{align*}
\]

Whoever hears these topics, which are confidential to even the Vedas, will certainly attain firm devotion for the lotus feet of Lord Caitanya.
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 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-sālagrāma, 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 Kṛṣṇa 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 Kṛṣṇa, 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 Kṛṣṇa. 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 *brāhmaṇa* 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 *brāhmaṇa*. He explained to the *brāhmaṇa* His own identity, the *brāhmaṇa*'s position as His eternal servant, and the cause of His incarnation, and then the Lord forbade the *brāhmaṇa* from disclosing these secret topics to anyone. After this incident the *brāhmaṇa* would beg alms here and there during the day, but one time everyday he would visit the house of Jagannātha Miśra in Navadvīpa to see his worshipable Lord.

**TEXT 1**

\[ jaya jaya bhakta-priya prabhu viśvambhara dhvaja-vajrāṅkuśa-pada mahā-maheśvara \]

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**

\[ hena mate âche prabhu jagannātha-ghare alaksite bahu-vidha svaprakāśa kare \]

In this way the Lord secretly manifested various pastimes while residing in the house of Jagannātha Miśra.

**TEXT 3**

\[ eka-dina dāki' bole miśra-purandara “āmāra pustaka âna' bāpa viśvambhara!” \]

One day Jagannātha Miśra called to Viśvambhara, “My dear son, please bring my book.”

**TEXT 4**

\[ bāpera vacana śuni' ghare dhānā yāya runujhunu kariye nūpura bāje pā'ya \]

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 nūpurera 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 putrera pā’ye nāhika nūpura
do kothā dājila vādya nūpura 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 gāne’
vacana nā sphure dui-janera vadāne

They both considered the incident to be most strange, and they were unable to speak.

TEXT 8

punthi diyā prabhu kalilena 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
dhvaja, 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 hailā 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
pāda-pāda dekhī donhe kare namaskāra
donhe bole,— “nīstārimu, janma nāhi āra”

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:

tāvadh bhrāmanti samsāre
manusyā manda-buddhayah
yāvad rūpan na paśyanti
kēśavasya mahatmanah

“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
paṇca-gavye sakāle karāmu tāne snāna

“Tomorrow morning I will bath our Dāmodara sālagrāma with paṇca-gavya.

The word dāmodara-sālagrāma refers to one of twenty-four varieties of sālagrāma-silās. (One may refer to the fifth chapter of the Hari-bhakti-vilāsa.) The family Deity of Jagannātha Miśra was Śrī Śālagrāma. Paṇca-gavya refers to milk, yogurt, ghee, cow urine, and cow dung, and snāna means abhiṣeka, or “bathing the Deity.”

TEXT 14

bujhilaṇa,—tenho ghahe 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 dui-jane parama-hariṣe
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-sukrī eka taṁthika brāhmaṇa
krṣṇera uddeśe kare tirtha paryatana

One most pious mendicant brāhmaṇa was wandering to various holy places in search of Krṣna.

TEXT 18

śad-aksara gopāla-maṇṭra 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-bija (kliṅga), then dative case, and ending with namāḥ.

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

kānte bāla-gopāla bhūṣana śālagrāma
parama-brahmany-a-teja, ati anupama

That matchless effulgent brāhmaṇa had a Deity of Bāla-gopāla and a śālagrāma-sīlā hanging from his neck.

The phrase kānte 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' bolo
antare govinda-rase dui-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

dekhi’ jagannātha-miśra teja se tānhāra
sambhrame uthiyā 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 āśana

He personally washed the brāhmaṇa’s feet and then offered him a proper seat.

TEXT 25

sushtha 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

vāpra bōle,— “āmi udāsīna deśāntarī
cittera vikṣepe mātra paryatana kāri”

The brāhmaṇa replied, “I am a wandering mendicant. I go wherever my restless mind takes me.” The word udāsīna means “renounced” or “desireless.” The word deśāntarī refers to one who travels to places other than his birthplace. The phrase vikṣepe mātra means “with agitation, disturbance, or anger.”

TEXT 27

pranatī kariyā mīśra 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):

mahād-vicalanam niṇṇām
gṛhināṃ dīna-cetasām
nihśreyasāyā 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 gṛhasthas [householders]. Otherwise they have no interest in going from one place to another.”

TEXT 28

vṛīṣeṣataḥ 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

vāpra bōle,— “kara, mīśra, ye icchā tomāra”
 hariṣe karilā miśra divya upahāra

randhanera sthāna upaskari bhāla-mate
dileṇa sakala saijja 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 *upaskara’* 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 Kṛṣṇa.

TEXT 32

*sarva-bhūta-antaryāmi śrī-sacīndana*
*mane āche,—viprere dibena darsana*

Śrī Śacīndana, 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 śrī-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 śrī-kare*
*eka grāsa khāilenā, 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 ḍāke
“anna curi karileka cañcala bâlaka”

The fortunate brâhmana 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 brâhmana's rice.

TEXT 38

krodhe miśra dhāiyā yāyena māribāre sambhrame uṭhiyā vipra dharilena kare

In anger, Jagannātha Miśra rushed to beat the Lord. The brâhmana, 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 jnāna bālakera māriyā ki kārya?

“Miśra, you are supposed to be a cultured Āryan! What is the use of beating this ignorant boy?

The brâhmana 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 śapatha, 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

duḥkhhe vasilena miśra hasta diyā śire māthā 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-mūla-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 âche 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’ cāhī' 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' cāhi' means “by mercifully glancing on us.”

TEXT 47

vipra bole,— “yey 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 viprera 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 sajja āni' dilena tvarite
calilena vipra-vara randhana karite

They quickly assembled all the ingredients, and the brāhmaṇa began to cook.

TEXT 50

sabei bolena,— “śīṣu parama caṅcala
āra bāra pāche naṣṭa karaye sakala

Everyone concluded, “This child is very restless and may spoil the offering again.

TEXT 51

randhana, bhojana vipra karena yāvat
āra-bādi laye śisu rākhaha tĀvat”

“Therefore please take Him to another house until the brāhmaṇa finishes cooking and eating.”

TEXT 52

tabe śacīdevī putre kole ta' kariyā
calilena āra-bādi prabhure laiyā

Śacīdevī then took her son in her arms and went to the neighbor's house.
TEXT 53

saba nārī-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?”
eta bali hāsiyā sabāre prabhu cāya

“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 vyākhyāṇa
tathāpi nā bujhe keha,—hena māyā tāna

In this way the Lord revealed His identity while speaking deceptively. But by the influence of His māyā, no one could understand Him.

The word nija-tattva refers to His personal form as Śrī Kṛṣṇa.

TEXT 60

sabei hāsena suni' prabhura vacana
vakṣa haite edite kahāro nahi 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 vāyena prabhu ye-janāra kole
sei jana ānanda-sāgara-māhe bulē

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
lāgilena vasyā karite nivedana

Meanwhile, the brāhmaṇa finished cooking again, so he sat down to make the offering.

TEXT 63

dhyāne bāla-gopāla bhāvena vipra-vara
jānilena 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
āileenā 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 lañā kare
khāiyā calilā prabhu,—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 thākurere 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 theṅgā. The word thākurere means “to the Lord.” The word dhāoyāiyā means “to follow” or “to chase swiftly.”

TEXT 68

mahi-bhaye prabhu 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,— “āji 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 śisu kāra ghare āche?”
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, āji 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 māriyā 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 šarire
parama abodha, ye emana śisu 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 vā śikhibe, hena naya
svabhāvei śisu cañcala 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

āthe-vyathe āsi' sei taṁthika brāhmaṇa
miśra darśya 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, sūna, miśra-rāya
ye dine ye habe, tāhā haṁbāre 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 cēn 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
sābe ei marma-kathā kahilun tomāre

“Today Kṛṣṇa has not allotted me any rice. I'm telling you, this is my realization.”

Lord Kṛṣṇa 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

duḥkhe jagannātha-miśra nāhi tole mukha
māthā heta kariyā bhāvena mane duḥkha

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 āilena mahā-jyotir-dhāma
At that time the most powerful and effulgent Viṣvarūpa came there.

TEXT 80

sarva-ange nirupama lāvanyera simā
catur-daśa-bhuvo nāhika upamā

There is no comparison to the matchless sweetness of Viṣvarūpa's bodily limbs.

TEXT 81

skandhe yajña-sūtra, brahma-teja mūrti-manta
mūrti-bhede janmilā āpari 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-śāśtrera artha sadā śphuraye jihvāya
krṣṇa-bhakti-vyākhya mātra karaye sadāya

The purport of all scriptures is eternally manifest on the tongue of Viṣvarūpa. Thus He is always engaged in preaching devotional service to Lord Krṣṇa.

The light that illuminates material objects is called jyotiḥ, but the light that illuminates spiritual objects is called suddha-sattva, pure goodness, or mahā-jyotiḥ. The source of this jyotiḥ is Śrī Baladeva, and Śrī Viṣvarūpa is nondifferent from Him.

Lord Nityānanda manifests in another form as Śrī Viṣvarūpa. Viṣvarūpa 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 taṁthika brāhmaṇa
mugḍha āhayā 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 mīrera 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 āṅgana
“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
vasiyā kahena kathā amrtera 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 hayā

“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 kahība,—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.”

“By seeing you I'm jubilant, but because you are fasting I'm unhappy; therefore I am both happy and sad.”

TEXT 92

vipra bole,— “kichu duhkha nā bhāviha mane
phala müla kichu āmi karibh 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: vanām 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, mūla, naivedya ye-kichu thāke ghare
tāhā āna' giyā, āji kariba āhare”

“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
dukkha bhāve miśra sīre diyā dui āta

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 karuṇā-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 kātara-svabhāva sādhu-jana
parera ānanda se bādāya anuksāna

“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
krṣnera naivedya kara randhana kariyā

“So if it is not too much trouble, please cook for Krṣna again.

The phrase nirālasya haiyā means “accepting some voluntary hardship.”

TEXT 101

tabe āji āmāra 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
  tathāpīha krṣṇa nā dilenā khāibāra

The brāhmaṇa said, “I have already cooked twice, yet Kṛṣṇa has still not
allowed me to eat.

TEXT 103

teni 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-ājñā haiśe se khāiba rāre

  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

nisā 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
tumi pāka karile se sabāra santoṣa”

Viśvarūpa said, “There will be no fault if you cook; everyone will be satisfied.”

TEXT 109

eta boli' viśvarūpa dharilā carana
sādhite 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 sabei “hari” balite lāgilā
sthāna upashāra sabe karite lāgilā

Everyone expressed their satisfaction by chanting the name of Hari.

TEXT 112

āthe-vyathe sthāna upashari' 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
śīśu āvariyā rahilena sarva-jana

The brāhmaṇa then began to cook, and everyone escorted Nimāi to another
Jagannātha Miśra sat in front of the door where the child was detained.

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.”

Jagannātha Miśra said, “That's a good idea.” Thus Jagannātha Miśra and others sat outside after latching the door.

From inside the room, the ladies said, “Don't worry, Nimāi is sleeping. He won't do anything now.”

As they guarded the child in this way, the brāhmaṇa soon finished cooking.

The pious brāhmaṇa prepared a plate for offering and then sat in meditation and offered the food to Kṛṣṇa.
TEXT 120

jānilena antaryāmī śrī-śacīnandana
citte āche,—viprere dibena daraśana

The Supersoul, Śrī Śacīnandana, knew everything. He had already decided to give darśana to the brāhmaṇa.

The word citte means “desire.”

TEXT 121

nīdrā devī sabārei ṭisvara-icchāya
mohilena, sabei aceśṭa nīdrā yāya

Thus, by the will of the Supreme Lord, Nīdrādevi, the goddess of sleep, deluded everyone into deep sleep.

Everyone thought that since it was late at night, Nimai 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 Nīdrādevi’s sari.

TEXT 122

ye sthāne kareṇa vipra anna nivedana
āilenā sei sthāne śrī-śacīnandana

Śrī Śacīnandana then went to the place where the brāhmaṇa was making his offering.

TEXT 123

bālaka dekhiyā vipra kare “hāya hāya”
sabe nīdrā yāya, keha śunite nā pāya

On seeing the child, the brāhmaṇa cried out, “Alas! Alas!” But no one heard him, for they were all fast asleep.

TEXT 124

prabhu bole,— “aye vipra, tumi ta’ udāra
tumi āmā' dāki’ āna’, ki doṣa āmāra?

The Lord said, “O brāhmaṇa, you are indeed magnanimous. You call Me, so what is My fault?

TEXT 125

mora mantra jāpi’ more karaha āhvāna
rahite nà pàri àmi, ñi tomâ'-sthâna

“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 worshiping and offering foodstuffs to Gaurânga is performed by chanting the Gopâla-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-manstras; 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 worshiping the Deity form of Śrī Gaurasundara with Krṣṇa-manstras, 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-manstras, 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-manstras 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 worshiping Gaurasundara by chanting Krṣṇa-manstras. Those who do not realize that the worship of Gaurasundara is the same as worship of Krṣṇa are deprived by Śrī Râmānanda Râya from receiving the mercy of Gaura and the dârsana of Gândharvikâ-Giridhâri. 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 Râdhâ-Govinda in Śrī Gaurasundara. Thus, according to the purport of the second of the four original Bhâgavatam 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 sannyâsî, a religious reformer, or a pseudo-sentimental saint.

TEXT 126

âmâre dekhite niravadhi bhâva’ tumi
ataeva tomâre dilâna dekhâ âmi”

“You always desire to see Me, so here I am!”

TEXT 127-134

sei-ksane dekhîe vipra parama adbhuta
sankha, cakra, gadâ, padma,—aśta-bhuja rûpa

eka-haste navântita, âra haste khâya
âra duî haste prabhu mûrali bâjâya

ârîvatsa, kaustubha vakše sobhe mañîhâra
sarva-ange dekhe ratna-maya alankāra
nava-guñja-vedā šikhi-puccha sobhe šire
candra-mukhe aruṇa-adhara sobhā kare
hāsiyā dolāya duī nayana-kamala
vaįjayaṇti-mālā dole makara-kundāla
caranāravinde sobhe šrī-ratnā-nūpura
nakha-maji-kirane timira gela dūrā
apūrva kadamba-vrksa dekhe seikhāne
vrndāvane dekhe,—nāda kare paksi-gane
gopa-gopi-gabhī-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 guñja seeds and a peacock feather. His moonlike face was beautified by His red lips. The Lord smiled as He rolled His eyes. His Vaijayaṇti flower garland and shark-shaped earrings swayed to and fro. His lotus feet were adorned by jeweled ankle bells, and all darkness was dissipated by the shining of His toenails. The brāhmaṇa also saw the abode of Vṛndāvana 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 Vraja-nandana's pastimes with two hands each. Eating butter and playing flute were not manifested in His Mathurā or Dwārakā 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 Vṛndāvana, 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 Kṛṣṇa 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

apūrva aiśvarya dekhī sukṛti brāhmaṇa
ānande murcchita haiyā padilā takhana

Seeing the extraordinary opulence, the pious brāhmaṇa fell unconscious with
ecstasy.

TEXT 136

karunā-samudra prabhū śrī-gaurasundara
śrī-hasta dilena tāna anāgera upara

Lord Gaurasundara, the ocean of mercy, then placed His lotus hand on the
body of the brāhmaṇa.

TEXT 137

śrī-hasta-parāse 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 ārti 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-rūpe 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 âmi avatâna hailâna gokule
seha janme tumi tîrtha kara' kutûhale

“When I appeared in Gokula you also joyfully visited the various holy places.
The phrase tîrtha kara’ means “traveling to the holy places.”

TEXT 146-147

daive tumi atithi hailâ nanda-ghare
ei-mate tumi anna niveda' âmâre
tâhâteo ei-mata kariyâ kautuka
khâi’ tora anna dekhâilun ei rûpa

“By providence you became a guest one day in the house of Nanda Mahârâja.
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 âmâra tumi janme-janme dâsa
dâsa vinu anya mora nâ dekhe prakâsa

“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

kahlâna tomâre e saba gopya kathâ
kâro sthâne ihâ nahi kahibâ sarvathâ

“I have thus disclosed to you confidential topics that should not be revealed to
anyone under any condition.

TEXT 150

yâvat thâkaye mora ei avatâra
tāvat kahile kāre karim ba samhāra

“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-ārāmbhe āmāra avatāra
karāimu sarva-desē 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 Iśvara Puri, He performed sankīrtana and enacted the pastimes of various naimittika, or occasional, incarnations. Thereafter, as a parivrājaka, 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 vāñchā 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, sūdras, or brahmacāris, grāhasthas, vānaprasthas, and sannyāsīs.

TEXT 153
kata dina thāki' tumi aneka dekhibā
e saba ākhyaṇa ebe kāre nā kahibā”

“If you remain here for some time you will see many such pastimes. But do
not disclose these things to anyone.”

**TEXT 154**

*hena-mate brähmanere śrī-gaurasundara
krpā kari’ āsvāsiyā gelā nija-ghara

In this way after mercifully pacifying the *brähmaṇa*, Lord Gaurasundara returned to His room.

**TEXT 155**

*pūrvvat śuiyā thākilā śiśu-bhāve
yoga-nidrā-prabhāve keha nāhi jāge

The Lord then returned to sleep as a child, and by the influence of *yoga-nidrā* no one awoke.

At that time the people of the house and village were sleeping in the soothing lap of *yogamāyā*. By the Lord's will, they did not awaken from their sleep and disturb the Lord's pastimes.

**TEXT 156**

*apūrva prakāśa dekhi’ sei vipra-vara
ānande pūrṇita haila sarva-kalevara

The *brähmaṇa*'s entire body was filled with ecstasy after seeing that wonderful manifestation of the Lord.

The phrase *apūrva prakāśa* means “manifestation of extraordinary transcendental pastimes.”

**TEXT 157**

*sarva-ange sei anna kariyā lepana
kāndite kāndite vipra karena bhojana

He smeared the rice all over his body and began to cry as he ate.

The word *anna* here refers to Kṛṣṇa's transcendental remnants.

**TEXT 158**

*nāce, gāya, hāse, vipra karaye hunkāra
“Jaya bāla-gopāla” bolaye bāra-bāra

He then danced, sang, laughed, and repeatedly cried out, “Jaya Bāla-gopāla!”

**TEXT 159**

*viprera hunkāre sabe pāilā cetana
äpanā sambari' vipra kailā ācamana

Everyone woke up by the loud cries of the brāhmaṇa, who then controlled himself and washed his hands.

The words äpanā sambari' means “to conceal the waves of ecstasy in his heart.”

TEXT 160

nirvighne bhojana kareṇa vipra-vara
dekhi' sabe santosa hailā bahutara

Seeing that the brāhmaṇa had eaten without disturbance, everyone was greatly satisfied.

TEXT 161

sabāre kahite mane cintaye brāhmaṇa
"īśvara cinīyā sabe pāukā 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' āche 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-sabā kare śīśu-jñāna
kathā kahi,—sabei pāukā 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

*ciniyā iśvara vipra sei navadvipe*
*rahilena gupta-bhāve iśvara-samipe*

After recognizing his Lord, the brāhmaṇa secretly remained near the Lord in Navadvipa.

TEXT 166

*bhikṣā kari’ vipra-vara prati sthāne-sthāne*
*iśvara āsiyā dekhe prati dine-dine*

He would beg alms here and there and come daily to see the Lord.

TEXT 167

*veda-gopya e-sakala mahācitra kathā*
*ihāra śravaṇe krṣṇa milaye sarvathā*

One who hears these wonderful topics that are confidential to the Vedas certainly attains the lotus feet of Krṣṇa.

The phrase mahācitra kathā means “amazing variegated incidents.”

TEXT 168

*ādi-khaṇḍa-kathā—yena amṛta-śravaṇa*
*yañhi śīśu-rūpe krīḍā kare nārāyaṇa*

The topics of Ādi-khanda are like a flow of nectar, for these topics describe Lord Nārāyaṇa's pastimes as a child.

The word amṛta-śravaṇa means “showering of nectar.”

TEXT 169

*sarva-loka-cūḍāmani vaikuṇṭha-iśvara*
*lakṣmi-kānta, sitā-kānta sṛi-gaurasundara*

Śrī Gaurasundara is the Lord of Vaikuṇṭha and the crown jewel of the predominating deities of all planetary systems. He is the beloved Lord of Lakṣmi 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-iśvara 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 Brahmaloka, 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 Vaikunṭha, the Absolute Truth, Lord Nārāyaṇa, who is endowed with six opulences, who is the worshipable Lord of Lakṣmi, and who is the predominating Deity of the original Vaikunṭha. The word *sītā-kānta* refers to the *naimiṭṭika*, or occasional, incarnation of Viṣṇu, Lord Rāmacandra, the son of Daśaratha.

**TEXT 170-172**

\[ tretā-yuge haiyā ye śrī-rāma-lakṣmana \\
   nānā-mate lilā kari' vadhilā rāvana \\
   haila dvāpara-yuge kṛṣṇa-sankarṣaṇa \\
   nānā-mate karilena bhūbhāra khandāna \\
   “mukunda” “ananta” yā̃re sarva-vede kaya \\
   śrī-caitanya nityānanda sei sunīscaya \]

They who in Tretā-yuga appeared as Rāma and Lakṣmana and performed various pastimes like killing Rāvana, who in Dvāpara-yuga appeared as Kṛṣṇa 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 Kṛṣṇa, the son of the king of Vṛḍha. The *naimiṭṭika* incarnations, the Lord of Vaikunṭha, and the worldly splendors are His parts or manifestations. That Supreme Personality of Godhead, Śrī Kṛṣṇa, is certainly Śrī Gaurasundara, and He who is nondifferent as the *svayam-prakāśa*, Śrī Baladeva, is certainly Śrī Nityānanda Prabhū. 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 Kṛṣṇa and Balarāma (Sankarṣaṇa) 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**

\[ śrī kṛṣṇa-caitanya nityānanda-cānda jāna \\
   vrndāvana dāsa tachu pada-yuge gāna \]

Accepting Śrī Caitanya and Nityānanda Prabhū as my life and soul, I, Vṛndāvana dāsā, sing the glories of Their lotus feet.

*Thus ends the English translation of the Gaudiya-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 Jagadiśa and Hiranya Pandita, and His various mischievous childhood pastimes.

Sri Jagannātha Miśra had Gaura-gopāla's samśkāras, or reformatory rites, of hāte-khaḍi, karna-vedha, and cūḍa-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 Hāri. One day, however, Nimāi did not stop crying in spite of everyone repeatedly chanting the names of Hāri. 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 brāhmaṇas, Jagadiśa 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 brāhmaṇas 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 khāḍi divāra haila āśi' hāla_

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-khāḍi refers to the samskāra marking the beginning of a child's education.

**TEXT 2**

śūba-dine śūba-ksanā miśra-purandara
hāte-khāḍi 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**

kishu šese miliyā sakala bandhu-gana
karna-vedha karilena śri-cūḍākarana

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 sikhā.

Karna-vedha, or piercing the ears, is part of the cūḍā-karana-samskāra. 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.

Cūḍā-karana is one of the ten samskāras, or reformatory ceremonies. In this ceremony the child's head is shaved with only the sikhā remaining. This ceremony was previously known as vedāgni-sikhā, and later it became known as śri-caitanya-sikṣā. The inactive Māyāvādīs consider that keeping a sikhā is meant for karma-kānda, so they shave off their sikhā in order to free themselves from karma-kānda. Vedic tridāndi-sannyāsīs, however, do not shave off their sikhā; 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 duī-tinete padhilā sarva 'phalā'
nirantara likhena kṛṣnera 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, Krṣṇa, Murāri, Mukunda, and Vanamāli.

The word kutūhālī means “eager” or “enthusiastic.”

TEXT 7
siṣu-gana-saṅge pade vaikuṇṭhara-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 mādhūrī kari' prabhū “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 mādhūrī means “sweetness” or “enchanting,” and the word bhole means “overwhelmed.”

TEXT 9
adbhuta karena kridā sṛ̤-gaŭra-sunāra
yakhana ye cāhe, sei parama duśkara

Śrī Gaurasundara performed wonderful pastimes; He would demand things that were impossible to obtain.

The word duśkara means “rare.”

TEXT 10
ākāše udīyā yāya paksi, tāhā cāhe
nā pāile kāndiyā dhūlāya 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 ākāṣera 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' nija-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 aiche mahā-pratikāra
hari-nāma śunte nā kānde prabhu āra

hāte tāli diya sabe bole “hari hari”
takhana ssthira haya cāṇcalya 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 prītye sabe bole hari-nāma
jagannātha-grha haila śrī-vaiśṇava-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 anuṣana
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, karye krandaṇa
sabei bale’,— “bola, bāpa, kānda' ki kārana?”

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 âni' dibā, nā kāndha āra”

They all asked Him, “What do You want? We will bring it for You, but don't cry.”

TEXT 20

prabhu bole,— “yadi mora prāṇa-raksā cāha’
tabe jhāta due 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

jagadīśa pandita hiranya bhāgavata
ei due-sthāne âmāra âche abhimata

ekādaśi-upavāsa āji 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—Jagadiśa 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 last 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 janaṇi kare kheda
“hena kathā kahe, ye nahe loka veda”

Hearing this impossible proposal, mother Śacī lamented, “You are requesting something that is not sanctioned in the Veda or in ordinary dealings.”

The phrase ye nahe loka veda refers to that which is not found in worldly tradition or in the Veda, 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 sunī śiśura 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**

parama-vaśnava sei vipra dui-jana
jagannātha-miśra-saha abheda-jīvana

Those two brāhmaṇas were great Vaiśnavas and dearest friends of Jagannātha
Miśra.

TEXT 27

śuniṇā śiśura vākya dui vipra-vara
santoṣe pūrṇita hāila sarva kālevara

When those first-class brāhmaṇas heard the child's request, they became fully satisfied.

The words santoṣe pūrṇita mean “full of jubilation.” Hiranya and Jagadīśa were the heart and soul of Jagannātha Miśra. In other words, they were well-wishers with unbreakable friendship.

TEXT 28

dui vipra bole,— “mahā-adbhuta kāhini!
śiśura emata budhi kabhu nāhi śuni

The two brāhmaṇas exclaimed, “This is an amazing demand! We have never heard of such an intelligent child.

TEXT 29

kemate jānila āji śrī-hari-vāsara
kemate vā jānila 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 śiśur parama-rūpavān
ataeva e dehe gopāla-adhiśthāna

“We can understand that since this child is so attractive, Gopāla must have manifested in His body.

TEXT 31

e śiśura dehe kridā kare nārāyaṇa
hrdaye vasiyā sei bolāya vacana”

“Lord Nārāyaṇa performs pastimes through the body of this child. Sitting in His heart, Nārāyaṇa 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-kṛpa 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 yāre kṛpā 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 Caitanyaadeva 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 Caitanyaadeva. It is a well known fact that innumerable universes are situated in the hair pores of Śrī Caitanya-Nārāyaṇa.
hena prabhu vipra-siṣu-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
hariṣe 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” hariṣe 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 kā’ro 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-Viṣṇu, 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

dūbilā cāṅcalya-rase 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 kona jane

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 kutūhala
seha parihasa 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 kutūhala 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 bālaka prabhure
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**

dhūlāya dhūsara prabhu śrī-gaurasundara 
liṅhana-kālira 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 *liṅhana* means “for writing.”

**TEXT 47**

padiyā śuniyā sarva-sīsū-gana-sange 
gangā-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 gangāya viśvambhara kutāhali 
sīsū-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 ke balite pāre? 
asankhyāta loka eko ghāte snāna kare

Who can describe the opulence of Navadvīpa? Innumerable people took bath at one of the bathing ghātas.

The word *sampatti* means “wealth,” “opulence,” or “beauty.” The word *asankhyāta* means “innumerable.”

**TEXT 50**

kateka vā sānta dānta grhaṭha sannyāsī 
nā jāni kateka sīsū mile tanhi āsi

I am unable to say how many saints, ascetics, householders, *sannyāsīs*, and children came there to take bath.

**TEXT 51**
sâbâre laiyâ prabhu gangâya sântâre
ksâne dube, ksâne bhâse, nânâ kriḍâ 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-kriḍâ kare gaura sundara-sarira
sabâkâra gâ'ye lâge caranera nîra

While engaged in water sports, Lord Gaurasundara would splash water with
His feet on those nearby.

TEXT 53
sabe mânâ kare, tabu nisedha nâ mâne
dhariteko keha nâhi pâre eka-sthâne

People forbade Him from doing this, but the Lord ignored them and they were
unable to catch Him.

TEXT 54
punah punah sâbâre karâya prabhu snâna
kâ're chônya, kâ'ro ange kullola-pradâna

The Lord compelled everyone to bathe again and again by touching them or
spitting on them.
The word kullola comes from the Hindi word kullâ, which means “water spit from
the mouth.”

TEXT 55
nâ pâiyâ prabhura nágâli vipra-gane
sabe calîlena tân'ra jânakera sthâne

Being unable to restrain Him, the brâhmanas approached His father to
complain about Him.
The word nágâli means “face to face” or “next to.”

TEXT 56
“śuna, śuna, ohe miśra parama-bândhava!
tomâra putrera apanîyâya kahi saba

The brâhmanas said, “Dear friend, Jagannâtha 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 Nārāyana.’”

**TEXT 59**

*keha bole,— “mora śiva-linga kare curi”
*keha bole,— “mora lai’ 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 *uttariya*, which refers to a cloth worn above the waist, a cādara.

**TEXT 60-61**

*keha bole,— “puspa, dārvā, 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, dārvā 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 lågi’ kailā, sei khåilå åpane”*
“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 foodstuffs 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 Brahma 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 jaleté nāmiyā
duba diyā laiyā yāya carane dhariyā”*

Someone said, “I was standing in the water chanting my Gāyatri, and He grabbed my feet and pulled me down.”

**TEXT 64**

*keha bole,— “āmāra nā rahe sāji dhuti”*  
*keha bole,— “āmāra corāya gītā-punthi”*

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, āmāra
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 jhāṃpa diyā paḍe”*

Another person said, “He comes behind me, climbs on my shoulders, and then jumps in the water, exclaiming, ‘I am Lord Maheśa!’

**TEXT 67**
kehā bole,— "vaieṣ 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 Viṣṇu. Then He worships Lord Viṣṇu.

TEXT 68
snāṇa karī' uṭhile bālukā deya ange
yateka capala śisu, sei tā'ra saṅge

When I come out from my bath, He throws sand on me. He is surrounded by all the other mischievous boys.

TEXT 69
stri-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 stri-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 tumī mīṣra-jagannātha!
nitya ei-mata kare, kahilun toṁāta

“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 va 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-varti yateka bālikā
kopa-mane āilenā saḍīdevī 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, nijā-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 karibare 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 bālokā deya ange
yateka capala śiśu, 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 āsi' 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 bhitarē
tēha bole,— “more cāhe vibhā karibāre

“And then he threw *okaḍa* 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 sunilāṇa 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

duṅkhe bāpa-māyere baliba yei dine
tata-kśane kondala haibe tomā' sane

“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 śāvaka, 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-vāñi

On hearing these complaints, the Lord's mother smiled, embraced the girls,
and sweetly spoke to them.

TEXT 84

“nimāī āile āji vādyāmu bāndhiyā
āra yena upadrava nāhi kare giyā”

“When Nimāī 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-dhālī lañā sabe šire
tabe calilena punah snāna karibāre

All the girls then took the dust from Śacīdevi’s feet on their heads and went to take bath.

TEXT 86

yateka cāpalya prabhu kare yā’ra sane
paramārthe sabāra santosa bada mane

In spite of Nimāī’s mischief, everyone ultimately felt fully satisfied.

The word paramārthe means “as it is” or “actually.”

TEXT 87

kautuke kahite āisena miśra-sthāne
śuni’ miśra 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 jhânts yâna tâ’ra šâsti karibâre”
sabe râkhileha keha râkhite nâ pâre

“I’m going to punish Him right now!” Although they all tried to pacify Jagannâtha 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

krodha kari’ yakhana calilâ miśra-vara
jânilâ gaurânga sarva-bhûtera īsvara

Gaurânga, the Lord of all living entities, could understand that Jagannâtha Miśra was searching for Him in an angry mood.

The word sarva-bhûtera īsvara refers to the Supersoul of all living entities.

TEXT 91

gangâ-jale keli kare śri-gaurasundara
sarva-bâlakera madhye ati manohara

Śri Gaurasundara was most enchanting as He continued sporting in the water of the Ganges with the other boys.

TEXT 92

kumârikâ sabe bole,— “suna viśvambhara!
miśra âîlena ei, palâha satvara”

All the girls said, “Listen, Viśvambhara! Your father is coming, You better get out of here.”

The word kumârikâ, or kumâri, refers to an unmarried girl.

TEXT 93

śiśu-gana-sânge prabhu yâya dharibâre
palâila brâhmana-kumâri sâba dare

As Jagannâtha Miśra came on his way to find the Lord amongst His friends, the brâhmana girls ran away in fear.

TEXT 94

sabhâre sikhâya miśra-stâne kahibâre
“snâne nâhi āisena tomâra kumâra
Meanwhile, Nimāi instructed His friends to tell His father, “Your son has not come for bath today.

TEXT 95
sei pathe gelā gharā padīyā śuniyā
dāmarā 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 mīśra-vara

After instructing His friends, the Lord went home by another path just as Jagannātha Mīśra arrived at the bathing ghāṭa.

TEXT 97
āsiyā gangāra ghāte cāri-dike cāhe
śīśu-gaṇa-madhye putre dekhite nā pāye

Jagannātha Mīśra looked all over but could not see his son amongst the boys.

TEXT 98
mīśra jījāsena,— “viśvambhara kati gelā?”
śīśu-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 padīyā 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 mīśra hāte bādi laiyā
tarja-garja kare bada lāg nā pāiyā

Searching all over with a stick in his hand, Jagannātha Mīśra grumbled in
anger on being unable to find his son.

TEXT 101
kautuke yahara nivedana kaila giya
sei saba vipra punah bolaye asiya

The brhaunas who had earlier complained to Jagannatha Miira 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 paii visvambhara palaila ghare
ghare cala tumi, kichu bola pache tare"

“Visvambhara left for home out of fear. You please go home and speak to Him there.

TEXT 103
arabara asi yadi caicala kare
amarai dhari diba tomara 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 kath kahilana toma" sthane
toma" bai bhagyavan nahi trihuvane

“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 ya"ra grha-majhe thake
ki karite pare tare kshudha-trsa-soke?

“How can one be affected by hunger, thirst, or lamentation if he has such a son at home?
The word trsa means “thirst.”

TEXT 106
tumi se sevil satya prabhura cara


“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 kārana

Because these brāhmaṇas had all been devotees of Krṣṇa 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 kridā kare, 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 toma' sabākāra
yadi aparādha laha,—ṣapatha 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
grhe āilena miśra hai' kutūhali
After embracing all the brāhmaṇas, Jagannātha Miśra happily returned home.

TEXT 112
āra-pathe ghare gelā prabhu-visvambhara
hāthete 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-kālīra 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’ śacī harasita
kichui nā dekhe ange snānera carita

Hearing her son's request, mother Śacī 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 diyā śacidevi mane-mane gane'
“bālikārā ki balila, kibā dvija-gane

After giving Him the oil, Śacidevi 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.”

Soon after, Jagannatha Miśra arrived there and Viśvambhara climbed on his lap.

Śrī Miśra was filled with ecstasy on seeing his son, and he lost external consciousness by His embrace.

The words bāhya nāhi jāne mean “without external consciousness.”

Śrī Miśra was astonished to see that Nimāi was covered with dust and devoid of any sign that He had taken bath.

He said, “Viśvambhara, what kind of mentality do You have? Why don't You let people take bath?

“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,— “āji 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 geleko 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 geleko 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 bāli’ hāsi' prabhu yā'na gangā-snāne
punah sei mililena śiśu-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 dekhi' sabe ālingana kari'
hāsaye sakala śiśu śuniṇā cāturī

When Viśvambhara arrived there, the boys embraced Him and laughed after hearing what happened.

TEXT 128

sabei prāśamse,— “bhāla nimāi catura
bhāla edāilā āji mārana pracura!”

They all praised Him, saying, “Nimāi, You are very clever. You have escaped a
good beating today.”

The word mārana means “to beat.”

TEXT 129

*jala-keli kare prabhu saba-sišu-sane*

hethā śaci-jagannātha mane-mane gane'

As the Lord engaged in water sports with the boys, at home Jagannātha Miśra and Śaci were contemplating.

The word gane 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 veṣa!
sei punthi, sei vastra, sei-mata keṣa!

“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 krṣṇa 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 māyāmayam visnum pravadanti maniṣinaḥ:* “The body accepted by the Supreme Personality of Godhead is called māyāmaya.”

TEXT 133

*kon mahāpuruṣa vā,—kichui nā jāni”*
hena-mate cintite āīlā 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 
brāhmaṇas, arrived there.

TEXT 134

putra-daraśanānande ghucila vicāra
snehe pārṇa hailā donhe, kichu nāhi āra

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 vicāra means “to think,” “to ascertain the truth,” “to consider,” or “to 
discuss.” The words kichu nāhi āra mean “as if nothing had happened before” or 
“as if there were no connection at all to that incident.”

TEXT 135

yēi dui-prahara prabhu yāya padibāre
sei dui yuga hai' thāke se donhāre

The two praharas, six hours, that the Lord spent at school studying seemed 
like two yugas for the couple.

Due to separation from Nimāi, the duration of six hours appeared like two yugas 
for Jagannātha Miśra and Śacīdevī.

TEXT 136

koti-rūpe koti-mukhe vede yādi kaya
tabu e-donhāra bhāgyera nāhi 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

śacī-jagannātha-pāye rahu namaskāra
ananta-brahmāṇḍa-nātha putra rūpe yānra

Let me offer my respectful obeisances unto the feet of Śacīdevī and Jagannātha 
Miśra, whose son is the Lord of innumerable universes.

TEXT 138

ei-mata kridā kare vaikuṇṭhāra rāya
bujhite nā pāre keha tāṅhāna māyāya

In this way the Lord of Vaikuṇṭhā enjoys His pastimes, which by the influence 
of His external energy no one can understand.
TEXT 139

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 the English translation of the Gaudiya-bhāsyas of Śrī Caitanya-bhāgavata,
Chapter Six, entitled “The Lord Begins Studying and His Childhood Mischief.”

Chapter Seven
Śrī Viśva-rūpa Takes Sannyāsa

This chapter contains descriptions of Viśva-rūpa'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-gopālā expanded His various mischievous childhood pastimes. Nimāi
would give up His mischief as soon as He saw His elder brother, Viśva-rūpa.
Viśva-rūpa 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 purport. He had no interest in anything other than
serving Krṣṇa with all of His senses. Although He knew His younger brother was
Bāla-gopālā Krṣṇa, He did not disclose this confidential fact to anyone. Viśva-rūpa
always remained intoxicated by discussing topics of Krṣṇa and serving Krṣṇa 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 Viśva-rūpa 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 Viśva-rūpa 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 Nandānandana is the Supersoul, or the life of the
spirit soul. That is why the gopīs 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 Viśva-rūpa came home on the order of mother Śacī, He soon returned to
the house of Advaita Ācārya. Whenever Viśva-rūpa 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 Śaṅkararānya. The hearts of Śacī and Jagannātha (who were in the transcendental mood of vātsalya-rama) 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 Śacī 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 Śacī 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 Krṣna is the essence of life. Then He will follow the footsteps of His elder brother.” After a long debate with Śacī, 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 Śacī 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 Dāttātreya, 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, Śacī and other relatives in the mood of vātsalya could not understand those instructions due to the influence of yogamāyā. When Śacidevī saw that Nimāi would not leave that dirty place, she personally grabbed the child’s hand and took Him for bath. Thereafter Śacidevī 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-mahiṣvara gauracandra
jaya jaya viśvambhara-priya-bhakta-vrndā

All glories to Śrī Gauracandra, the Lord of all lords. All glories to Viśvambhara’s beloved devotees.

TEXT 2
jaya jagannātha-saci-putra sarva-prāṇa
krpā-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-prāṇa 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 navadvīpe 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 śikhāleo 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 caṅcala
gṛhe 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
bhaye āra kichu nā bolaye ṃāpa-mā'ya
svachände 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-khaṇḍa-kathā—yena amṛta-śravaṇa
yahin śisu-rūpe kriḍā kare nārāyaṇa

The topics of Ādi-khaṇḍa are like a stream of nectar, for they relate the childhood pastimes of Lord Nārāyaṇa.

TEXT 8
pitā, 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 nidhāna

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 vākhānena visnu-bhakti
khaṇḍite tānhāra vyākhyā nāhi kā'ro sahti

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
kṛṣṇa-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 gane' haiya 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 prākrṭa 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 prākrṭa chāoyāla indicate an ordinary mundane child who is forced to enjoy the fruits of his karma.

TEXT 14
yata amānuśi karma niravadhi kare
e būjhī,—kheleṇa krṣṇa e sisu-sarīre”

“I can understand from the uncommon activities He constantly performs that Lord Krṣṇa enjoys pastimes through the body of this child.”
The word amānuśi 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-vaśnavera saṅge
krṣṇa-kathā, krṣṇa-bhakti, krṣṇa-pūjā-range

He constantly associated with the Vaiśnava's 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.

TEXT 17
jagat-pramatta—dhana-putra-vidyā-rase
vaiṣṇava dekhile mātra sabe upahāse'

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, tapasvi yaibe 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 ārya-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 Navadvipa at that time followed the doctrine of Cārvāka 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 sannyāsis, 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 bali `sukṛti',—ye dolā, ghodā cade
daśa-biśa 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 khandaṇa!

“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 anarthas 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
ghanaghana 'hari hari' bali’ chāda' dāka
kruddha haya gosāṇi 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 gosāṇi, or Lord, would be displeased.

TEXT 22
ei-mata bole krṣna-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 krṣnera kīrtana
dadgā dekhe sakala sansāra anuṣaṇa

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 kṛṣṇa-candrā 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
kṛṣṇa-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 Bhāgavad-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 Brahman 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
jīvara kumati dekhi’ karaye krandana

Thus the devotees headed by Advaita Ācārya simply cried upon seeing the atheistic mentality of the people.

TEXT 28

dūhkhe viśvarūpa-prabhu mane mane gane
“nā dekhiba loka-mukha, caṭi’ 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

ūṣah-kāle viśvarūpa kari’ gangā-snāna
advaita-sabhāya āsi’ haya upasthāna
Every morning Śrī Viśvarūpa 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
śuniyā advaita sukhe kareṇa hūnkāra

Viśvarūpa 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 vaiśnava sabā 'hari hari' bole

Advaita left His Deity worship to embrace Viśvarūpa, and all the Vaiṣṇavas happily chanted, “Hari! Hari!”

TEXT 32
kṛṣṇānande bhakta-gana kare simha-nāda
kā'ro citte āra nāhi sphuraye visāda

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 Viśvarūpa's association to go home, nor did Viśvarūpa have any desire to leave them.

As the devotees could not leave Viśvarūpa to go home, Viśvarūpa was also unable to leave the pure devotees' association to go home.

TEXT 34
randhana kariyā śacī bole viśvambhare
“tomāra agrāje giyā ānaha satvare”

After completing her cooking, mother Śacī told Viśvambhara, “Go quickly and bring Your elder brother.”

TEXT 35
māyera ādeśe prabhu advaita-sabhāya
āisena agrajere la'bara chalāya

On the order of His mother, the Lord came to Advaita Ācārya's house to call His elder brother home.

TEXT 36

āsiyā dekhenā prabhu vaiṣṇava-māṇḍala
anyo 'nye kareṇa kṛṣṇa-kathana-māṇgala

When the Lord arrived there, He saw all the Vaiṣṇavas engaged in discussing topics of Lord Kṛṣṇa.

The word vaiṣṇava-mandala refers to the society of Vaiṣṇavas. The phrase kṛṣṇa-kathana-māṇgala refers to the auspicious topics of Kṛṣṇa.

TEXT 37

āpana-prastāva śuni' śrī-gaurasundara
sabāre kareṇa śūbha-drṣṭi manohara

Hearing His glorification, Śrī Gaurasundara glanced mercifully on them.

The phrase āpana-prastāva means "concerning His own glorifies."

TEXT 38

prati-āṅge nirupama lāvanyera sīmā
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 āṅga—dhulāya dhusara
hāsiyā agraja-prati kareṇa uttara

Standing naked with His body covered with dust, Viśvambhara smiled and spoke to His elder brother.

TEXT 40

"bhojane āīsa, bhāi, dākaye janāni
agṛaja-vasana dharī' calaye āpanī"

“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
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 aise vadane

The devotees practically entered samādhi; they were even unable to speak about Kṛṣṇa.

TEXT 43

prabhu dekhi' bhakta-moha 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 Viṣṇu, 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 propensity.” 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 propensity 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 propensity. 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 dāsyu-rasa, unknowingly serve Kṛṣṇa, while externally appearing less-intelligent.

TEXT 44

prabhuo se āpana-bhaktera citta hare'  
e kathā bujhite anya-jane nahi pāre

Materialistic persons are unable to understand how the Lord steals the hearts of His devotees.

TEXT 45-46

e rahasya vidita kailena bhāgavate
pariśit sūnilena śukadeva haite

prasānte śunaha bhāgavatera ākhyāna
śuka-pariśītera sātvāda anupama

Yet this mystery was disclosed by Śukadeva Gosvāmī to Mahārāja Parikṣit in the Śrīmad Bhāgavatam. Please hear now the matchless discussion between Śukadeva and Parikṣit from Śrīmad Bhāgavatam in this connection.

In the Śrīmad Bhāgavatam (10.14.49) it is stated: “King Parikṣit 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 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? 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
  śīsu sānge grhe grhe krīḍā kari' bulé*

When Śrī Gauracandra appeared as Kṛṣṇa in Gokula, He played in all the houses there with the other children.

Śrī Gauracandra personally appeared in Gokula as Śrī Kṛṣṇacandra. The atheist community says that Śrī Kṛṣṇa appeared 4,712 years prior to the advent of Śrī Gaura, and since Kṛṣṇa came before Gaura and Gaura came after Kṛṣṇa 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
  nīja-putra haiteo sneha kare mane*

From the time of the Lord’s birth, the gopiś had more affection for Him than they had for their own sons.

*Sneha,* or affection, is always meant for subordinates. Although the servants of Kṛṣṇa 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 Kṛṣṇa in order to solidify their affection. This pure affection is present more in Kṛṣṇa’s devotees than in Kṛṣṇa Himself. The supremacy of the worshipable Lord is greater than that of His servants. When Śrī Kṛṣṇa 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

yadyaṁ iśvara-buddhiye nā jāne kṛṣnere
svabhāvei putra haite bada 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 vismita bada rājā parīksit
suka-sthāne jijñāsena hai pulakita

Hearing this, Mahārāja Parīksit was struck with wonder. His hair stood on end, and he inquired from Śukadeva Gosvāmī as follows.

TEXT 51

“parama adbhuta kathā kahilā, gosāṅi!
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

śrī-suka kahena,—“suna, rājā parīksit
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 śrī-nandanaandana

ataeva paramātmā-svabhāva-kāraṇe
Sukadeva Gosvami 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 sāyujuya 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), viśiṣṭādvaita (specific monism), śuddhādvaita (purified monism), and dvaitādvaita (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 illegally 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 Nandana-nandana, 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 Vaikunṭha. 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 Brahman, 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**

\[ \text{eho kathā bhakta-pratī, anya-prati nahe} \]
\[ \text{anyathā jagate kene sneha nā haraye} \]

This, however, applies only to the devotees, not others. Otherwise, why doesn't everyone show affection for Kṛṣṇa?

**TEXT 58**

\[ \text{‘kamsādiha ātmā kṛṣne tabe himse kene?’} \]
\[ \text{pūrva-aparādha āche tāhāra kārane} \]

Why do demons like Kaṁsa envy Kṛṣṇa, the Supreme Soul? This is due simply to previous offenses.

**TEXT 59-60**

\[ \text{sahāje śārkara miṣṭa,—sarva-jane jāne} \]
\[ \text{keha tikta vāse, jihvā-doṣera kārane} \]
\[ \text{jihvāra se doṣa, śārkāra doṣa nāi} \]
\[ \text{ataeva sarva-miṣṭa Caitanya gosānī} \]

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 anu-cetana, minute consciousness, while in fact He is vibhu-cetana, the
supreme consciousness.

TEXT 61

\textit{ei navadvipete dekhila sarva-jane}
\textit{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 \textit{jñāna}. That is why the service of the Lord is found only in persons who have a service attitude.

TEXT 62

\textit{bhaktera se citta prabhu hare sarvathāya}
\textit{viharaye navadvīpe vaikuṇṭhara rāya}

The Lord of Vaikuṇṭha attracted the hearts of all the devotees as He enjoyed His pastimes in Navadvipa.

TEXT 63

\textit{mohiyā sabāra citta prabhu viśvambhara}
\textit{agraje lailā calilena nija-ghara}

After thus enchanting everyone's heart, Lord Viśvambhara returned home with His elder brother.

TEXT 64

\textit{mane mane cintaye advaita mahāśaya}
\textit{“prākṛta mānuṣa kabhu e bālaka naya”}

Śrī Advaita Prabhu considered to Himself, “This boy is not an ordinary person.”

TEXT 65

\textit{sarva-vaiśnava-pratī bālīlā advaita}
\textit{“kon vastu e bālaka,—nā jāni niścita”}

Then Advaita said to the Vaiśnavas, “I don't know what sort of boy He is.”

TEXT 66
praśamsite lāgilena sarva-bhakta-gana
apūra śiśra 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 ālīna 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 kṛṣṇa-ānanda-kirtane

The desire for material enjoyment never appeared in the mind of Viśvarūpa. He constantly remained in the ecstasy of chanting Kṛṣṇa's names.

TEXT 69
grhe āileo 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 [śālagrāma]. 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 pitā-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 saṁsāra”,—viśvarūpa mane bhāve
“cali yāṇā vane”,—mātra ei mane jage

Viśvarūpa thought to Himself, “I will leave home and go to the forest.”
iśvarera citta-vṛtti iśvara se jāne
viśvarūpa sannyāsa karilā kāta dine

The heart of the Lord is known only to the Lord. Thus after a few days Viśvarūpa left to take sannyāsa.

jagate vidita nāma ‘śrī-śaṅkarāranya’
calilā ananta-pathe vaisnavāgraganya

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 sannyāsīs being used in the Śaṅkara-sampradāya. The name Aranya is one of those ten names. These ten names for sannyāsīs were previously used in the Viṣṇusvāmī-sampradāya. After these Viṣṇusvāmī sannyāsīs had a quarrel with the ekadandi-sannyāsīs from the Śivasvāmī-sampradāya, they entered into the Śaṅkara-sampradāya. In the original Viṣṇusvāmī-sampradāya, however, there were 108 names used for sannyāsīs. By the influence of the Śivasvāmī-sampradāya, the Vedic sannyāsī names were reduced to ten after the time of Śaṅkarācārya. After traveling throughout the country, Śrī Śaṅkarāranya arrived at Pāṇḍarapura, in the district of Sholapur, near Bombay, and took samādhi on the bank of the Bhāmā River. It is said that Śrī Śaṅkarāranya, the king of sannyāsīs, entered the Deity of Śrī Viṣṇuḥalanātha, or Śrī Viṣṇuḥ. While traveling to South India many years later (in 1511), Śrī Caitanya Mahāprabhu went to Pāṇḍarapura and heard from Śrī Ranga Puri about Śrī Viśvarūpa's disappearance. At that time Pāṇḍarapura was a famous place of pilgrimage and populated by many sadhus and Vaiṣṇavas.

calilena yadi viśvarūpa-mahāśaya
śacī-jagannātha dagdha hailā hṛdaya

Viśvarūpa's departure from home left Śacī and Jagannātha grief-stricken.

goṣthi-saha krandana karaye ubharāya
bhāira viraha 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.”
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 Yogapītha in Śrī Mayāpur.

Understanding that Viśvarūpa has taken sannyāsa, Advaita and the other devotees all began weeping.

At the time of Śrīmān Mahā-prabhu, 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 Puruṣottama Bhaṭṭācārya is mentioned in many Gaudīya devotional scriptures. Apart from them, many other jewel-like scholars like Śrī Iśvara Puri, the disciple of Śrī Maḍhavendra, 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 sannyāsi disciples of both Keśava Bhārati and Śrī Maḍhavendra Puripāda illuminated the path of accepting sannyāsa for members of the varnāśrama society. Surrounded by many Māyāvādi sannyāsis, Prakāśānanda Sarasvatī of Kāśi simply wasted his time in arguments based on mental speculation. Śrīmad Prabodhānanda Sarasvatī, a tridandi-sannyāsi of the Śrī Rāma-nuja-sampadāya, and other tridandipādās like Śrī Maḍhvācārya accepted tridandi-sannyāsa and engaged in the service of Lord Hari as practiced in the line of the original Sarvajña Viṣṇusvāmi. In the varnāśrama society of that time, respect and honor was offered to sannyāsīs by all communities. Later on the dārī-sannyāsis engaged in pāṅca-makāra (Dārī-sannyāsis are a class of married sannyāsis, and pāṅca-makāra refers to mānsa, madya, masya, 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 Gaudīya 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 sannyāsis'
renunciation, and the tears of ecstasy of the devotees, who are fond of the sannyāsa’s service at the lotus feet of Mukunda, are not of the same nature.

TEXT 78

uttama, madhyama, ye sunila nadiyāya
hena nahi,—ye suniyā dukkha nahi 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 dahe `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, dukkha nā bhāviha mane
sarva-gośthī uddhārilā sei mahājane

“Dear Miśra, please control yourself. Do not feel sad, for that great personality has delivered us all.

TEXT 82

gośthīte puruṣa yā'ra karaye sannyāsa
trikoṭi-kulera haya śrī-vaikuṇṭhe vāsa

“When someone takes sannyāsa, millions of family members are promoted to Vaikuṇṭha.

TEXT 83

hena karma karilena nandana tomāra
saphala haila vidyā sampārna tāhāra
“Your son has perfected his education by this act.

TEXT 84

èñanda viñesa àro karite yuyåya”
eta bali’ sakale dharaye håte-på’ya

“Therefore it is befitting for you to feel even more happy than before.” Saying this, they all held the hands and feet of Jagannåtha Miśra.

TEXT 85

“ei kula-bhûsana tomâra viñvambhara
ei putra haibe tomâra vanûsa-dhara

“Your son Viñvambhara is the ornament of your dynasty.

TEXT 86

ihâ haite sarva duhkha ghucibe tomâra
koñi-putre ki karibe, e putra yåhåra?”

“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 bujhåyena bandhu-gana
tathåpi miśrera duhkha nà haya khandana

In this way all of Jagannåtha Miśra's friends tried to pacify him, but his distress remained unmitigated.

TEXT 88

ye-te-mate dhairyà dhare miśra-mahåśaya
viñvarûpa-guna smari’ dhairyà pàsaraya

If somehow or other he regained his composure, as soon as he remembered Viñvarûpa's qualities, he again lost his patience.

TEXT 89

miśra bole,—“ei putra rahibeka ghare
ihåte pramåna mora nà laya antare

Såri Miśra said, “I have no reason to believe that this son will remain at home.
TEXT 90

dilena krṣṇa se putra, nilena krṣṇa se
ye krṣnacandra icchā, haiba sei se

“Krṣṇa gave me a son, and then He took Him away. Whatever Krṣṇa desires, that is what will happen.

TEXT 91

svatantra jīvera tilārddheka śakti nāi
dehendriya, krṣṇa, samarpilun tomar 'thāni”

“Independent of You, the living entities have no power whatsoever. Therefore, O Krṣṇa, I'm surrendering my body and senses unto You.”

TEXT 92

ei rūpe jñāna-yoge mīśra mahādhīra
alpe-alpe citta-vṛtti karilena sthira

In this way the most sober Jagannātha Mīśra gradually controlled his mind through the process of jñāna.

Jagannātha Mīśra'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 abhedā-sārīra

That is the story of how Viśvarūpa, who is nondifferent from Nityānanda Svarūpa, left home.

TEXT 94

ye śunaye viśvarūpa-prabhura sannyāsa
krṣṇa-bhakti haya tāra chinde karma-phāṇa

Whoever hears the pastimes of Viśvarūpa's acceptance of sannyāsa attains devotional service to Lord Krṣṇa and freedom from the bondage of fruitive work.

Śrī Viśvarūpa Prabhu is Saṅkarṣaṇa and is therefore nondifferent from Śrī Nityānanda Svarūpa. The prakāśa expansion of Mūla-saṅkarṣaṇa Śrī Baladeva-Nityānanda Prabhu in Mahā-Vaiṣṇavī has appeared as Viśvarūpa in gaura-īlā. 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, Kāraṇodakaśāyī Viṣṇu, the second puruṣa incarnation, Garbhodakaśāyī Viṣṇu, and the third puruṣa incarnation, Kṣirodakaśāyī 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-gaṇa
hariṣe viṣāda sabe bhāve anuksaṇa

As the devotees heard about Viśvarūpa's accepting sannyāsa, they simultaneously felt happiness and lamentation.

TEXT 96
“ye vā chila sthāna kṛṣṇa-kathā kahibāra
tāhā kṛṣṇa harilena āmā’ sabākāra

They said, “Whatever little opportunity we had for discussing the topics of Kṛṣṇa together, Kṛṣṇa 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 Kṛṣṇa and expert in material life.

TEXT 98
pāṣaṇḍira vākya-jvalā sahiba vā kata
nirantarā 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
‘kṛṣṇa’ hena nāma nāhi śuni kāro mukhe
sakala saṁsāra ābhi’ mare mithyā sukhe

“We do not hear the name of Kṛṣṇa 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 Kṛṣṇa by the strength of their sensual knowledge. Rather than understanding that devotional service to Lord Kṛṣṇa 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 bāḍe yata duḥkha*”

“What pleasure do you derive by worshiping Kṛṣṇa? 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 Kṛṣṇa's devotees by saying, “The devotees of Kṛṣṇa 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*
*pāibly paramāṇanda sabe niścaya*

Attempting to console them, Śrī Advaita Prabhu said, “You will all certainly attain great ecstasy.

TEXT 104

*ebe bada vāsōṇ muṇi hrdaye ullāsa*
*hena 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 'kṛṣṇa' gāo giyā parama-hariṣe
ethāi dekhībā kṛṣṇe katheka divase

“All of you go and happily chant Kṛṣṇa's names, and in a few days you will see Kṛṣṇa right here.

TEXT 106

tomā' sabā laṅha haibe kṛṣnera vilāsa
tabe se 'advaita' hana śuddha-kṛṣṇa-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 śuka vā prahlāda
tomā' sabāra bhṛtye pāībe se prasāda”

“All you devotees will receive mercy that even Śukadeva Gosvāmi 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) Tridāndi Śvāmi 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 Gosvāmi 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 preṣṭhāir apy alam asulabham kim punar bhakti-bhājām—“That which is very rarely attained by even 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 cītta-vṛtti haila sabāra

As the devotees loudly chanted the name of Hari, their hearts were filled with happiness.

TEXT 110

śīṣu-saṅge krīḍā kare śrī-gaurasundara
hari-dhvani śuni ‘yāya 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 śīṣu-sange dhanā 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 hailā bāhira
tadavadhi 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 sambariyā 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 ulṭā, which means “turned around” or “rather.” The word thekāya means “put into danger” or “defeats.”

TEXT 117

dekhiyā apūrva buddhi sabe prāsamse
sabe bole,—“dhanya pītā-mātā hena vanśe”

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 sīśu nāhi tribhuvane
bṛhaspati 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
tā'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 phâñki is a corruption of the Sanskrit word phakkikâ, which means “finding faults in a conclusion, creating doubt, and again reestablishing the original conclusion,” “shrewd argument,” or “cleverly.”

**TEXT 121**

sunīnâ putrera guṇa janiṇi hariṣa  
mīśra punah citte bāda haya vimariṣa

Mother Śacî 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**

śacî-prati bole jagannātha mīśra-vara  
“eho putra nā rahibe samsāra-bhitara

Śrî Miśra said to Śacî, “This son will also not remain at home.

**TEXT 123**

ei-mata viśvarūpa padi' sarva-sāstrā  
jānila,—śamsāra satya nahe tila-mātra'

“Śrî Viśvarūpa studied all the scriptures and understood the temporary nature of this world.

**TEXT 124**

sarva-sāstrā-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 jñānavaṇ  
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 prayâna, 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
śaci 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
misra bole, “tumi ta' abodha vipra-sutā!
harta kartā bhartā krṣṇa—sabāra rakṣitā

Jagannātha Miśra replied, “You are the ignorant daughter of a brāhmaṇa! Lord Kṛṣṇa 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 likhiyāche krṣṇa, se haihe āpane

“Whether one is a fool or a scholar, they will marry wherever and whomever
Krṣṇa has sanctioned for them.

TEXT 132

kula-vidyā-ādi upalakṣaṇa sakala
sabāre posaye krṣṇa, krṣna-sarva-bala

“Education, birth, and other qualities are only superficial; Krṣṇa alone is the maintainer and strength of all.

The word upalakṣaṇa refers to that which reveals the propensity of an object, not the primary propensity of the object, rather the secondary quality.

TEXT 133

sākṣātei 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
krṣṇa se sabāra kare poṣaṇa-pālana”

“Therefore qualities like good education cannot maintain one, only Krṣṇa maintains us.”

TEXT 136

anāyāsena maranam
vinā dainyena jivanam
anārādhitā 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, jivana dainya vine
"Krṣṇa sevile se haya, nahe vidyā-dhane"

“If one wants to live without poverty and die peacefully, then he should serve Krṣṇa. 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-kotī dhana

“One's distress can never be mitigated without the mercy of Krṣṇa, 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, duhkhe pudi' mare
yā'ra nāhi, tāhā haite duhkhi bali 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 Krṣṇa permits, he cannot enjoy.

TEXT 142

etekē nā kara cintā putra-prati tumī
‘krṣṇa pusibena putra’,—kahilāna āmi

“Therefore do not worry about your son. I assure you that Krṣṇa will maintain Him."
TEXT 143
yāvat śarire prāṇa āchaye āmāra
tāvat tileka duhkha nāhika ukhāra

“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 Krṣṇa 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-māngale 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-vākyā, 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 duhkha-prabhu vidyā-rasa-bhange
punah prabhu uddhata hailā sīśu-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

nīṣā haile prabhu nā āise ghare
sarva-rātri sīśu-sange nānā kṛidā kare

He would not even return home at night, rather He would continue playing all night with the other boys.

TEXT 154

kambale dhākīyā ānga, dui sīśu meli'
vrṣa-prāya haiyā calena kutuhali

The Lord and another boy covered themselves with a blanket and played as a bull.

TEXT 155

yā'ra bāḍi 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 grhaṁta karaye 'hāya hāya'
jāgile grhaṁta, sīṣu-saṁhati 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 ghaṁre dvārā diya bāṁhaye bāhire
laghvī ġurvī grhaṁta 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 bāṁhaye bāhire indicates that the doors could be locked from outside. The word laghvī means "to pass urine," and ġurvī means "to pass stool."

TEXT 158

'ke bāṁhila duṁāra?'—karaye 'hāya hāya'
jāgile grhaṁta, 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
sīṣu-gana-saṅge kṛdā kareṇa sarvaḍāya

In this way Tridaśa Rāya played continually day and night with His friends.

TEXT 160

yateka cāpalya kare prabhu viśvambhara
tathāpio mīśra 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
viśnu-naivedyera yata varjya-hāndi-gana
vasilena prabhu hāndī kariyā āsana

He then sat down on the old rejected pots that had been used for preparing offerings for Lord Viṣṇu.

The word varjya means “rejected” or “abandoned.” The word hāndī is a corruption of the Sanskrit word hāndī, which is a pot for cooking rice.

TEXT 163
e bada nigūḍha-kathā,—śuna eka mane
krśna-bhakti-siddhi haya ihāra śravane

This topic is most confidential. Whoever hears it will attain devotional service to Lord Kṛṣṇa.

TEXT 164
varjya-hāndi-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 hāndira kāli sarva-gaura-ange
kanaka-putali yena lepiyāche gandhē

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 gyā śacī-sthāne
“nimāi vasiyā ache hāndira āsane”

His friends went and informed mother Śacī, “Nimāi is sitting on the rejected
pots.”

TEXT 167

mā'ye āsi' dekhiyā kareṇa 'hāya hāya'  
"e sthānete, bāpa, vasībāre nā yuyāya"

When mother Śacī went there and saw Niśā 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  
bhadrābhadra murkha-vipre jānībe kemate?”

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 bhadrābhadra means “pure and impure.”

TEXT 170

murkha āmi, nā jāniye bhāla-manda-sthāna  
sarvatra âmāra '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):

ātṛer apatyaṃ abhikāṅkṣata āha tuṣṭo
datto mayāham iti yad bhagavān sa dattah
yat-pāda-pānkaja-parāga-pavitra-dehā
yogarddhim āpur ubhayim yadu-haihayādyāh

“The great sage Atri prayed for offspring, and the Lord, being satisfied with him, promised to incarnate as Atri’s son, Dattātreya [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 apatyatvaṁ
vṛtah prāpto ‘nasūyayā
dvīvikṣikīṁ alarkāya
prahlādādibhya ūcivān

“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, Haihayā, etc.].”

śrī brahmāne tu kathitam
atri-patnyānasūyayā
prārthito bhagavān atrer
apatyatvam upeyivān

“It is mentioned in the Brahmāṇḍa Purāṇa that when Anasūyā, the wife of the sage Atri, prayed to Lord Viṣṇu, the Lord agreed to become the son of Atri.”

varam dattvānasūyāyai
viṣṇuh sarva-jagān-mayah
atreḥ putro bhavat tasyāṁ
svecchā-mānasa-vigrahah
dattātreya iti khyāto
yati-veṣa-vibhusūtah

“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 Dattātreya, and He was dressed as a sannyāsī.”

Śrī Baladeva Vidyābhūṣaṇa has written in his commentary on these verses from Laghu-bhāgavatāmṛta: “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 Brahmāṇḍa Purāṇa supports the later verse.”

TEXT 172

mā’ye bole, “tumi ye vasiḷā manda-sthāne
ebe tumī pavitra vā haiṅa kemane?”

Mother Śacī inquired, “You have sat in an impure place, so how will You purify Yourself?”
TEXT 173

prabhu bole,—“mâtâ, tumi bada sîîu-mati!
apavitra sthâne kabhu mora nahe sthiti

The Lord replied, “My dear mother, you are very childish. I am never in an impure place.

It is stated in the Caitanya-caritâmrita (Antya 4.176):

‘dvaita’ bhadrâbhadrâ-jnânâ, saba—‘manodharma’
‘ei bhâla, 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.” And in the Śrīmad Bhâgavatam (11.28.4) it is said:

kim bhadrâm kim abhadram vâ
dvaitasyāvastunah kiyat
vácoditam tad antrâm
manasâ dhyâtâm eva ca

“Anything not conceived in relationship to Krśna should be understood to be illusion [mâyâ]. 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 smârtas are not accepted by the Vaiśnava smritis. According to Vaiśnava smritis, 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 Vaiśnava smritis and propounded by Śrī Gaurasundara has created havoc in the material rules and regulations of the smârtas who are madden by mundane sensual knowledge. In the Padma Purâṇa it is stated:

naivedyaṁ jagadiśasya
anna-pânadikâm ca yat
brahmavan-nirvikâram hi
yathâ viṣṇus tathaiva tat

“These foodstuffs and beverages that are offered to Krśna 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 Vaiśnava smrī a Vaiśnava should never discriminate between mundane purity and impurity, rather he should see everything in relation to Viṣṇu. Pure Vaiśnavas 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.

surarse vihîtâ śâstre
harim uddîśya yâ kriyâ
saiva bhaktir iti proktâ
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).”

laukikā vai dīkā vāpi
yā kriyā kriyate mune
hari-sevānukūlaiva
sa kāryā 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
nikhilāsv apy avasthāsu
jīvan-muktāḥ 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-sthānā
gangā-ādi sarva tīrtha tahiṁ adhiśṭhānā

“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 āche, mane bhāva bujhī'

“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'te viśnu lagi' karilâ randhana

“In fact these pots are not at all contaminated, because you have used them to cook for Lord Viṣṇu.

The word mûle means “naturally” or “factually,” the word dûsana means “false,” “abomination,” or “impurity,” and the word yâte means “because.”

TEXT 178

visnura-randhana-sthâlî kabhu duṣṭa naya
se hândi paraśe âra sthâna suddha haya

“The pots used in cooking for Lord Viṣṇu 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 smûrtas 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 Bhāgavatam, the Lord's remnants, or the Lord's caraṇāmṛta. This consideration is beyond the conceptions of purity and impurity born from the mundane vision of the smûrtas.

TEXT 179

etke âmâra vâsa nahe manda-sthâne
sabâra suddhatâ 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 nā bujhe keha tâ'na mâyâ-vaše

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.
Everyone began to laugh after hearing the child speak. Then mother Śacī said, “Come and take bath.”

The Lord, however, did not move from His seat, so Śacī again said, “Come quickly, before Your father learns about this.”

The Lord replied, “I tell you, if you don't allow Me to study, then I won't leave this place.”

Everyone present then admonished the Lord's mother, “Why don't you allow Him to study?

“Some people take great efforts to get their child to study. It is most auspicious if a child wants to study.

“We which enemy has given you the idea to keep your son at home, uneducated.
ihāte śīṣu daṣa tilārdheka nāī”
sabei bolena,—“bāpa, āśa, nimāni!

“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

ājī haite tumī yadi nā pāō padite
tabe apacaya tumī 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 vasi' 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
Visnu.

TEXT 190

āpane dhariyā śīṣu ānilā jananī
hāse gauracandra,—yena indranila-manī

Then mother Śacī personally pulled Him off His seat, and Lord Gauracandra
smiled like a shining blue sapphire.
The phrase yena indranila-manī 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 Śvāmi's commentary on the word ākrṣṇam found
in the Śrīmad Bhāgavatam 11.5.32—“krṣṇa-varṇam tvīkṛṣṇam”), Krṣṇa's
incarnation for Kali-yuga looked as bright as a blue sapphire.

TEXT 191

`tattva' kahilena prabhū dattātreyā-bhāve
nā bujhila keha viṣṇu-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
snana karaila lanat saci punyavati
hena kale ailena misha mahamati

The pious Saci then took Nimai to the Ganges, and they both took bath. At that time the magnanimous Jagannatha Mishra arrived there.

TEXT 193
miśra-sthāne saci saba kahilena kathā
’paḍite nā pāya putra mane bhāve' vyathā'

Saci 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 kṛśnacandra, sei satya haye
’cintā parihari' deha' padite nirbhaye

“Whatever Kṛṣna 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 yajna-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 yajna-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 tvām 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 parama-bandhu-gana
tomarā ye bole, sei âmāra 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' rākhiyāche 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 rākhiha 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-nayaka 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 ādeṣe
hailena mahāprabhu ānanda-viṣeṣe

By the order of His father, the Supreme Lord then joyfully resumed His studies.
TEXT 203

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 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 Pandita, 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 Pandita, 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 Yamuna: ūrmdorvilāsa-pada-nābha-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 Gaṅgādevi. Thus Nimāi displayed His pastimes of bathing in the Ganges, properly worshiping Viṣṇu, watering the tulasī 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 Śacīnandana!” 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 Nīlācala 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 Dāsaratha left this world (feeling separation from His devotee), Śrī Gaurasundara also profusely cried on the disappearance of Jagannātha Miśra. Thereafter Nimāi solaced mother Śacī 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 Śacīdevī for some oil, an āmalaki fruit, a flower garland, and some sandalwood to worship the Ganges. When Śacīdevī 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 Śacīdevī brought sandalwood and a garland for Nimāi’s worship of the Ganges. As Yaśodā tolerated all of Kṛṣṇa’s mischievous activities in Gokula, Śacīdevī similarly tolerated all of Nimāi’s mischievous activities in Navadvīpa. After Nimāi bathed in the Ganges, returned home, and ate, Śacīdevī 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 Sarasvati, 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.” Śacīdevī thought, “Whenever there is a shortage at home, Nimāi immediately brings gold from somewhere.” Śacīdevī became afraid as she thought, “I don’t know, perhaps some problem will arise.” Thus Śacīdevī 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 Vaiṣṇavas on account of this pathetic condition.

TEXT 1

jaya jaya kṛpā-sindhu śrī-gaurasundara
jaya śacī-jagannātha-grha-śaśadhara

All glories to Śrī Gaurasundara, the ocean of mercy! All glories to the moonlike Lord in the house of Śacī and Jagannātha!

TEXT 2

jaya jaya nityānanda-svarūpa prāṇa
jaya jaya sankirtana-dharmera nīdhāna

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):
kṛṣṇa-varnam tvisākrṣṇam
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 Kṛṣṇa. Although His complexion is not blackish, He is Kṛṣṇa Himself. He is accompanied by His associates, servants, weapons and confidential companions.” In his commentary on Śrīmad Bhāgavatam (7.5.23-24—śravanam kīrtanam viṣnoh), Śrīla Jiva Gosvāmi 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 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.”

TEXT 3

bhakta-gōṣṭhi-sahita gaurāṅga jaya jaya
śunile 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
nishāhe āchena, keha cinite na pāre

In this way, as the Supreme Lord confidentially resided in the house of Jagannātha Miśra, no one was able to recognize Him.

TEXT 5

bālya-kṛṣṇā-nāma yata āche prthivite
sakala khelāya prabhu, ke 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 seṣe 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 āmnāya, (4) the *chandas*, (5) the brahmās, and (6) the nīgamas. The word *Purāṇa* refers to the eighteen *Purāṇas*, the twenty *Upanītis*, 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 Kavirāja Gosvāmī Prabhhu 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 eternity of Vedic literature is not denied by the use of future tense in the phrase *veda-dvāre vyakta haihe*. 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 “maddened” or “forgetting oneself.” Regarding the words *yajnopavītera kāla*, it is stated in the *Vedas*: *aṣṭa-varṣam brāhmanam upanayita*—“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 *Śrīmad Bhāgavatam* (11.17.39) statement: *grhārthi sadṛśīṃ 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 *Śrīmad Bhāgavatam* (7.11.13) it is stated: *samśārā yatraṇīcchinnāh sa dvijā jo jagāda yam*—“Those who have been reformed by the *garbhadhāna* 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:

\[ asuddhāḥ śūdra-kalpā hi \]
\[ brāhmaṇaḥ kali-sambhavāḥ \]
\[ teṣām āgama-mārgena \]
śuddhir na śrota-vartmanā

“The brāhmaṇas born in the age of Kali are merely śudras. 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 pāñcarātra-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 pāñcarātra initiation. Therefore the Śrimad Bhāgavatam (7.11.35) states:

\[
\begin{align*}
\text{yasya yal lakṣanam proktam} \\
\text{pumso varṇabhivyājakam} \\
\text{yad anyatra pi drṣyeta} \\
\text{tat tenaiva vinirḍiṣet}
\end{align*}
\]

“If one shows the symptoms of being a brāhmaṇa, ksatriya, vaiśya 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 Śridhara Svāmī in his commentary on this verse states: yad yadī anyatra varṇāntare ’pi drṣyeta, tad-varṇāntaram tenaiva lakṣana-nimittenaiva varnena vinirḍiṣet, na tu jāti-nimittenety arthāh.—“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 (Anuśāsana 143.46 and 50) states:

\[
\begin{align*}
\text{śūdro ’py āgama sampanno} \\
\text{dvijo bhavati samskṛtah}
\end{align*}
\]

“Persons born in lower, degraded castes can become qualified well-versed brāhmaṇas.”

\[
\begin{align*}
\text{na yonir nāpi samśkāro} \\
\text{na śrutam na ca santatih} \\
\text{kāranāni dvijatvasya} \\
\text{vṛttam eva tu kāranam}
\end{align*}
\]

“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 Bhāradvāja-samhitā of the Nārada-pañcarātra (2.34) it is stated:

\[
\begin{align*}
\text{svayam brahmaṇi nīkṣiptān} \\
\text{jātān eva hi mantratāḥ} \\
\text{vīṣṭa-ortha putrādīn} \\
\text{samskṛtya prati-bodhayet}
\end{align*}
\]

“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:

\[
\begin{align*}
\text{yathā kāncanatām yāti} \\
\text{kāmsyam rasa-vidhānataḥ} \\
\text{tathā dīksā-vidhānena} \\
\text{dvijatvam jāyate nrnām}
\end{align*}
\]
“As bell metal, when mixed with mercury, is transformed to gold, a person, even though not golden pure, can be transformed into a brähmana, or dvija, simply by the initiation process.” (Hari-bhakti-vilāsa 2.12) In his commentary on this verse, Śrī Sanatana Gosvāmi has written: nṛṇāṁ sarvesām eva, dvijatvam vipratā—“All human beings are eligible to become twice-born brähmanas.” In his Dig-darśini-tikā on Brhad-bhāgavatāṁṛta (2.4.37), he has explained the word, dikṣā-laksana-dhārinah—“accepting the signs of initiation,” as follows: “Some of them [the residents of Vaikunṭha] accepted the signs of initiation, and some of them accepted mantras for worshiping the Lord. They had sacred threads, waterpots, āsanas of kuṣa grass, tulasi beads, and various other signs.” In his commentary on the Brahma-samhitā (5.27), Śrī Jiva Gosvāmi 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 brähmana after initiation.” These and innumerable other statements of the scriptures and mahājanas confirm that everyone must be initiated through the pāncarātrika process and accept the sacred thread. This has been the process since time immemorial. Therefore Śrī Jayatirthapāda refers to the vrścika-tānduli-nāṭya 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 sūdras, or those without sacred thread, are not eligible to hear Vedānta. After accepting pāncarātrika mantras and being properly initiated according to the Śrī Nārada-pāncarātra 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-hariśe sabhe āsiyā mililā
yā'ra yena yogya-kārya karite lāgilā

Everyone happily gathered there and assisted in various ways according to their ability.

TEXT 10

stri-gane 'jaya' diyā kṛṣṇa-guna gāya
nata-gane mṛdaṅga, sānāi, vanśi bā'ya

The women chanted Kṛṣṇa's glories, and the musicians played mṛdaṅga, sānāi,
and flute.

The word bā'ya means “play.”

TEXT 11

vipra-gaṇe veda pade, bhāte rāyabāra
śacī-gṛhe haila ānanda-avatāra

The brāhmaṇas recited the Vedas, and the professional blessers chanted prayers. Thus Śacidevi’s house appeared as the incarnation of ecstasy.

The word rāyabāra means “prayers” or “songs of glorification” as well as “reciter of prayers” or “messenger.”

The phrase haila ānanda-avatāra means “happiness personified has appeared.” In other words, the marketplace of happiness has manifested.

TEXT 12

yajña-sūtra dharibena śrī-gaurasundara
subha-yoga-sakala āila śaci-ghara

As Śrī Gaurasundara accepted the brāhmaṇa thread all the auspicious planetary conjunctions fell on the house of Śaći.

TEXT 13

subha-māse, subha-dine subha-kṣana dhari

dharilena yajña-sūtra gaurāṅga-śrī-hari

The month, day, and moment were all auspicious as Śrī Gaurahari accepted the brāhmaṇa thread.

TEXT 14

śobhila śrī-ānge yajña-sūtra manohara

sūkṣma-rūpe `śeṣa’ vā vedilā kalevara

The enchanting thread beautified the body of the Lord as if Ananta Śeṣa surrounded His body in a subtle form.

The sacred thread form of Ananta Śeṣa is mentioned in the Caitanya-caritāmṛta (Ādi 5.123-124) as follows: “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 15

hailā vāmana-rūpa prabhu-gauracandra
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 Kaśyapa in the womb of Aditi. When Śrī Upendra, the form of a dwarf, heard that Bali, the King of the demons, was performing an āsvamedha 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 word, 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 Bhuvanloka, and the Vaikuṇṭha world beyond the three modes of nature is known as Svargaloka. 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 Ṛg Veda mantra, om tād viṣṇoh paramam padam sadā paśyanti sūrayah diva caṅsura cātām. 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 brahmaṇya-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 brahmaṇya-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-sevakerā 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 brāhmaṇī should recite the Gāyatī mantra before the ācārya, and he should accept a sacred thread, a belt made of straw, kaupinas, 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-patni-rūpa dhari' brahmāṇī, rudrāṇi
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 brahmāṇī refers to goddess Sarasvatī, the word rudrāṇi refers to goddess Pārvatī, the words muni grhini refer to the sages' wives like Aditi, Anasuyā, 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 Śri 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 Bālī Mahārāja, recorded in the Śrīmad Bhāgavatam, Eighth Canto, Chapter Twenty-two.

TEXT 23

\[ ye \ sune \ prabhura \ yajña-sūtrera \ grahana \]
\[ se \ pāya \ caityayacandra-carane \ śarana \]

Whoever hears the topics of the Lord accepting a brāhmaṇa thread certainly attains the shelter of Śri Caitanya’s lotus feet.

TEXT 24

\[ hena-mate \ vaikuṇṭha-
\[ nāyaka \ śacī-ghare \]
\[ vedera \ nīgūḍha \ nānā-mata \ kridā \ kare \]

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 nīgūḍha means “secret” or “confidential.” Śrī Gaura-Nārāyaṇa 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 Krṣna studied under Śāndipani Muni.

TEXT 25

\[ ghare \ sarva-sāstrera \ bujhiyā \ samihita \]
\[ goṣṭhi-mājhe \ prabhura \ padite \ haila \ cita \]

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 Pāṇḍita, who was nondifferent from Sāndipani Muni.
For a description of Gangādāsa Pandita one should refer to Caitanya-bhāgavata (Ādi 2.99).
A description of Śāndipani Muni is found in the Śrīmad Bhāgavatam (10.45.31-48) and in the Viṣṇu Purāṇa (5.21.19-30). Śāndipani 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 Upaṇisads, the Vedas, the Dhanur-veda (military science), the Dharma-sāstras (religious scriptures), Mīmāṁsā, 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 Śāndipani Muni to accept some guru-daksinā. After consulting his wife, Śāndipani 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 Pañcajanā, Lord Kṛṣṇa killed the demon and accepted the Pañcajanāya conch made from the demon's bones. But not finding Their guru's son there, Kṛṣṇa and Balarāma went to Yamarāja's kingdom, named Saṁyamanī, 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-sāstrera ekānta tattva-vit
tān’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-dvija-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’ gaṅgādāsa sambhrame uṭhilā
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 dilui tômā’ sthāne
Jagannātha Miśra said, “I am offering you my son. Please teach Him everything.”

TEXT 31

gangādāsa bole,—“baḍa bhāgya se āmāra
padāimū yata śakti āchaye āmāra”

Gaṅgādāsa replied, “It is my great fortune. I will teach Him to the best of my ability.”

TEXT 32

sīṣya dekhi' parama-ānande gangādāsa
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 pārsa, which means “near.”

TEXT 33

yata vyākhya gangādāsa pandita kareṇa
sakṛt śunile mātra thākura dharena

After hearing only once, the Lord would assimilate whatever Gaṅgādāsa Pandita explained.
The word sakṛt means “once,” and the word dharena means “to realize or master something by deliberation.”

TEXT 34

gurura yateka vyākhya kareṇa khandana
punar-bāra sei vyākhya 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 sīṣya 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 haraṣita*
*sarva-sisyva-śreṣṭha kari' karilā pūjita*

Ganḍāsā 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 ganḍāsā-panditera sthāne*
*sabārei ṭhākura călena anukṣane*

The Lord would regularly challenge and defeat all of Gangādāsa Pandita's other students.

The word *cālena* means “to induce,” “to move,” “to shake,” “to bewilder,” “to defeat,” or “to refute.”

**TEXT 38**

*śri-murāri gupta, śri-kamalākānta-nāma*
*krṣnānanda-ādi yata goṣṭhira pradhāna*

Śri Murāri Gupta, Śri Kamalākānta, and Śri Krṣṇānanda were some of the Lord's prominent classmates.

Śri Murāri Gupta is the composer of the Sanskrit book *Caitanya-carita*. He was born in Śṛihaṭṭa, in the family of a doctor, and latter He came to reside in Naḍavīpa, where he became a student of Gangādāsa Pandita. (See Ādi-khaṇḍa, Chapter 8.) Nimāi's debate with the elder Murāri is described in the Ādi-khaṇḍa, 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-khaṇḍa, Chapter One. The Lord's manifestation of His Varāha form at Murāri's house is described in the Madhya-khaṇḍa, Chapter Three, and in *Caitanya-caritāmṛta, Ādi-līlā*, Chapter Seventeen. After hearing Gaura and Nityānanda glorify each other, Murāri smiles and jokes. (See Madhya-khaṇḍa, Chapter Four.) Murāri's taking part in the Lord's kirtanas at the house of Śrivāsa is described in the Madhya-khaṇḍa, Chapter Eight. At the time of the Lord's mahā-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-khaṇḍa, Chapter Ten.) Murāri's participation in water sports with the other devotees is found in the Madhya-khaṇḍa, 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-khaṇḍa, Chapter Eighteen.) One day at the house of Śrivāsa 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 Prakāšānanda, 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 Śrīdhara 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, Kāla Kṛṣṇadāsa, when he visits Navadvipa is found in the Caitanya-caritāmṛta (Madhya 10.81). His chanting during the Ratha-yātṛa 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 prabhū pāṇki jīnāsiyā
śisu-jīnāne 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

*eimata prati-dina padiyā śuniyā
gangā-snāne cale nija-vayasya layā*

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 Dvipacandrapura.

TEXT 42

*eko adhyāpakera sahasra śisya-gaṇa
anyo 'nye kalaha karena anukṣaṇa*

Each teacher had thousands of students, and they would regularly challenge the students of the other teachers.

TEXT 43

*prathama vayasa prabhu svabhāva-cañcalā
paḍuyā-gaṇera saha karena 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

*eimata alpe alpe haya gālāgāli
tabe jala-phelāpheli, tabe deya bālī*

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 márāmāri, ye yāhāre pāre
kardama pheliyā kā'ro gāye keha māre

Eventually they would beat each other or throw mud at each other.

TEXT 47

rājāra dohāi diyā keha kā're dhare
māriyā palāya keha gangāra upāre

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 gangāra upāre refer to the present day city of Navadvīpa (Kuliya) and the village of Rāmacandrāpura.

TEXT 48

eta hudāhudi kare paduyā-sakala
bāli-kādāmaya saba haya gangā-jala

They wrestled so intensely that the waters of the Ganges became full of sand and mud.

TEXT 49

jala bharibāre nāhi pāre nārī-gana
nā pāre karite snāna brāhmaṇa sajījana

In that situation the girls were unable to fill their water pots and the gentle brāhmaṇas were unable to take their bath.

TEXT 50

parama-caṅcala prabhu viśvambhara-rāya
ei-mata prabhu prati-ghāte-ghāte yāya

Śrī Viśvambhara was most restless. He went to each bathing ghāṭa.

The word prati-ghāte refers to His own bathing ghāṭa, Bārakonī-ghāṭa, Mādhāi's ghāṭa, Nāgariyā-ghāṭa, and other ghāṭas.

TEXT 51

prati-ghāte paduyāra anta nāhi pāi
ṭhākura kalaha kare prati ṭhānī ṭhānī
At each ghāta there were innumerable students, and the Lord debated at every ghāta.

**TEXT 52**

*prati-ghāte yāya prabhu gangāya sāntāri’*  
*eko ghāte duī cāri danda kṛidā kari’*

The Lord swam to each ghāta and enjoyed debating there for one or two hours.

**TEXT 53**

*yata yata prāmānika paduyāra gana*  
tā’rā bole,—“kalaha karaha ki kāraṇa?”

The senior students asked the boys, “Why are You arguing?  

The word *prāmānika* 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 kavyasthas used to write *pañji*. On the Kalāpa grammar composed by Sarva Varnā 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 Paṇḍita 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,—“bhāla bhāla, 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,—“vākhāni 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-sakti-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 praśamsā-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 kaila, tāhā dāsilā sakala
prabhu bole,—“sthāpa' ebe kā'ra âche bala”

After the Lord refuted each of His explanations, He then asked, “Now who can reestablish these explanations?”

TEXT 61

camatkāra sabai 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 ālingana

All the senior students then embraced Nimāi in satisfaction.

**TEXT 64**

*paduyā-sakala bolė,—“āji ghare yāha*  
*kāli ye jījāsī, tāhā balibāre cāha”*

The other students said, “Today You can go home, and tomorrow we will have more questions for You.”

**TEXT 65**

*ei-mata prati-dina jāhnavira jale*  
*vaikuntha-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**

*ei kṛdā lāgiyā sarva-jña brhaspati*  
*sīṣya-saha navadvipe hailā utpatti*

To assist in His pastimes, the omniscient Brhaspati took birth in Navadvipa along with his disciples.

The word *sarva-jña* 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 Gudicā. 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 *Sankṣeṣa-pārīraka* 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 disciple succession of Sarvajña Muni there were many disciples, including Brhaspati.
TEXT 67

jala-krídā kare prabhu śísya-gana-saṅge
tsane-ksane gangāra upāre yāya range

While sporting in the Ganges, the Lord and His friends would sometimes swim to the other side.

The words gangāra upāre refers to Kuliya, or the present day city of Navadvipa.

TEXT 68

bahu manoratha pārve āchila gangāra
yamunāra dekhi krṣṇacandera vihāra

Seeing the good fortune of the Yamunā in obtaining the association of Lord Kṛṣṇa, the Ganges had cherished the desire for the same opportunity.

TEXT 69

“kabe haibeka mora yamunāra bhāgya”
niravadhi gangā ei balilena vākya

The Ganges constantly prayed, “When will I be fortunate like the Yamunā?”

TEXT 70

yadyapiha gangā aja-bhavādi-vanditā
tathāpiha yamunāra pada se vāṅchitā

Although the Ganges is worshiped by Lord Brahmā and Lord Śiva, she nevertheless still desires the good fortune of the Yamunā.

TEXT 71

vāṅchā-kalpa-taru prabhu śrī-gaurasundara
jāhnavira vāṅchā pūrṇa kare nirantarā

Lord Gaurasundara is like a wish-fulfilling tree that constantly satisfied the desires of the Ganges.

TEXT 72

kari' bahu-vidha krídā jāhnavira jale
gre āśilena gauracandra kutuhale

After enjoying various pastimes in the waters of the Ganges, Śrī Gauracandra joyfully returned home.
TEXT 73
yathā-vidhi kari' prabhu sṛ-viṣṇu-pājana
tulasire jala diyā kareṇa bhojana

The Lord then worshiped Viṣṇu according to regulation, and after watering tulasī, He took His meal.

TEXT 74
bhojana kareṇā mātra prabhu sei-kṣane
pustaka layā giyā vasena nirjane

Immediately after taking His meal, the Lord took His books and sat in a solitary place.

TEXT 75
āpane kareṇa prabhu sūtrera tiṭṭani
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 sūtrera tiṭṭani 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 kichui 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 anirvacaniya sukhā

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 sāyujya haila kibā 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 saśārire 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 Rśabhadeva's son, Bharata, as narrated by Śrī Śukadeva Gosvāmī to Mahārāja Parīksit 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 vā kon aupādhi sukha tā'ne
sāyujyādi-sukha miśra alpa kari' måne

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
Kṛṣṇa 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-rasāmṛta-sindhu describing the glories of pure devotional service, it is stated:

\[
\begin{align*}
\text{manāg eva prarūḍhāyām} \\
\text{hrdaye bhagavad ratau} \\
\text{puruṣārthās tu catvāras} \\
\text{trnāyante samantatah}
\end{align*}
\]

“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.

\[
\begin{align*}
\text{brahmānando bhaved eṣa} \\
\text{cet parārdha-guṇi-kṛtah} \\
\text{naitī bhakti-sukhāmbhodheḥ} \\
\text{paramānu-tulām api}
\end{align*}
\]

“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 Svāmī has written in his Bhāvārtha-dīpikā 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**

\[
\begin{align*}
\text{jagannātha-miśra-pā'ya bahu namaskāra} \\
\text{ananta-brahmanda-nātha putra-rūpe yān'ra}
\end{align*}
\]

I offer unlimited obeisances at the feet of Śrī Jagannātha Miśra, whose son was the Lord of innumerable universes.

**TEXT 81**

\[
\begin{align*}
\text{ei-mata miśracandra dekhite putrere} \\
\text{niravadhi bhāse vipra ânanda-sāgare}
\end{align*}
\]

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' mīśracandra 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 Prajāpatī Dakṣa.
The words bala kare mean “to overpower” or “to influence.”

TEXT 84

bhye mīśra putre samarpaye krṣṇa-sthāne
hāse prabhu gauracandra āde thāki’ śune

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 āde is a corruption of the word antarāle, which means “from behind.”

TEXT 85

miśra bole,—“krṣṇa, tumī rakṣitā sabāra
putra-prati subha-dṛṣṭi karibā āmāra

Jagannātha Miśra prayed, “O Krṣṇa, You are the protector of all. Please glance mercifully on my son.

The word rakṣitā means “the protector” or “the deliverer.”

TEXT 86-87

ye tomāra caraṇa-kamala smṛti kare
kabhu vighna nā āise āhāna mandire
tomāra smarana-hina ye ye pāpa-sthāna
tathāya dākini-bhūta-preta-adhiśthāna”

“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):

$tathā na te mādhava tāvahkan kvacid
bhṛasyanti mārgāt tvayi baddha-sauhrdāh

tvayābhiguptā vicaranti nirbhaya
vināyakāṇikapā-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):

tvām sevātām sura-kṛtā bahavo 'ntarāyāh
svauko vilāṅghya paramam vraja-tām padam te

nānyasya barhiṣi balin dadatah sva-bhāgān
dhate 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):

sārīrā mānasā divyā
vaīyāse ye ca mānusāh
bhautikās ca katham kleśā
bādhante hari-samāryam

“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:

na ca durvāsasah śāpo
vajram cāpi śaṣi-pateh
hantum samarthaṃ puruṣam
hrdisthe madhusūdana

“One who has realized Madhusūdana within his heart cannot be killed by the curse of Durvāṣa or the thunderbolt of Indra, the husband of Śaci.” And in the Nārādiya Purāṇa it is stated:

yatra pūjā-paro viṣṇos
“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 yatṛa śravanādīni
rakṣo-ghnāṇī sva-kARMasu
kurvanti sātvatam bhurtur
yātudhānyāṣ 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

tatra vighno na bādhate
rājā ca taskaraś cāpi
vyādhayaś ca na santi hi

pretāḥ piśācāh kuśmāndā
graha bāla-graḥās tathā
dākino yāśasāś caiva
na bādhas te 'cyutārcaḥam
Krśna'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 Vṛndādevī in Vṛndāvana. (Śrī Jiva Gospāmī's Laghu-toṣani)

This verse was spoken by Śrī Sukadeva to the anxious Mahārāja Parīksit 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 Krśna, who is the Lord of the devotees, are influenced by demonesses. Such demonesses cannot disturb a place where hearing and chanting about Krśna is the main activity, and where hearing and chanting about Krśna 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-dārśini)

TEXT 89

“āmi tora dāsa, prabhū, yateha âmāra
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 āche vighna vā saṅkata
nā āsuka kabhu mora putrera nikata

“Therefore do not allow any obstacle or danger disturb my son.”
The word saṅkata means “misery” or “trouble.”

TEXT 91

ei-mata niravadhi miśra jagannātha
eka-citte vara mōge tuli’ dui 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
hariṣe 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
‘grastha 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 jîjñâsaye bada haiyâ vismita
“e sakala vara kene mâga’ 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

âi may dekhilun svapana
nimâni karyâche yena sikhâra munḍana

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 tridanda 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 kuṭīcaka sannyâsîs are prohibited from accepting the dress of paramahamsas. During the manifest pastimes of Śrîmân Mahâprabhu the ekadandi-sannyâsîs who followed Śankarâcârya 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

âdbhuta sannyâsi-veśa kahane nà yâya
hāse nāce kānde `krṣna' bali' sarvadāya

“I'm unable to describe how wonderfully He looked dressed as a sannyāsi. He laughed, danced, and cried while constantly chanting the name of Krṣṇa.

TEXT 98

advaita-ācārya-ādi yata bhakta-gana
nimāṇi vediyā sabe kareṇa kirtana

“Headed by Advaita Ācārya, the devotees performed kirtana as they circumambulated Nimāi.

TEXT 99

kakhanā nimāṇi vaiśe viṣṇu khaṭṭāya
caranā tuliyā deya sabāra māṭhāya

“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, paṅca-mukha, sahasra-vadana
sabei gāyena,—“jaya śrī-sacīnandana”

“Brahmā, Śiva, Ananta Śeṣa—everyone chanted, ‘Jaya Śacīnandana!’
The word catur-mukha refers to Lord Brahmā, the word paṅca-mukha refers to Lord Śiva, and the word sahasra-vadana refers to Śrī Śeṣa, or Ananta.

TEXT 101

mahānande catur-dike sabe stuti kare
dekhiyā āmāra bhaye vākyā 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 nimāṇira pāche dhāya
**brahmānda sparsīyā 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 suni' mātra nimānīra stuti
nilācāle yāya sarva-bhaktera samhāti*

“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
`virakta haiyā pāche putra bāhirāya’*

“After seeing this dream, I became filled with anxiety that Nimāi will leave home and take sanāyāsa.”

The word virakta means “detached” or “renounced,” and the word bāhirāya means “to go out,” “to leave home,” or “to take sanāyāsa.”

**TEXT 106**

*śacī bole,—“svapna tumī 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 Áryan.

**TEXT 107**

*punthi chādi' nimānī nā jāne kona karma
vidyā-rasa 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, Jagannātha Miśra, whose body is eternally pure, departed from this world.

The body of Jagannātha 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:

\[
\text{sattvam viśuddham vasudeva-sabditam}
\]
\[
yad iyate tatra pumān apāvrtah
\]
\[
sattve ca tasmin bhagavān vāsudevo
\]
\[
hy adhokṣajo me namsā vidhiyate
\]

“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 Vāsudeva, is revealed without any covering.”

Considering the bodies of Jagannātha Miśra and Śacīdevī 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:

\[
yathā saumitrī-bharatau
\]
\[
yathā saṅkarsanādayah
\]
\[
tathā tenaiva jāyante
\]
\[
martya-lokaṁ yadṛccchayā
\]
\[
punas tenaiva yāsyanti
\]
\[
tad viṣṇoh śāsvatam padam
\]
\[
na karma-bandhānam janma
\]
\[
vaishnavanāṁ ca vidyate
\]

“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.”
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 virahe, which means “due to separation.” The description of Mahārāja Daśaratha's disappearance is found in the Rāmāyana, Ayodhya-kānda, Sarga 103, verses 1-3, 6, and 8.

TEXT 111

durnivāra śrī-gauracandrera ākarsana
ataeva rakṣā haila āira jivana

Mother Śacī survived simply due to her irresistible attraction for Śrī Gauracandra.

The word durnivāra means “uninterrupted” or “inevitable,” and the words gauracandrera ākarsana refers to loving attraction for Gaura-Kṛṣṇa.

TEXT 112

duhkha bada,—e sakala vistāra karite
duhkha haya,—ataeva kahilūn sanksepe

Elaborating on these topics is too painful. Therefore I have given only a brief description.

TEXT 113

hena-mate jananīra sange gaurahari
āchenā nigūdha-rūpe āpanā' samvari

In this way Śrī Gaurahari and His mother controlled their grief as they lived together in seclusion.

TEXT 114

pitr-hina bālaka dekhiyā śacī 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
mūrčhā 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 *mṛchā pāye* mean “to become unconscious or senseless.” The phrase *dui cakṣe haṇā andha*—“she was blinded,” is used because Nimāi was the eyesight of mother Śacī.

**TEXT 116**

*prabhuo māyere prīti kare nirantarā*
*prabodhena tāne bali āsvāsa-uttara*

The Lord also constantly displayed affection and pacified His mother with pleasing words.

The word *prabodhena* means “to pacify” or “to solace,” and the words *āsvāsa-uttara* refer to encouraging, solacing, and reassuring answers.

**TEXT 117**

*śuna, mātā, mane kīchu nā cintiha tumī*
*sakala tomāra āche, yadī āchī āmi*

He would say, “O mother, don’t be aggrieved. As long as I am with you, you have everything.

**TEXT 118**

*brahmā-maheśvarera durlabha loke bole*
*tāhā āmi tomāre aniyā dimu hele*

“I will readily bring you that which people consider rare for even Brahmā and Śiva.”

**TEXT 119**

*sācio dekhīte gauracandrera ān-mukha*
*deha-smṛti-mātra nāhi, thāki kise duḥkha?*

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-Krṣna 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. Śacidevi is the personification of pure goodness and happiness. She is eternally liberated and the shelter of the transcendental mellow of *vātsalya-rasa*. Since Śacidevi 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'ra smṛti-mātra pūrṇa haya sarva kāma
se-prabhu yānāra putra-rupe vidyamāna*

He whose remembrance fulfills the desires of all was personally present in the form of her son.

**TEXT 121**

*tāhāra kemat duḥkha rahibe sarire?
ānanda-svarūpa karilena jananire*

Therefore, how could she remain miserable? Rather, Śacīdevī soon recovered her blissful nature.

**TEXT 122**

*hena mate navadvipa vipra-sīśu-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-sukhe is svānubhava-sukhe, which means “happiness due to His own opulence.”

**TEXT 123**

*ghare mātra haya daridrātāra 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 *daridrātāra prakāśa* refer to the condition of poverty of an ordinary living entity. Wherever Śrī Gaura-Nārāyana, 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 Nārāyana, who is full in six opulences.

**TEXT 124**

*ki thākuka, nā thākuka,—nāhika vicāra
cāhilei nā pāile raksā 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 bhāngiyā phelena sei-kṣane
āpanāra apacaya, tāhā nāhi jāne

He would even break the door of the house, without considering that it was His loss.

TEXT 126

tathāpiha śaci ye cāhena, sei-kṣane
nānā yatne dena putra-snehera kārāne

Still, out of affection, Śaci would try to immediately give Him whatever He demanded.

TEXT 127

eka-dina prabhu calilena gangā-snāne
taila, āmalakī cāhe jananīra sthāne

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-mālā sugandhi-candana deha' more
gangā-snāna kari' cāna gangā pūjibāre”

“I want to worship the Ganges after taking bath,” He said, “so please give Me a garland and some sandalwood paste.”

The word cāna means “want” or “desire.”

TEXT 129

jananīra kahena,—“bāpa, śuna mana diyā
kṣaneka apektā kara, mālā âni giyā”

His mother replied, “Please listen my dear child. I will go bring a garland. Just wait a moment.”

TEXT 130

“âni giyā” yei-mātra śunilā 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 yāibā tumī mālā ānībāre!”
eta bali' krūddha haṅṅa pravesīlā ghare

“You will go now to get a garland!” Saying this, the Lord angrily entered the house.

**TEXT 132**

*yateka āchila gaṅgā-jalera kalasa*
āge saba bhāṅgilena hai' krodha-vaśa

In an angry mood, the Lord first broke all the pots of Ganges water.

**TEXT 133**

*taila, gḥṛta, lavana āchila yā'te yā'te*
*sarva cūrṇa karilena thengā lai' hāte*

Then He took a stick and broke the containers of oil, ghee, and salt to pieces.

**TEXT 134**

*choṭa bāda ghare yata chila 'ghaṭa' nāma*
*saba bhāṅgilena icchā-maya bhagavān*

The supreme independent Lord then broke the small and big clay pots that were used for auspicious ceremonies.

**TEXT 135**

*gadāgadā yāya ghare taila, gḥṛta, dūgdha*
*tandula, kārpāsa, dhānya, lona, bādi mudgā*

Oil, ghee, milk, rice, cotton, paddy, salt, *bādi*, 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 āchila sīkā tāniyā tāniyā*
*kroḍhāvēṣe phele prabhu chhindiyā chhīndiyā*
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 pāilenā ghare
khān-khān kari' ciri' phele dui 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 avasēsa
tabe seše grha-prati haila krodhāvese*

After breaking everything, He directed His anger on the house.

**TEXT 139**

*dohātiyā thēṅga pāde grhera upare
hena prāna nāhi kā'ro ye nisedha kare*

Holding a stick in His two hands, He began striking the house. No one dared to restrain Him.
The phrase *dohātiyā thēṅga pāde* indicates that Nimāi held a stick in His two hands and started beating. *Dohātiyā* means “with two hands,” *thēṅga* 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' seše vrksere dekhiyā
tāhāra upare thēṅga 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
šeše prthivite thēṅga nāhi samuccaya*

Still His anger did not subside, and He began striking the earth.
grhera upânte sacî saśankita haiyâ
mahâbhaye âchena yehena lukâiyâ

Mother Śacî fearfully hid in a corner of the house.
The word upânte means “at the end,” “in a corner,” or “to one side.”

TEXT 143
dharma-samsthâpaka prabhu dharma-sanâtana
jananire hasta nâhi tolena kakhana

The Lord is the personification of religious principles. He advented to establish Sanâtana-dharma, so He never tried to hit His mother.

TEXT 144
etâdṛṣa krodha āro âchena vyâñjiyâ
tathâpiha jananire nā mārilâ giyâ

Although the Lord was filled with anger, He would not hit His mother.
The word vyâñjiyâ means “by exhibiting” or “by manifesting.”

TEXT 145
sakala bhângiyâ seše âsiyâ angane
gadâgâdi yaîte lâgilâ krodha-mane

After breaking everything He could, the Lord finally began to roll in the courtyard out of anger.

TEXT 146
śrî-kanaka-anga hailâ bâlukâ-veśṭita
sei haila mahâsobhâ 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 mahâprabhu gadâgâdi diyâ
sthira hai’ rahlêna sayana kariyâ

After rolling on the ground for some time, Gaura calmed down as He continued lying there.

TEXT 148
sei-mate drsti kaila yoga-nidrâ-prati
prthivite sri ‘ache vaikunthera pati

In this way the Lord of Vaikuntha entered into yoga-nidrâ as He lay there on the ground.

The word yoga-nidrâ indicates that the Lord slept with the help of yogamâyâ, which is His independent spiritual nourisher of His transcendental pastimes.

TEXT 149-150
anantera sri-vigrahe yanhâra sayana
lakshmi yan’ra padâ-padma seve anuksana
cari-vede ye prabhure kare anvesane
se prabhu yaya na nidra sacira 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 brahmânda yan’ra loma-küpe bhase
srsti-sthiti-pralaya karaye yan’ra dase
brahma-siva-aditya matta yan’ra guna-dhyane
hena-prabhu nîdrâ ya’na sacira 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 Brahmâ—that same Lord was now sleeping in the courtyard of Śacī.

TEXT 153
ei-mata mahâprabhu svanubhava-rase
nîdrâ yaya dekhi’ sarva-deve kande hase

As the Supreme Lord thus relished yoga-nidrâ, all the demigods either cried or laughed.

TEXT 154
kata-ksane sacidevi mala anâiyâ
gangâ pujibara sajja pratyaksa kariyâ

Shortly thereafter Śacidevi brought a garland and other ingredients for worshiping the Ganges.
TEXT 155

dhire dhire pruter šrī-ange hasta diyā
dhulā jhādi′ tulite lāgilā devi giyā

She slowly brushed the sand off the Lord's body and lifted Him up.

TEXT 156

“uṭha uṭha, 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 bhāngiyā
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

jananīra vākya śuni′ śrī-gaurasundara
calilā karite snāna lajjita-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 nahi haya

Although the Lord destroyed so many things, Śacī did not feel any distress.

TEXT 161
krṣnera cāpalya yena așeṣa-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 anukṣaṇa śacī jagn-matā

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-vākyya-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-kṣane mahāprabhu karī gangā-snāna
āilena grhe kridā-maya bhagavăn

After some time, Nimaī, the supreme enjoyer of various pastimes, returned home after taking bath in the Ganges.

TEXT 166
visṇu-pūjā karī tulasi-re jala diyā
bhojana karite prabhu vasilena giyā

The Lord then worshiped Viṣṇu, offered water to tulasī, and sat down for His meal.
TEXT 167

bhojana kariyā prabhu hailā harsa-mana
ācamana kari’ kareṇa tāmbūla-carvāna

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 tumi 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 “liveliood.”

TEXT 171

hāse prabhu janāṇīra śuniyā vacana
prabhu bole,—“krṣṇa poṣṭa, karibe poṣana”

The Lord smiled and said, “Krṣṇa is the maintainer of everyone. He will maintain us.”

The word poṣṭa means “the maintainer.”

TEXT 172

eta bali’ pustaka laiyā prabhu kare
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-kṣana vidyā-rasa kari kutūhale jāhnavīra kūlē āilena sandhyā-kāle*

After happily enjoying His studies, the Lord went to the Ganges in the evening.

**TEXT 174**

*kata-kṣana thāki' prabhu jāhnavīra tīre
tabe punah āilena āpana-mandire*

He passed some time on the bank of the Ganges and then returned to His home.

**TEXT 175**

*janātire dāka diyā āniṇā 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, kṛṣṇa 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
parama-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-sānko ca haya ghare
sei ei-mata sonā āne bāre-bāre

“Whenever there is shortage of necessities at home, He has brought gold.

The phrase sambala-sānkoça 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 vasītā-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
bhāṅgāite diteo darāya bāre-bāre

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 darāya comes from the Hindi word dārnā, which means “to be afraid.”
TEXT 182

“daśa-thāṇi pāṇca-thāṇi dekhāiyā āge”
lokere śikhāya āi “bhāṅgāibi 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 navadvipera bhitara

In this way the Supreme Lord of all mystic powers secretly resided in Navadvipa.

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
paḍena 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

lālāte śobhaye ārdhva tīlaka sundara
śīre śrī-cāncara-keśa sarva manohara

His forehead was decorated with tīlaka, 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 şobhe 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 *kachā*. When the other end is tucked in at the navel it is called *koncā*. When the other end of this *koncā* is also tucked in at the navel it is called *trikaccha*.

**TEXT 188**

yei dekhe, sei eka-drṣṭye rūpa cāya  
heṇa nāhi 'dhanya dhanya' bali' ye nā yāya

Whoever saw Him could not remove their gaze from His form, and no one could refrain from complimenting His extraordinary beauty.

The word *eka-drṣṭye* means “without diversion,” “without blinking,” or “without closing the eyes.”

**TEXT 189**

heṇa se adbhuta vyākhya kareṇa thākura  
śuniya guruḥa haya santōsa pracura

While studying, Nimāi gave such nice explanations that His teacher was greatly satisfied with Him.

**TEXT 190**

sahāla paduyā-madhya āpane dhariyā  
vasāyena guru sarvā-pradhāna kariyā

Indeed, the teacher recognized Nimāi as the foremost of all of his students.

**TEXT 191**

guru bole,—“bāpa, tumi mana diyā pada  
bhaṭṭacārya haibā tumi,—balilāna daḍha”

The teacher said, “Dear child, You must study attentively. Then You will soon be known as a Bhaṭṭacārya.”

A *brāhmaṇa* is eligible for the title of Bhaṭṭacārya if he has thoroughly studied and become expert in logic and Mimāṁsā (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 āśirvāda kara yāre  
bhaṭṭacārya-pada kon durlabhā tāhāre?”
The Lord replied, “It is not difficult for anyone you bless to become a Bhaṭṭācārya.”

TEXT 193

yāhāre ye jīnāsena sṛī-gaurasundara
hena nāhi pāduyā 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

keha yadi kona-mate nā pāre sthāpite
tabe sei vākhyā prabhū kareṇa su-rīte

If someone was unable to establish a point, the Lord would give the proper explanation.

The word su-rīte 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 Prabhodhānanda Sarasvatī has written in his Caitanya-candrāmṛta (36) as follows: “Lord Caitanyacandra 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 prādīrī mahotsava kare
deha-gēha vyatirīkta 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 dekhi sarva-lokera ādara
vaiśnāvēra 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 kṛṣne nāhi haila rati
katakāla gīyā āra bhunjibe durgatī!

“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 vyartha yāya mithyā sukhera vihāre

“Our 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 Nārāyaṇa. 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 Brahmaloka, 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 Vaikuṇṭhaloka, 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-yatrā-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 yatrā is explained by Śrīdhara Svāmī in his commentary on the words pujā-yatrotsavā-srītān in Śrīmad Bhāgavatam (11.27.50), wherein he says, “The word yatrā 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 parvānumodanam and sarva-vārsika-parvasu in Śrīmad Bhāgavatam (11.11.36-37) he says: “The word parva refers to festivals like Janmaṣṭaṁśi and regular observances like Cāturmāśya and Ekādaśī.” And in his explanation on the word mahotsavaḥ 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 śraddhayācārān martyo mrtym jayati durjayaṃ—“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 rakṣitā  
ki balibā 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): *mamaivāṁśo jīva-loke jīva-bhūtah sanātanaḥ*—“The living entities in this conditioned world are My eternal fragmental parts.”

**TEXT 206**

*eī-mata bhaṭṭa-gaṇa sabāra kusalā  
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 Gaudiya-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 Kṣīrodakaśāyī. Thereafter, a boy acting as Kṣīrodakaśāyī 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 gopīs' clothes, Kṛṣṇa's bestowing mercy on the wives of the sacrificial brahmānas, 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 Laksmana and approach Sugriva 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 Laksmana 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 Navadvipa and met His own Lord, Śrī Gaśurasundara. In the course of visiting the holy places, Nityānanda Prabhu met Śrīman Mādhavendra Puri, Śrīpāda Īśvara Puri, and Śrīla Brahmānanda Puri. In this way Śrīmad Nityānanda Prabhu passed a few days discussing topics of Kṛṣna with Śrīman Mādhavendra Puri, who was accompanied by his disciples. Thereafter He proceeded to Setubandha, Dhanus-tīrtha, Māyāpuri, Avantī, Godāvari, Jiyada-nrsimha, Devapuri, Trimalla, Kūrmakṣetra, and many other holy places before arriving in Nīlācala. At Nīlācala, 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-krṣṇa-caitanya kṛpā-sindhu
jaya jaya nityānanda agatīra 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

jayādvaita-candrera jīvānta-dhana-praṇa
jaya śrīnīvāsa-gadādhara-rāma 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-śacī-putra viśvambhara
jaya jaya bhaṅga-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-aṅīyā
rādhe avatīrṇa hai’ āchenā līlāyā

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
hāḍā-ojhā nāme pitā, mātā padmāvatī
eka-cākhā-nāme grāma gaudeśvara yathī

His father’s name was Hāḍāi Ojhā, and His mother was Padmāvatī. Śrī Nityānanda Prabhu appeared in the village of Ekacakrā as the Lord of the Gauḍīya Vaishnavas.

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 Ekacakrā, one may refer to Ādi-khaṇḍa, Chapter Two, verse 38. The word gaudeśvara refers to Śrī Nityānanda Prabhu, who is the Lord and master of the Gauḍīyas. Śrī Nityānanda Prabhu destroys the living entities’ anarthas, or unwanted things, and awards to the Gauḍīyas the supreme destination of service in the pure transcendental rasas of vātsalya, sakhyā, and dāsya.

The word yathī refers to Maureśvara Yathi. 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 tathi, which is derived from the word tatha or tathāya [meaning “there”] and is commonly used in ancient Bengali prose.

TEXT 6
siṣu haite susthīra subuddhi gunavān
jiniṇā kandarpā koṭī 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
durbhiṣa-dāridrya-doṣa khaṇḍila sakāla

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
râdhe thâki‘ hunkâra karilà nityânanda

The day that Lord Gauracandra appeared in Navadvipa, in Râdha-deśa Lord Nityânanda roared loudly.

TEXT 9

ananta-brahmânda vyâpta haila hunkâre
mûrchâgata haila yena sakala-samsâre

His roar spread throughout innumerable universes, and people of the entire world were practically rendered unconscious.

TEXT 10

katho loka balileka,—“haila vajrapâta”
katho loka mânileka parama utpâta

Some people said it was a thunderbolt, while others thought it was a great calamity.

TEXT 11

katho loka balileka,—“jâniluñ kârana
gauḍeśvara-gosâñira haila garjana”

Other people said, “We know the cause. It was the loud roaring of Nityânanda Gosvâmî, the Lord of the Gauḍîyas.”

The word gauḍeśvara-gosâñî is explained as follows: Dâmodara Svarûpa, Mahâprabhu’s dvitiya-svarûpa, or second form, along with his two friends, Rûpa and Śrâvâna, were the proprietors of service to Kṛṣṇa in the conjugal rasa. They are also Gauḍeśvara, or Gauḍiyâsvara; that is why Śrî Nityânanda Prabhu has been properly addressed as Gauḍeśvara Gosvâmî.

TEXT 12

ei-mata sarva loka nânâ-kathâ gâya
nityânande keha nâhi cinila mâyâya

In this way people had different opinions about what had happened, but no one could recognize Lord Nityânanda due to the influence of His illusory energy.

The word mâyâya refers to the influence of the illusory external energy of Śrî Nityânanda Prabhu—who is nondifferent from Śrî 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 Visnu's illusory energy cannot understand the truth regarding Sri Nityananda. Some illusioned living entities say that Sri Nityananda Prabhu was a Maithila brahmana, some say that He married into the house of Bengali Radha brahmanas, and others say that He was born in a low-class family. By such deceptive propositions created by maya, the truths regarding Sri Nityananda are not understood. Moreover, others who are controlled by material intelligence also say that the seminal descendants of Nityananda Prabhu's son, Virabhadra, are as powerful as Sri Nityananda, 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 smartas 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 Barudigain and Batavyaligain 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 Sri Nityananda Prabhu, endeavor to establish a mundane relationship with Him. Such people try to include and count Nityananda Prabhu among the conditioned living entities and thus invite severe offense. This is Sri Nityananda-Baladeva's mysterious pastime of deceiving the demons.

TEXT 13

hena mate anakā' lukā' nityananda
śisu-gana-sange khelā karena ānanda

Nityananda remained hidden as He enjoyed childhood pastimes with the other children.

TEXT 14

śisu-gana-sange prabhu yata kridā kare
śri-krṣnera kāryā āra nāhi sphure

The pastimes that the Lord enjoyed with His childhood friends were all related to the activities of Lord Kṛṣṇa.

While Sri Nityananda 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, Sri Gaura-Kṛṣṇa.

TEXT 15-17

deva-sabhā karenaka miliya śisu-gane
prthivira rāpe keha kare nivedane
tabe prthvi laiyā sabe nadi-tire yāya
śisu-gaṇa meli' stuti kare ārdhvarāya
kona śisu lukāiyā ārdhva kari' bole
“janmibāna 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 nadi-tire means “on the shore of the Milk Ocean.”

In the Śrīmad Bhāgavatam (10.1.17-23) Śrī Śukadeva Gosvāmī speaks to Parīkṣit 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-sūktā. 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 Kṣirodakaśāyi 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 sīsu-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
kṛṣṇa-janma karāyena, kēha nāhi jāge

Then, late one night, while everyone slept, they made a prison and enacted the birth of Lord Kṛṣṇa.

The phrase kṛṣṇa-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 Devaki in the dense darkness of night, like the full moon rising on the eastern horizon, because Devaki 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 tathi ānena kṛṣnere
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 Yasodā, 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 Devaki, 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 Yasodā, the resident of Vraj. In this drama the child playing Yasodā 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 Yasodā 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 śīṣu-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 nalakhadī 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 śīṣu-sange giyā 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 gopīs complain to mother Yasodā about Kṛṣṇa in the following words: steyam svādv atty atha dadhi-payah kalpitaḥ steya-yogaiḥ—“Sometimes He devises some process by which He steals palatable curd, butter and milk, which He then eats and drinks.”

TEXT 24

tan're chādi' śīṣu-gaṇa nāhi yāya ghare
rātri-dina nityānanda-samhāti vihare

The boys never left Nityānanda's association to go home, but continued sporting with Him day and night.

TEXT 25

yāhāra bālaka, tārā kīchu 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 śīṣu 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 śīṣu-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
jhānpa diyā pade keha ascenta haiyā
caitanya karāya pāche ṛpani 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 śīṣu-gana laiyā
śīṣu-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
śīṣu-sange goṣṭhe giyā nānā-krīḍā kare
baka-agha-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 gosṭhe nāṇā-krīḍā—“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 anklet 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 kapitthaka tree, which then fell down, along with the body of the demon, who had assumed a great form.”

TEXT 31

vikāle āise ghara gosṭhira sahi-te
śīṣu-gaṇa-sāṅge śṛṅga bāite bāite

In the afternoon the Lord and His associates returned home blowing buffalo horns.

The musical instrument śṛṅga is made from a horn and is called śingā and viṣāna. Bāite bāite comes from the word bāya, which is a corruption of the word vādāna, 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-lilā*—“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 *raci* means “created.”

**TEXT 33**

\[ \text{kona-dina kare gopīra vasana-harana} \]
\[ \text{kona-dina kare yajña-patni-darāsana} \]

One day they enacted Kṛṣṇa’s pastime of stealing the *gopīs*’ clothes, and another day they enacted His meeting the wives of the *brāhmana*s.

Regarding *gopīra vasana-harana*—“stealing the *gopīs*’ clothes,” one should see *Śrīmad Bhāgavatam* (10.22.1-28).
Regarding *yajña-patni-darāsana*—“meeting the wives of the *brāhmana*s,” one should see *Śrīmad Bhāgavatam* (10.23.18-32).

**TEXT 34**

\[ \text{kona śiśu nārada kācaye dādi diyā} \]
\[ \text{kamsa-sthāne mantra kahe nibhrte vasiyā} \]

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”). Kacā 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 *dādhī*, 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**

\[ \text{kona-dina kona śiśu akrūrera veśe} \]
\[ \text{laiyā yāya rāma-krṣne kamsera nideše} \]
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 Sṛṅmad Bhāgavatam (10.36.30, 37) states: “Please go to Nanda's village, where the two sons of Ānākadhundubhi 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 Sṛṅmad 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 krandaṇa
nādi vahe hena, saba dekhe sīśu-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 krandaṇa—“crying in the mood of the gopīs,” one should refer to Sṛṅmad Bhāgavatam, Tenth Canto, Chapters 30 and 31. The words nādi 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

madhupūrī racyāḥ bhramena sīśu-range
keha haya māli, keha mālā 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-veṣa kari' gandha pare tā'ra sthāne
dhanuka gadiyā bhāṅge 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 Balarāma.”

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, cânūra, muśṭika-malla māri'
kamsa kari' kāhare pādena cule dhari'

They enacted the pastimes of killing the Kuvalaya elephant and the wrestlers, Cānūra and Muśṭika. Thereafter Kamsa was grabbed by the hair and thrown to the ground.

The word kuvalaya refers to a king of elephants named Kuvalayāpīda, 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. Cānūra 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 Cānūra 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.”

Muśṭika 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, Muśṭika struck Lord Balabhada 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-vadha kariyā nācaye šiśu-sange
sarva-loka dekhī' 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-vadha—“killing Kamsa” is described in the Śrīmad Bhāgavatam
(10.44.34, 36-37) as follows: “As Kaṁsa thus raved so audaciously, the infallible Lord Krṣṇa, intensely angry, quickly and easily jumped up onto the high royal dais. Lord Krṣṇa, whose fearsome strength is irresistible, powerfully seized the demon just as the son of Tārkṣyā 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 vāmanā
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-kāće śukra-rūpe keha mānā kare
bhiksā lai’ cade prabhū śeṣe tā’na śire

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-kāće means “acting or dressing like an old man.” The word mānā is formed by the combination of mà (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 śire 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
vānera rūpa saba śīsu-gana dhare

One day Nityānanda 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 Rāmāvana (Lankā 22.51-69) and the Mahābhārata (Vana 282.41-45).

TEXT 46

bherendāra gācha kāti' phelāyena jale
śisu-gaṇa meli’ jaya raghunātha' bole

They cut castor oil plants and made a bridge across the water. Then all the boys exclaimed, “Jaya Raghunātha!”

The bherendāra gācha, 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

śrī-lakṣmana-rūpa prabhu dhariyā āpane
dhanu dhari’ kope cale sugrivera sthāne

Nityānanda accepted the role of Lakṣmana, who angrily went with a bow in His hand to chastise Sugriva.

For the meaning of the second line of this verse one should see the Rāmāvana (Kiskindhā 31.10-30).

TEXT 48-49

“āreke vānarā, mora prabhu duḥkha pāya
prāna nā laimu yadi, tabe jhāta āya
mālāyān-parvate mora prabhu pāya duḥkha
nāri-gaṇa laiyā, beṭā, tumī 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 Mālāyān Mountain?”

For an elaboration on these two verses, see the Rāmāvana (Kiskindhā 34.7-19). Although the Rāmāvana, Kiskindhā-kānda, Chapter 28, verse 1, mentions Mālāyān 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 krūḍā haiyā paraśurāmere
“mora doṣa nāhi, vipra, palāha 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 Sītā’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 ksatriya of the royal order.” One should also refer to the Rāmāyana, Ādi-kānda, Chapter 76, and the Mahābhārata, Vana-parva, Chapter 99, verse 42-55 and 61-64. The phrase mora doṣa nāhi—“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 śīṣu mānaye kautuka

Lord Nityānanda was absorbed in the mood of Lākṣmana. 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

pañca-vānarera rūpe bule śīṣu-gana
vārtā jijhāsaye prabhu haiyā lakṣmana

On another occasion, five boys took the role of monkeys and the Lord took the role of Lākṣmana.

The pañca-vānarera, or five monkeys, are the king, Suṣrīva, and his four ministers—Hanumān, Nala, Nila, and Tara (Rāmāyana, Kiśkindhā-kānda, 13.4) or Hanumān, Jāmbavān, Mainda, and Dvīvida (Mahābhārata, Vana-parva, 279.23).

TEXT 53

“ke torā vānarā saba, bula’ vane-vane
āmi—raghnātha-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
dekhāha sū-rāmacandra, lai 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
sū-rāma-carane pade 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-vadhā-lilā konā-dina kare
konā-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 Lakṣmana,” 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
lankēsvara-abhiṣeka kareṇa tāhāne

Someone in the role of Vibhiṣana was brought before Rāmacandra, and Rāma performed his abhiṣeka, 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
konā śiśu bole,—“muṇi 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, Lakṣmaṇa!”

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 pheliyā
lakṣmaṇera bhāve prabhu paḍilā dhaliyā

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 (Lāṅkā 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

paramārthā dhātu nāhi sakala śaṅrire
kāndaye sakala śīsu 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 paramārthā dhātu refer to the consciousness or life.

TEXT 62

śuni’ pitā-mātā dhāī’ āila satvare
dekhaye,—putrera dhātu nāhika śaṅrire

The Lord’s father and mother came running there and also observed that there was no sign of life in their son.
TEXT 63

mūrchita haiyā donhe padilā bhūmite
dekhi' sarva-loka āsi' hailā vismite

They then also fell to the ground unconscious. Everyone who saw this tragedy was struck with wonder.

TEXT 64

sakala vṛttānta tabe kahila ṣiṣu-gaṇa
kehā bole,—"bujhilāna bhāvera kārāṇa"

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.

TEXT 65

pūrve daśaratha-bhāve eka natavara
'rāma—vanavāsi' ṣuni' 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 natavara 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).

TEXT 66

kehā bole,—"kāça kāci' āchaye chāoyāla
hanumāṇ ausadha dile haibeka bhāla"

Someone else said, “There is a boy dressed as Hanumāṇ. If he gives Him medicine, He'll be cured.”

“If Hanumāṇ gives Him medicine, He'll be cured,” was spoken by Suśeṇa, the king of the monkeys, in the Rāmāyaṇa (Lankā 101.29-31).

TEXT 67

pūrve prabhu sikhāiyāchilena sabāre
"padīle, tomarā vedi' kāndiha āmāre"

Before the incident, the Lord had instructed His friends, “When I fall unconscious, you should all gather around Me and cry.

TEXT 68
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 śisu-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, Laksmaṇa, 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, śikṣā nāhi sphure
“uṭha bhāī” bali' mātra kānē uccaiḥ-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,” “forgettable,” “unintelligent,” or “ignorant.”
The word śikṣā 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 śūne' kathā haila smarana
hanumān-kāće śisu 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 śisu pathe tapasvira veše
phala-mūla diyā hanumānere āśamse

Another boy dressed as a renunciate welcomed Hanumān with fruits and
roots.

Hanumān's conversation with Rāvana's demon uncle Kālaṇemi, 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 āśamse (used in ancient Bengali) means “to welcome.

TEXT 73

“rāha, bāpa, dhanya kara' āmāra āśrama
bāda bhāg ye 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

śuniṇācha,—rāmacandra-anuja laksmana
śakti-śele tān're mūrchā 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 yāī āmi gandhamādana
auśadha ānile rahe tānhāna jivana”

“Therefore I'm going to Gandhamādana Hill to bring medicine. Only then will
He survive.”

TEXT 77

tapasvī bolaye,—“yadi yāibā niścaya
snāna kari' kīchu khāī' karaha vijaya”

The renunciate then said, “If you must go, first take a bath and eat something.
Then you may go.”

TEXT 78

nityānanda-sīkṣāya bālake 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 snâne
jale thâki' 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' yâya jale laṇâ
hanumān śisu āne kulete tâniyâ

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' jiniyâ kumbhira
āsi' dekhe hanumān āra mahâvira

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' râkṣasera kâce
hanumāne khâibâre yâya tâ'ra pâche

A boy dressed as a Râkṣasa then attempted to swallow Hanumān.

TEXT 83

“kumbhira jinilâ, more jinibâ kemane?
tomā' khâna, taye kebâ jiyaîe lakṣmaîe?”

He challenged, “You have defeated the crocodile, but how will you defeat me? I will eat you, then who will revive Laksmaṇa?”

TEXT 84

hanumān bole,—“tora râvaṇâ kukkura
tâ're nāhi vastu-buddhi, tui pâla dûra

Hanumān replied, “Your Râvana 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 dui-jane haya gālāgāli
śeše 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 kautuke jiniṇā rākṣase
gandhamādane āsi' hailā pravesa

After promptly defeating the demon, Hanumān approached the Gandhamādana Hill.

TEXT 87

tanhi gandharvera veśa dhari' śīśu-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 śīṣu tanhi vaidya-rūpa dhari'
ausadha dīlēna nāke 'śrī-rāma' smanāri'

Another boy playing the role of a doctor remembered Lord Rāma as he held the medicine to Lāṅkā’sna’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—viśalya-karāṇi, sāvarna-karāṇi, saṃjīva-karāṇi, and sandhāna-karāṇi—before the nose of
Nityānanda, who was absorbed in the mood of Laksmana. This pastime is described in the Rāmāyana (Lankā 102.31 and 41-43).

TEXT 90

nityānanda-mahāprabhu uthilā takhane
dekhi' pitā-mātā ādi 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 harāsita

Hādāi Paṇḍita embraced his son, and all the boys became overjoyed.

TEXT 92

sabe bole,—“bāpa, ihā kothāya sikhilā?”
hāsi' bole prabhu,—“mora e-sakala lilā”

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

hena mate śiśu-kāla haite nityānanda
krṣṇa-lilā 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 Krśna.

TEXT 96

pitā-matā-grha chādi' sarva-śīṣu-gana
nityānanda-samhati vihare sarva-ṛṣaṇa

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 haita krśna-lilā vinā nāhi bhāya

Thus, from His childhood, Nityānanda had no interest other than enacting the various pastimes of Lord Krśna.

TEXT 99

anantera lilā kebā pāre kahibāre?
tāṅhāna 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 karibāre

Lord Nityānanda remained at home like this for twelve years. Thereafter He left for visiting the holy places.

TEXT 101

tīrtha-yātrā karilena viṁsati vatsara
tabē seše āilena 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

\[
\text{nityānanda-tīrtha-yātṛa śuna ādi-khaṇde}
\]
\[
\text{ye-prabhure ninde dūṣṭa pāpiṣṭha pāṣande}
\]
\[
\text{ye-prabhū karilā sarvaja-jagat-uddhāra}
\]
\[
\text{karunā-samudra yānhā bai nāhi āra}
\]
\[
\text{yānhāra kṛpāya jāni caitanyera tattva}
\]
\[
\text{ye prabhura dvāre vyakta caitanya-mahattva}
\]

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 Prabhū 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

\[
\text{suna śri-caitanya-priyatamera kathana}
\]
\[
\text{ye-mate karilā tīrtha-manḍali bhramaṇa}
\]

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

\[
\text{prathame calilā prabhū tīrtha-vakreśvara}
\]
\[
\text{tābe vaidyanātha-vane gelā ekeśvara}
\]

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

\[
\text{gayā giyā kāṣi gelā siva-rajadhānī}
\]
yanhi dhārā vahe gangā uttara-vāhinī

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
snāna kare, pāna kare, ārtī 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-snāna
tabe mathurāya gelā 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-vrndāvana-ādi yata dvādaśa vana
eke 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'
calilà hastinâpura pândavera purî

Nityânanda offered His obeisances to Madana-gopâla and then went to Hastinâpura, the abode of the Pândavas.

TEXT 114
bhakta-sthâna dekhi' prabhu kareṇa krandana
nà bujhe tairthika bhakti-sûnyera kâraṇa

Seeing the home of those devotees, Nityânanda 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-sûnyera kâraṇa mean “due to the absence of devotion.”

TEXT 115
balarâma kîrti dekhi' hastinânagâre
‘trâhi haladhara!’ bali' namaskâra kare

As Nityânanda remembered Balarâma’s glorious activities in Hastinâpura, He exclaimed, “O Haladhara, please save Me!” and then offered obeisances.

TEXT 116
tabe dvârakâya âîlena nityânanda
samudre karilâ snâna, hailâ ânanda

Thereafter Nityânanda went to Dvârakâ, where He joyfully took bath in the ocean.

TEXT 117
siddhapura gelâ yathâ kapilera sthâna
matsya-tîrthe mahotsave karilâ anna-dâna

He next went to Siddhapura, the place of Lord Kapila. Then He went to Matsya-tîrtha, where He distributed foodstuffs at a festival.

TEXT 118
śiva-kâńcî, viśnû-kâńcî gelâ nityânanda
dekhi' hâse dui gane mahâ-mahâ-dvandva

Lord Nityânanda then visited Śiva-kâńcî and the adjoining Viśnû-kâńcî. He laughed when He saw the two groups of followers quarreling there.

The second line of this verse refers to the Viśnû-kâńcî residents, who are
Vaisnavas, and the Śiva-kāncī 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 Viṣṇu 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 gelena sudarṣana-tirthabare

Nityānanda Prabhu also visited Kuruksetra, Prthūdaka, Bindu-sarovara, Prabhāsa, and Sudarṣana-tīrtha.

TEXT 120

trita-kūpa-mahātīrtha gelena viśālā
tabe brahma-tīrtha-cakra-tīrthere calilā

He also visited the great holy place called Trita-kūpa. He also went to Viśālā, Brahma-tīrtha, and Cakra-tīrtha.

TEXT 121

pratisrotā gelā yathā prācī-sarasvati
naimiśāranye tabe gelā mahāmati

The Lord visited Pratisrotā, where the Sarasvati River flows in the opposite direction. The most magnanimous Nityānanda then went to Naimiśāranya.

The word pratisrotā refers to the Sarasvati 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 Sarasvati 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 Subodhāni 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-kūnda as well as at the confluence of the Sarasvati River and the ocean. He went to the place known as Pratisrotā, on the bank of the Sarasvati, where the river flows in the opposite direction.” In the Śrīmad Bhāgavatam (11.30.6) it is clearly stated: vayam prabhāsaṁ yāsyāmo yatra pratyak sarasvati—“We shall go to Prabhāsa-kṣetra, where the river Sarasvati 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 Vīrarāghava Ācārya: “We shall go to the place known as Prabhāsa, where the Sarasvati River flows in the opposite direction and enters into the ocean.”

TEXT 122
He then visited the city of Ayodhyā, where He cried upon seeing the birthplace of Lord Rāma.

**TEXT 123**

tabe gelā nityānanda ayodhyā-nagara
rāma-janma-bhumī dekhi' kāndilā vistara

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 virāhe gadī yāya nityānanda

On seeing the forests where Lord Rāmacandra had resided, Nityānanda rolled on the ground in separation.

**TEXT 126**
tabe gelā sarayū kauṣikī kari snāna
tabe gelā paulasta-āśrama punya-sthāna

Thereafter the Lord took bath in the Sarayū and Kauṣikī Rivers. Then He went to the āśrama of Pulastya Rṣī.

**TEXT 127**
gomati, gandakī, śona-tīrthe snāna kari'
tabe gelā mahendra-parvata-cūdopari

Lord Nityānanda took bath in the Gomati, Gandakī, and Śona 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, Vennā, and Vipāśā Rivers.

TEXT 130
kārtika dekhiyā nityānanda mahāmati
śrī-parvata gelā yathā mahesa-pārvati

After seeing Kārtikeya at Madurai, the most intelligent Nityānanda went to Śrī-
saila, the abode of Śiva and Pārvatī.

TEXT 131
brāhmaṇa-brāhmanī-rūpe maheśa-pārvatī
sei śrī-parvate donhe kare tirtha-parayatana

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-parayatana

Upon Nityānanda's arrival there, they understood that their worshipable Lord was wandering on pilgrimage as a mendicant.

TEXT 133
parama-santośa donhe atithi dekhiyā
pāka karilena devi harasita haiyā

They were most satisfied to receive such a guest, and Pārvatī happily cooked for the Lord.

TEXT 134
parama-ādare bhikṣā dilena prabhure
hāsi' nityānanda donhe kare namaskāre

They fed the Lord with great affection, and Nityānanda smiled and offered them His respects.

TEXT 135

ki antara-kathā haila, krṣṇa se jáne na
tabe nityānanda-prabhu drāvide gelena

Only Krṣṇa knows what they confidentially discussed. Then the Lord continued His journey to Drāvida, or South India.

TEXT 136

dekhiyā vyanakata-nātha kāmakoṣṭhi-purī
kānci gīyā saridvarā gelena kāverī
dekhiyā vyanakata-nātha kāmakoṣṭhi-purī
kānci gīyā saridvarā gelena kāverī

The Lord visited Venkatanātha, Kāmakoṣṭhi Purī, Kaṅći, and the Kāverī, the best of rivers.
The word saridvarā is an adjective for the Kāverī River.

TEXT 137

tabe gelā śrī-raṅganāthera punya-sthāna
tabe karilena hari-kṣetre payāna

tabe gelā śrī-raṅganāthera punya-sthāna
tabe karilena hari-kṣetre payāna

Then the Lord visited the sacred place of Śrī Raṅganātha, and thereafter He went to Hari-kṣetra.

TEXT 138

ṛṣabha-parvate gelā daksina-mathurā
kṛtamālā, tāmraparnī, yamunā uttarā

He visited the Ṛṣabha Mountain, Madurai, and the Kṛtamālā, Tāmraparnī, and Uttara Yamunā Rivers.

TEXT 139

malaya-parvata gelā agastyja-ālaye
tāhārā o hṛṣṭa hailā dekhī' mahāsaye

Nityānanda Prabhu visited the āśrama of Agastya Rṣi in the Malaya Hills. The residents there were all jubilant to see the Lord.

TEXT 140

tā'sabāra atithi hailā nityānanda
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 cīnilena balarāma mahāsaye

He then went to the āśrama of Śrīla Vyāsa-deva, who recognized that Nityānanda was Balarāma Himself.

TEXT 143

sāksāt haiyā vyāsa ātithya karilā
prabhu o vyāserē danda-praṇata hailā

Śrīla Vyāsa-deva personally received Nityānanda as a guest, and the Lord offered His obeisances to Śrīla Vyāsa-deva.

TEXT 144

tabe nityānanda gelā bauddhēra 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 šire

palāila bauddha-gana hāsiyā hāsiyā
vane bhrame' nityānanda nīrbhayā haiyā

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-apsarasā sarovare

Nityānanda then went to Anantapura, and after that He went to Pañcāpsarā-kunda.

TEXT 149

gokarnākhya gelā prabhu sīvera mandire
kerale, trigartake bule ghare ghare

He next visited the temple of Śiva known as Gokarna. He visited Kerala and the various places in Trigarta.

TEXT 150

dvaipāyani-ārya dekhi' nityānanda rāya
nirvindhyā, payoṣṇi, tāpti bhramena lilāya

He then visited goddess Pārvati, who dwells on an island near Gokarna. Lord Nityānanda also visited the Nirvindhyā, Payoṣṇi, and Tāpti Rivers.

TEXT 151

revā, māhismati-purī, malla-tirthe gelā
sūrpāraka diyā prabhu pratīcī calīlā

He went to the city of Māhismati, on the banks of the Revā River, and He saw Malla-tirtha. The Lord then passed through the holy district of Śūrpāraka on His way west.

The word pratīcī refers to the direction in which the sun sets, or the west.

TEXT 152

ei-mata abhaya paramānanda rāya
bhrame' nityānanda, bhaya nāhika kāhāya

The fearless ecstatic Nityānanda Prabhu traveled in this way without fear of
anyone.

TEXT 153

nirantara krṣṇāвеśe śarīra avaśā
kṣane ānde, kṣane āse, 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

ei-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 Puri.

Śrī Mādhavendra Puri is a renowned Vaiṣṇava sannyāsī and spiritual master in the Mādhva-Gauḍiya-sampradāya. The seed of the desire tree of devotional service served by the Mādhva-Gauḍiya-sampradāya first fructified in him (Cc. Ādi 9.10 and Antya 8.34). Before him, the symptoms of devotional service based on conjugal mellow were not found in the Śrī Mādhva-sampradāya. His disciples include Śrī Iśvara Puri, Śrī Advaita Prabhu, Śrī Paramāṇanda Puri, Śrī Brahmānanda Puri, Śrī Ranga Puri, Śrī Puṇḍarika Vidyānidhi, and Śrī Raghupati Upādhyāya. Śrī Mādhva-sampradāya, or the disciplic succession of the Gauḍiya 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-Gauḍiya disciplic succession is given in the Śrī Gaura-ganodeśa 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 Padmanābhaḥcārya. Padmanābhaḥcārya's disciple was Naraḥari, whose disciple was Mādhava. Mādhava's disciple was Aksobhya. Aksobhya's disciple was Jayatīrtha, whose disciple was Jñānasindhu. Jñānasindhu's disciple was Mahānīdi, whose disciple was Vidyānidhi. Vidyānidhi's disciple was Rājendra, whose disciple was Jayadharma Muni. Among Jayadharma Muni's disciples were Śrīmād Viṣṇupuri, the famous author of the Bhakti-ratnāvali. Another disciple of Jayadharma was Purusottama, whose disciple was Vyāsatīrtha, who wrote the famous book Śrī Viṣṇu-samhitā. Vyāsatīrtha'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. Mādhavendra Puri's disciple was Śrīmān Iśvara Puri Śvāmī. Iśvara Puri carefully understood the mellow 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 Iśvara Puri as His spiritual master. The Lord proceeded to flood the entire
world with spontaneous transcendental love for Krṣṇa.” Śrīla Kavirāja Gosvāmī offers obeisances to Śrī Mādhavendra as follows:

\[
yasmai dātum corayan kṣira-bhāndam
gopināthah kṣira-corābhīdho ’bhūt
\]

śrī-gopālah prādūrāśīd vasah san
yat-premnā tam mādhavendram nato ’smi

“I offer my respectful obeisances unto Mādhavendra Puri, who was given a pot of sweet rice stolen by Śrī Gopinātha, celebrated thereafter as Kṣira-corā. Being pleased by Mādhavendra Puri’s love, Śrī Gopāla, the Deity at Govardhana, appeared to the public vision.” For a description of Śrī Gopāla and Śrī Kṣira-corā Gopinātha one may see Caitanya-caritāmṛta (Madhya 4.21-197). The pastimes of Śrī Mādhavendra Puri’s traveling alone to Śrī Vrindāvana 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-kunda 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-varnāśrama through his pure behavior and rejected the endeavors of the adaiva-varnāśrama 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 Mādhavendra Puri passed away from the material world absorbed in feelings of transcendental separation while reciting the following verse:

\[
ayi dīna-dayārdra nātha he
mathurā-nātha kadāvalokyase
\]

hrdayam tvad-aloeka-kātaram
dayita bhrāmyati kim karomy aham

“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 Mādhavendra Puri is imbued with ecstatic love of God, and his followers partake of those same sentiments.

TEXT 156

kṛṣṇa-rasa vinu āra nāhika āhāra
mādha-vendra-pūrī-dehe kṛṣṇera vihāra

He did not relish anything other than loving sentiments for Lord Kṛṣṇa, who enjoyed His pastimes in the body of Mādha-vendra Pūrī.

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 vṛddhi and the common [Bengali] word bada) means “prominence,” “greatness,” “praiseworthy,” “glorious,” and “respectable.”

TEXT 158

mādhava-purīte dekhisena nityānanda
tata-ksaṇe preme mūrchā haila nispanda

When Nityānanda saw Mādha-vendra Pūrī, He was immediately stunned in ecstatic love and fell to the ground unconscious.

TEXT 159

nityānande dekhi' mātra śrī-mādhava-purī
padilā mūrchita hai' āpanā' pāsari'

Seeing Nityānanda, Mādha-vendra Pūrī forgot himself and fell unconscious.

TEXT 160

‘bhakti-rase mādhavendra ādi-sūtra-dhāra'
gauracandra ihā kahiyaḥchena bāre bāra

Śrī Gauracandra has repeatedly stated that Śrī Mādha-vendra Pūrī 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 Lākṣmipati Tīrtha of the Tattvavāda branch. The codes of pure devotional mellows, however, were inaugurated by Śrīpāda Mādha-vendra Pūrī. See Caitanya-caritāmṛta (Ādi 9.10 and Antya 8.34)

TEXT 161

donhe mūrchā hailena donhā-daraśane
kāndaye īśvara-purī-ādi śīśya-gane

After they both fell unconscious, the disciples headed by Īśvara Pūrī 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-pūrī-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 kṛṣna-premera āveṣe

Overwhelmed in ecstatic love for Kṛṣna, 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-nadī 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 caitya-gosāṇi

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 tīrtha karilāṇa
samyak tāhāra phala āji pāilāṇa

Lord Nityānanda said, “Whatever pilgrimage I have performed till now has
today born fruit.

TEXT 167

_nayane dekhinu mādhavendra carana_
e prema dekhīyā dhanya haila jivana_

“Today I have seen the lotus feet of Mādhavendra Puri. By seeing his ecstatic love of God, My life has become successful.”

TEXT 168

_mādhavendra-purī nityānande kari' kole_
uttara nā sphure,—kantha-ruddha prema-jale

Mādhavendra Puri embraced Nityānanda and was unable to reply, for his throat was choked with love.

TEXT 169

_hena prīta hailena mādhavendra-purī_
vaṣa haiṭe nityānande bāhira nā kari

Śrī Mādhavendra Puri was so pleased that he was unable to release Nityānanda from his embrace.

TEXT 170

īśvara-purī-brahmānanda-purī-ādi yata
sarva śiṣya hailena nityānande rata

Īśvara Puri, Brahmānanda Puri, and the other disciples of Mādhavendra Puri all felt great attachment for Lord Nityānanda.

Śrī Īśvara Puri was born in a _brāhmaṇa_ family of Kumārakaṭṭa (near the Halisahara Station on the E.B. Railway Line) and was a beloved disciple of Śrī Mādhavendra Puri. The _Caitanya-caritāmṛta_ (Antya 8.28-30) describes how Śrīmān Mādhavendra, being pleased by his service, benedicted him in the following words: “May you obtain the wealth of love for Kṛṣṇa.” Prior to enacting the pastime of initiating Mahāprabhu with the ten syllable mantra at Gayā, Śrī Īśvara Puri came to Navadvipa and resided at the house of Gopinātha Ācārya for one month. At that time he had discussions with Advaita Prabhu and Mahāprabhu in which he recited to Them his book, _Śrī Kṛṣṇa-līlāmṛta_ (Caitanya-caritāmṛta, Ādi-lilā, Chapter 11). When Śrīmān Mahāprabhu visited Kumārakaṭṭa to see the birthplace of Śrīpāda Īśvara 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. Ādi 17.101). Even today every Gaudiya Vaisnava who visits the place of Śrī Īśvara Puri carries some dirt back with him. Śrī Mādhavendra Puri was the first fructified seed of the desire tree of devotional service, and Śrī Īśvara Puri is the nourishment of
that fructified seed (Cc. Ādi 9.11). The two brahmacāris, Govinda and Kāśīśvara, were disciples of Śrī Īśvara Puriḍā. After his disappearance, these two brahmacāris went to Nilacalā 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 Brahmanandā Purī was a disciple of Śrīman Mādhavendra Puri; 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 sankīrtana pastimes in Navadvīpa. He also took part in Mahāprabhu's pastimes in Nilacalā.

TEXT 171

sabhe yata mahājana sambhāṣā kareṇa
krṣṇa-premā kāhāro ṣarire nā dekhēna

They had previously come across many sadhus, but they had never before seen such devotional symptoms.

TEXT 172

sabhei pāyena duḥkha durjana sambhāṣiyā
ataeva vana sabhe bhramena dekhīya

They always felt distressed while conversing with materialistic people, so they decided to travel through the forests.

TEXT 173

anyo 'nye se-saba duḥkhera haila nāsa
anyo 'nye dekhi' krṣṇa-premera prakāsa

Now, with this meeting, their distress was mitigated and their love for Kṛṣṇa was aroused.

TEXT 174

kata-dina nityānanda mādhavendra-saṅge
bhramena śrī-krṣṇa-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 Krṣṇa, whose complexion resembles a newly formed cloud.

TEXT 176
ahar-niṣa krṣṇa-preme madyapera prāya
hāse, kānde, hai hai kare hāya hāya

Out of love for Krṣṇa, he would day and night laugh, cry, and exclaim “Haya! Haya!” almost like a drunkard.

TEXT 177
nityānanda mahā-matta govindera rase
dhuliyā dhuliyā 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' sīsya-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 Krṣṇa, 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 ākhyaṇa
ke jānaye tāhā, krṣṇacandra se pramāṇa

Who can know all the incidents that took place between Nityānanda and Mādhavendra Puri? Only Krṣṇa can know.

The phrase krṣṇacandra se pramāṇa indicates that only Lord Śrī Krṣṇa 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-samhāti vihare

Mādhavendra Puri was unable to give up the association of Nityānanda, so he constantly remained with Him.

TEXT 182

mādhavendra bole,—“prema nā dekhilun kothā
sei mora sarva-tīrtha, 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 samhāti

“I know Krṣṇa 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-tīrtha-vaikunṭhādi-maya

“Wherever Nityānanda's association is found, that place is most sacred and completely transcendental.

TEXT 185

nityānanda hena bhakta sunile śravane
avaśya pāibe krṣnacandra sei jāne

“If one hears the name of Nityānanda, he will certainly attain the lotus feet of Lord Krṣṇacandra.

TEXT 186

nityānande yāhāra tīleka dveṣa rahē
bhakta haile o se krṣnera priya nahe”

“If one has the slightest envy for Nityānanda, he is never favored by Krṣṇa 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 Kṛṣṇa. 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 Vaiṣṇavas 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 nirantrara—“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, prākṛta-sahajiyā, sakhi-bheki, jāti-gosāi, and gaura-nāgarti. 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-kuhkuti-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 Rūpāṇuga-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-nīsa bolena, karena rati-mati

In this way Mādhavendra Puri day and night exhibited affection for Nityānanda with his speech and activities.

TEXT 188

mādhavendra-prati nityānanda mahāśaya
guru-buddhi vyatirikta 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 Purī, and some people say that He was a disciple of Śrī Lakṣmīpati Tīrtha, which means that He was a Godbrother of Śrī Mādhavendra Purī. (An ancient verse quoted in the Fifth Wave of the Bhakti-ratnākara states:

nityānanda prabhum vande
śrimal-lakṣmīpati-priyam
mādhva-sampradāyānanda-
varddhanam bhakta-vatsalam

“I worship Śrī Nityānanda Prabhu, who is very dear to Śrī Lakṣmīpati. 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 du mahāmati
krṣṇa-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 Purī 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 [Rāmeśvaram].

TEXT 191

mādhavendra calīlā sarayū dekhibāre
krṣṇāveśe keha nija-deha nāhi smare

Mādhavendra Purī went to see the Sarayū River. In their absorption of Krṣṇa consciousness they both forgot their own bodies.

TEXT 192
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 (Madhyā 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 Svārūpā 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 kṛṣṇa-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 bhrame' prema-raše
setubandhe āilena kateka divase

After traveling in this ecstatic mood for some days, Nityānanda arrived at Setubandha.

TEXT 195


dhanu-tirthe snāna kari' gelā rāmēśvara
tabe prabhu āilena vijayanagara

After taking bath at Dhanus-tīrtha, He went to see Lord Rāmēśvara. Then the Lord went to Vijayanagara.

**TEXT 196**

māyāpurī, avantī dekhiyā godāvari
āilena jioṭa-nṛśimhadeva-purī

He visited Māyāpurī, Avantī, and the Godāvari River, and then He went to the abode of Jiyada-nṛśimha.

**TEXT 197**

trimalla dekhiyā kūrma-nātha punya-sthāna
śeṣe nilācalacandra dekhite payāna

He visited Trimalla and Kūrma-kṣetra, and eventually He went to see Jagannātha, the Lord of Nilācala.

**TEXT 198**

āilena nilācalacandrera nagare
dhvaja dekhi' mātra mūrchā haila sarīre

As He approached Śrī Nilācala, He fell unconscious upon seeing the temple flag.

The words nilācalacandrera nagare refer to the abode of Jagadīśa, or Purī-dhāma.

**TEXT 199**

dekhilena catur-vyūha-rūpa jagannātha
prakaṭa paramānanda bhakta-varga-sāthā

He saw Lord Jagannātha as the source of the catur-vyūha—Vāsudeva, Sankarsanā, Pradyumna, and Aniruddha—and surrounded by His dear devotees.

The word catur-vyūha refers to Śrī Jagannātha, who is the combined form of Vāsudeva, Sankarsanā, Pradyumna, and Aniruddha, in other words, Śrī Dvārakādhiśa.

The second line of this verse indicates that Śrī Nandanandana, who is the personification of ecstatic pastimes, has appeared at Nilācala (Śrī Puruṣottama-kṣetra) along with His servants, who assist in His pastimes.

**TEXT 200**

dekhi' mātra hailena pulake mūrchite
punah bāhya haya, punah pade prthivīte

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 pulakāṣru, āchāda, hunkāra
ke kahite pāre nityānanda vikāra?

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’ nilācale
dekhi, gangā-sāgara āil ē kutuhale

After remaining in Nilācala 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
kṛṣṇera āvese nā jānena divā-rāti

He continually stayed in Vṛndāvana and became so absorbed in Krṣna that He did not know whether it was day or night.

TEXT 206

āhāra nāhika, kadācit dudha-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 prabhu 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 dhālā khelā khele

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'heha nā dilena viṣṇu-bhakti

yabe gauracandra prabhu karibe prakāśa
tā'na se ājñāya bhakti-dānera vilāsa

keha kichu nā kare caitanya-ājñā vine
ihāte `alpatā' nāhi pāya prabhu-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-Kṛśna, Śrī Nityānanda Prabhu, who is Baladeva, the personification of pure goodness, and who is the only bestower of love for Gaura-Kṛśna, 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-kalpa-taru as follows:

àmi ta' vaiśnava, e buddhi haile,
amāni nā ha'ba àmi
pratiśṭhāśā āsi' hṛdaya dāśibe,
ha'ba nirayagāmi

“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

ki ananta, kibā śiva-ajādi devatā
caitanya-ājñāya ārtā-kartā pālayitā

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
ihâte ye pâpi-gana mane duhkha pâya
vaiṣṇavera adrśya se pâpi sarvathâya

Sinful persons who do not like to hear such things are not fit to be seen by the Vaiṣṇavas.

TEXT 216
sâksâtei dekha sabe ei tribhuvane
nityânanda-dvâre pâlena prema-dhane

Just see for yourself how Nityânanda Prabhu has blessed the people of this universe with the treasure of devotional service.

TEXT 217
caitanyera âdi-bhakta nityânanda-râya
caitanyera yaśa vaise yânhâra jihvâya

Lord Nityânanda is the foremost devotee of Lord Caitanya, for the glories of Lord Caitanya always reside on His tongue.

TEXT 218
ahar-nîsa caitanyera katâ prabhu kaya
tân're bhajile se caitanya-bhakti haya

Day and night Lord Nityânanda chants the glories of Lord Caitanya, so when one worships Nityânanda he certainly attains devotion for Lord Caitanya.

If a living entity worships Śrī Nityânanda 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
âdi-deva jaya jaya nityânanda-râya
caitanya-mahimâ sphure yânhâra krpâya

All glories to Lord Nityânanda, who is the first manifestation of Lord Caitanya. The glories of Lord Caitanya become manifest by His mercy.

TEXT 220
caitanya-krpâya haya nityânande rati
nityânande jânile āpad nâhi kati

One becomes attached to Nityânanda by the mercy of Śrī Caitanya, and one who knows Nityânanda 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:

*hena nitāi vine bhāi, rādhā-krṣṇa pāite nāi,
dṛḍha kari' dhara nitāira 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 ḍubibe, 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

*keha bole,—“nityānanda yena balarāma”
keha 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 jñāni
yā'ra yena mata icchā, nā bolaye keni

ye-se kene caitanyera nityānanda nahe
tabu sei pāda-pādma rahuka hrdaye*

Someone may consider Nityānanda a sannyāsī, someone may consider Him a devotee, and someone may consider Him a jñāni. 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 acārya, the direct incarnation of Vyāsa, and servant of Śrī Nityānanda, enacts his pastime of transcendentally 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 nityānanda-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
nitya sūdha jñānāvanta vaisnava-sakala
tabe ye kalahe dekha, saba kutuhala

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

īthe eka-janera haiyā pakṣa yei
anya-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 Kṛṣṇa, 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-Kṛṣṇa, 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

nityānandā-svarūpe se nindā nā laoγāya
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
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 haiyā 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 padibhāna,—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 tānhāte yena citta-vṛtti raya
vinā tumī dile tān're keha 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 magnificent 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-svarūpe rātra-pāryatana
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, Vṛndāvana dāsa, sing the glories of Their lotus feet.

Thus ends this English translation of the Gauḍīya-bhāṣya commentary on Śrī Caitanya-bhāgavata, Adī-khanda, Chapter Nine, entitled, “Nityānanda's Childhood Pastimes and Travels to Holy Places.”

Chapter Ten
The Marriage of Śrī Lakṣmīpriyā

This chapter describes Śrī Viśvambhara's scholastic pastimes in the assembly of Gaṅgādāsa Pandita, His exchange of joking words with Murāri Gupta, His marriage with Laksāmidevi, 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 Čandi-maṇḍapa in the courtyard of the fortunate Mukunda Saṅjaya, 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, Laksāmidevi, 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 Vanamāli, a brāhmaṇa matchmaker resident of Navadvīpa, proposed to mother Śacī the marriage of Nimāi with Laksāmidevi, 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 Śaci 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 Vallabha-cārya also jubilantly consented, but he declared that due to poverty he was not able to give anything more than five haritakis as dowry. With the agreement of both the bride and groom's sides, an auspicious day was selected. One day before the marriage, Vallabha-cārya 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 Śaci, the mother-in-law of Lakṣmī, along with other brāhmaṇas' wives, welcomed her daughter-in-law home. From that day on, mother Śaci 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-Nārāyana, the Lord of Vaikuntha, and His internal potency, Śrī Ramā, who is nondifferent from Śrī Lakṣmī, the house of mother Śaci manifest as Vaikuntha, 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
jiva-pratihara, prabhu, subha-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 brāhmaṇas. All glories to all of Your devotees.

The phrase śrī-bhakta-samāja is explained as follows: Vrajkendra-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 yase 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

ādi-khande suna, bhāi, caitanyera 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 vidyāra-rase nahi avasara

In this way Śrī Gaurasundara engaged day and night in His studies while residing in Navadvīpa.

TEXT 7

uśah-kāle sandhyā kari' tridaśera-nātha
padite ca'lena sarva-śisyā-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, Bhuvar 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 *dāsa*, 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 *tridasa-puri* refers to the heavenly kingdom, and the word *tridaśa-nātha* refers to Indra, the husband of Śacī. And from the intellectual point of view it refers to Lord Upeṇdra. Some people say that *tridaśa* refers to the twelve Ādiyās, the eleven Rudras, the eight Vasus, and the two Aśvini-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 śīṣya-gana-sātha indicates that since the disciples of the teacher Gangādāsa Pandita were more or less subordinate to Nimāi, they respected Him as the principle student and as good as their teacher.

**TEXT 8**

āsiyā vaisena gangādāsera sabhāya
paksā-pratipaksā prabhu kareṇa sadāya

**TEXT 9**

prabhu-sthāne punthi nāhi ye-yē-jana
tāhāre se prabhu kadarthena anukṣaṇa

**TEXT 10**

padiyā vaisena prabhu punthi cintāite
yā'ra yata gana laiyā vaise nānā-bhīte

**TEXT 11**

nā cinte murāri-gupta punthi prabhu-sthāne
ataeva prabhu kichu cālene tāhāne

Murāri Gupta did not care to sit in the Lord's discussions, therefore the Lord
desired to confront him.

The word cālena 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-patṛa-chānde vastra kariya Bandhana
vaiṣeṇa sabhāra madhye kari' virāsana

Nimāi wore His cloth like a sannyāsi, and He sat in the virāśana posture.

In this verse the word yoga-patṛa refers to the way Vedic sannyāśis wear their cloth. The word yoga-kaksā is found in Śrīdhara Śvāmi's commentary on Śrīmad Bhāgavatam (4.6.39). The piece of cloth circling tightly around the back and thigh like a belt that a sannyāsi wears is called yoga-patṛa. It is stated in the Padma Purāṇa, Kārtika-māhātya, Chapter 2: “The piece of cloth that a sannyāsi wears wrapped around his side like a bangle that covers his back and hangs down to his knees is called yoga-patṛa.”

The word virāśana 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 Śvāmi's commentary on the Śrīmad 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 virāśana.”

TEXT 13
candanera śobhe āṛddha tilaka su-bhāti
mukutā ganjaye divya-dāśanera jyotih

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-bhāti means “effulgent,” “beautiful,” and “pleasing to the eyes.” The word gaṇjaye (derived from the Sanskrit verb gaṇj) means “to condemn,” “to criticize,” or “to cause trouble.”

TEXT 14
gaurāṅga-sundara veśa madana-mohana
sōdaśa-vatsara prabhu prthama-yauvana

In His fresh youth, at the age of sixteen, Śrī Gaurāṅga's beauty captivated even Cupid.

TEXT 15
brhaspati jiniṇā pānditya-parakhāṣa
svatantra ye punthi cinte, tāre kare hāsa
In knowledge, He surpassed Brihaspati, 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 khanduaka dekhī âmāra sthāpana?
sandhi-kārya nā jāniyā kona kona janā 
âpane cintaye punthi prabodhe âpanā'

ahankāra kari’ loka bhāle mūrkha haya
yebā jāne, tā’ra thāni punthī nā 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 sthāpana means “conclusion.”
The word bhāle means “due to foreseen faults.”
Nimāi proudly challenged as follows: “There is no one more intelligent, more learned, and more knowledgeable in Navadvīpa 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 Sarasvatī and object of service for the crest jewels amongst learned scholars.”

TEXT 19

śunaye murāri-gupta atopa-ṭankāra
nā bolaye kichu, kārya kare āpanāra

Hearing Nimāi’s provocative statement, Murāri Gupta did not say anything, but went on with his work.

The phrase atopa-ṭankāra is explained as follows: the prefix â (meaning to envy someone out of false ego or to cause trouble) joins with tūp, which means “to be puffed up,” “to be proud,” “to be angry,” or “to be very egoistic;” and the word tankāra means “the sound of a bowstring,” “the clanging of armor,” or “to be astonished.” Therefore atopa-ṭankāra means “to speak egoistic words with pride or bragging before piercing them with arrowlike words.”

TEXT 20

tathāpiha prabhu tān’re cālena sadāya
sevaka dekhiyā bada sukhī dvīja-rāya

Although the Lord was pleased that His servant remained silent, He
nevertheless continued to challenge him.

TEXT 21

prabhu bole,—“vaidya, tumi ihâ kene padha?
lâtâ-pâtâ niyâ giyâ rogi kara dâda

He said, “O doctor, why are you studying here? You should go gather some leaves and herbs to cure the sick.

TEXT 22

vyâkarana-sâstra ei—visamara avadhî
kapha-pitta-ajîrna-vyavasthâ nahi iti

“The literatures on grammar are most difficult to understand, and they do not mention anything about mucus, bile, or indigestion.

The words visamara avadhî mean “ultimately (extremely) difficult.”

TEXT 23

mane mane cinti’ tumi ki bujhibe ihâ?
ghare yâha tumi rogi drdha kara giyâ”

“What will you learn by studying on your own? Better you go home and treat the sick.”

TEXT 24

rudra-amśa murâri parama-kharatara
tathâpi nahila krodha dekhi visvambhara

Murâri Gupta is by nature most harsh, for he is an expansion of Lord Rudra. Still he did not become angry at Visvambhara.

TEXT 25

pratyuttara dilâ,—“kene bada ta’ ċhâkura?
sabârei cála’ dekhi’ garvaha pracura?

He replied, “Dear respected sir, why are You so proud? Why do You challenge everyone?

TEXT 26

sâtra, vrâti, pânji, tîkâ, yata hena kara
âma’ jijnâsiyâ ki ná pâilâ uttara?
“Have You asked me about a sūtra, vṛtti, pāñji, or tīkā and not received a reply?

TEXT 27

vinā jijnāsiyā bola,—‘ki jānis tui’
thākura brāhmaṇa tumī, ki baliba muñi!”

“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,—“vyākhya kara āji ye padilā”
vyākhya kare gupta, prabhu khandiṭe 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
murārirā vyākhya śuni’ hana haraśita

By the mercy of the Lord, Murāri Gupta was a great scholar. The Lord was pleased, therefore, to hear his explanations.

TEXT 31

santoṣe dilena tān’ra ange padma-hasta
murārirā 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-hrdaye
“prākr̥ta-manusya kabhu e puruṣa nahe

Murāri Gupta thought, “He is certainly not an ordinary person.
The words prākṛta-manusya refer to conditioned souls who are under the control of māyā, or material nature.

**TEXT 33**

emana pānditya kibā 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 ihāna sthāne kichu lāja nāi
emata subuddhi sarva-navadvipe nāi

santośita 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, Viśvambhara, 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
gangā-snāne calilena laiyā saba sange

After this pleasing exchange between the Lord and His servant, Nimāi and His friends went to take bath in the Ganges.

**TEXT 37**

gangā-snāna kariyā calilā prabhu ghare
ei-mata vidyā-rase īśvara vihare

After finishing His bath, the Lord went home. Thus the Supreme Lord enjoyed the life of a student.

**TEXT 38**

mukunda-saṅjaya bada mahā-bhāgyavān
yānhāra ālaye vidyā-vilāsera sthāna

The Lord opened His school at the house of the most fortunate Mukunda Saṅjaya.

Mukunda Saṅjaya was a resident of Śrī Navadvipa and the father of Puruṣottama.
Sañjaya. In the vast Candi-mandapa of his house, Nimai Pandita taught grammar and similar subjects to him, his son, and various other students. In this regard one may see Adi-khanda, Chapter 12, verses 72 and 91, Chapter 15, verses 5-7, 32-33, and 70-71, and Madhya-khanda, Chapter 1, verses 127-130.

TEXT 39

tāhāna putreṇe prabhu āpane padāya
tānhaṛa o tān’ra prati bhakti sarvāthāya

His son, Purusottama Sañjaya, became the Lord’s student. He also had great devotion for the Lord.

TEXT 40

bada candi-mandapa āchaye tā’na ghare
catur-dike vistara paduyā tanhi 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 tākura-dalāna, “hall of the gods.” This place is generally offered to guests for their sitting.

TEXT 41

goṣṭhi kari’ tānhāi padāna dvija-rāja
sei sthāne 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
adhyāpaka-prati se ākṣepa sarvā-kṣana

Nimai would give various explanations and refutations as He continually derided the other teachers.

The word ākṣepa (found in alankāra-sāstra) means “chastisement,” “condemnation,” “pollution,” and “pointing out one's faults.”

TEXT 43

prabhu kahe,—“sandhi-kārya-jñāna nāhi ya’ra
kali-yuge ’bhaṭṭacārya’ 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 Bhattacarya.

Accepting the title “Bhattacarya” (a learned scholar of the šrutis, 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 vaksyanty adharma-jñā adhiruhyottamāsanam—“Those who know nothing about religion will mount a high seat and presume to speak on religious principles.”

**TEXT 44**

hena jana dekhi phānki baluka âmāra!
tabe jāni ‘bhaṭṭa’-miśra’ pudavī sabāra

“Let them refute My explanations, then I will accept them as actual Bhattacaryas and Miśras.”

**TEXT 45**

ei-mata vaikuṇṭha nāyaka vidyā-rase
krīḍā kare, cīnte 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 Him.

**TEXT 46**

kichu-mātra dekhi’ āi putrera yauvana
vivāhera kārya mane cinte anuksaṇa

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 Vallabha-cārya, who was equal to Janaka Mahārāja.

According to Gaura-ganoddeśa-dīpikā (44): “Janaka, the great King of Mithila, has now appeared as Vallabha-cārya. He is also accepted as Bhīṣma, the father of Rukmini. Śrī Jānaki, Rukmini, and Lakṣmi were all his daughters.”

**TEXT 48**

tā’na kanyā āche—yena lakṣmi 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
daive lakṣmī eka-dina gelā gangā-snâne
gauracandra henai samaye seikhâne

By providence, one day when Lakṣmī went to take bath in the Ganges, Gauracandra was there at the same time.

TEXT 50
nija-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'e donhe ghare gelā
ke bujhite pârê gaurasundarera khelâ?

After recognizing each other in this way, they both returned to their homes. Who can understand the pastimes of Lord Gaurasundara?

TEXT 52
īśvara-icchāya vipra vanamāli nāma
sei dina gelā tenho sacīdevi-sthâna

By the Lord's will, that very day a brāhmaṇa named Vanamāli went to the house of mother Śacī.

TEXT 53
namaskāri' āire vasilâ 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 vanamāli ācārya
“putra-vivāhera kene nā cintaha kārya?
Vanamālī Ācārya then asked Śacī, “Why aren't you thinking about arranging your son's marriage?

Vanamālī 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 Rukmīṇī sent to Keśava, has now appeared as Vanamālī Ācārya.”

TEXT 55
\[ \text{vallabha-ācārya kule śile sadācāre} \\
\text{nirdoṣe vaisena navadvīpera bhitare} \]

“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
\[ \text{tā'na kanyā—lakṣmi-prāya rūpe śile māne} \\
\text{se sambandha kara yadi icchā haya mane} \]

“He has a daughter whose beauty, qualities, and temperament are as good as Lakṣmi. If you wish I will arrange their marriage.”

TEXT 57
\[ \text{āi bole,—“pitṛ-hina bālaka āmāra} \\
\text{jiuka, paduka āge, habe kārya āra”} \]

Mother Śacī replied, “My son is fatherless. Leave Him alone to study for some time. Later I will consider.”

TEXT 58
\[ \text{āira kathāya vipra ’rasa’ nā pāiyā} \\
\text{calilena vipra kichu duḥkhita haiyā} \]

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 ādi (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-sāstra, Bhakti-rasāmṛta-sindhu:

vyatītya bhāvanā-vartma
yaś camatkāra-bhāra-bhūh
hrdi sattvajvale ādhaṁ
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.”

sthāyi bhāvo 'tra sa proktaḥ
śrī-kṛṣṇa-viśayā ratiḥ

“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, Vanamāli Acārya, and changed the topic of conversation. Therefore Vanamāli 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 nirvikāratvān nātya-jñānair naiṣa manyate—“Due to the unchanging nature of śama-bhāva (sānta-rasa), learned persons do not accept it as a rasa.”

TEXT 59

daive pathe dekhā haila gauracandra-saṅge
tāre dekhī 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 janani sambhaṣite

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' śuniyā 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 seikšane
“ācāryere sambhāsā 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' śaci haraśitā
āra dine vipre āni' kahilena kathā

Mother Śaci was pleased to receive an indication from her son. The next day she called the brāhmaṇa to her home.

TEXT 65

śaci bole,—“vipra, kāli ye kahilā tumī
śighra tāhā karāha,—kahinu ei āmi”

Śaci said, “O brāhmaṇa, I've decided that you may immediately arrange what you proposed yesterday.”

TEXT 66

āira carana-dhūli laiyā brāhmaṇa
seikšane calilena vallabha-bhavana

The brāhmaṇa took the dust from mother Śaci'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
àcārya bolena,—“śuna, àmāra vacana
kanyā-vivāhera ebe kara’ su-lagana

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 mahāśaya
kahilana 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
“sehena kanyāra pati mile bhāgyavāse

Vallabhācārya joyfully replied, “Such a husband for my daughter is achieved by great fortune.

TEXT 72-73
krṣṇa yadi suprasanna hayena àmāre
athavā kamalā-gauri santisṭā kanyāre
tabe se se hena āsi’ milibe jāmātā
avilambe tumi ihā karaha sarvathā

“If Krṣṇa is pleased with me and Lakṣmī 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 śakti nāi

“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 dība pańca-haritaki diyā
sabe ei ājñā tumi ānibe māgiyā”

“I can offer only five haritaki [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
nṛtya, gītā, nānā vādyā vā'ya naṭa-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-dike dvija-gana kare veda-dhvani
madhye chandra-sama vasileda dvija-mani

All around the brähmanas 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 grha-sūtras, Vedic mantras are recited. Udvāha, or the marriage ceremony, is one of the forty-eight, sixteen, or ten samskaras.

TEXT 81

īsvarere gandha-mālya diyā subha-kṣane
adhivāsa karilenā āpta-vipra-gane

At an auspicious moment the relatives and brähmanas offered sandalwood pulp and flower garlands to the Lord, thereby completing the Adhivāsa ceremony.

TEXT 82

divyā gandha, candana, tāmbūla, māla diyā
brähmana-ganere tuśilena harṣa haiyā

The relatives also satisfied the brähmanas by offering them sandalwood pulp, betel nuts, and flower garlands.

TEXT 83

vallabha-ācārya āsi’ 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
pitr-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-dike ‘leha-deha’ sūni kolāhala
Auspicious sounds of singing, dancing, and musical instruments filled the atmosphere. Everywhere excited people were calling out, “Take this! Give that!”

TEXT 86

{kata vā milīla āsī pati-vratā-gana
kateka vā īśī mītra brāhmaṇa sajana}

Many chaste women, well-wishers, friends, and respected brāhmaṇas graced the function.

TEXT 87

{khai, kalā, sīndūra, tāmbūla, taila diyā
stī-ganere āi tuśilena harśa haṅā}

Mother Śacī happily satisfied the ladies with puffed rice, bananas, vermilion, betel, and oil.

TEXT 88

{deva-gāṇa, deva-vadhu-gana—nara-rūpe
prabhura vivāhe āsī āchena kautuke}

Demigods and their wives took the form of humans and also happily attended the Lord’s marriage.

TEXT 89

{vallabha-ācārya ei-mata vidhi-krame
karilena deva-pitr-kārya harṣa-mane}

Vallabhācārya joyfully worshiped the demigods and forefathers according to Vedic injunctions.

TEXT 90

{tabe prabhū śubha-kṣaṇe go-dhūli-samaye
yātrā kari’ āśilena mīśrera 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 haila sabe mane

As soon as the Lord arrived, Vallabhācārya and his associates drowned 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-alāṅkāre kariyā bhūṣita
lakṣmī-kanyā ānilenā prabhura samipa

Vallabhācārya then had his beautifully decorated daughter brought before the Lord.

TEXT 94

hari-dhvani sarva-loke lāgila karite
tulilena sabhe lakṣmīre prthvi haite

Everyone began to chant the names of Hari as they lifted Lakṣmī off the ground.

TEXT 95

tabe lakṣmī pradakṣina kari' sapta-bāra
yoda-haste rahilena kari' namaskāra

Then Lakṣmī was carried around Nimāi 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-nārāyana donhe māhā-kutāhalī

As they finally exchanged flower garlands, Lakṣmī and the original Nārāyaṇa were both greatly pleased.
TEXT 97

divya-mālā diyā lakṣmī prabhura carane
namaskari' karilena ātma-samarpane

After Lakṣmī offered flower garlands at the feet of the Lord, she offered Him obeisances with full surrender.

TEXT 98

sarva-dīke mahā jaya-jaya-hari-dhvani
uṭhila paramānanda, āra nāhi sūni

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, lakṣmī kari vāma-pāse

In this way, after they performed the ceremony of seeing each other’s face for the first time, the Lord sat down with Lakṣmī on His left.

TEXT 100

prathama-vayasa prabhu jiniṇā madana
vāma-pāse lakṣmī vasilena seiksana

The Lord’s fresh youthful beauty defeated that of Cupid, as Lakṣmī then sat at His left side.

TEXT 101

ki sōbhā, ki, sukha se haila miṣra-ghare
kon jana tāhā var nibāre śakti dhare?

Who has the ability to describe that wonderful scene and the happiness that was experienced at the house of Vallabha Miṣra?

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 pādyā diyā śankara-brāhmaṇa
jagat srijte śakti haila sabāra

hena pāda-padme pādyā dilā vipra-vara
vastra-mālya-candane bhūsiyā kalevara

The same lotus feet that are worshiped by Śaṅkara and Brahmā to obtain the power of creation were now worshiped by the respected brāhmaṇa, Vallabhācārya. He then also decorated the body of the Lord with cloth, flower garlands, and sandalwood pulp.

TEXT 105

yathā-vidhi-rūpe kanyā kari’ samarpana
ānanda-sāgare magna hailā brāhmaṇa

After duly offering his daughter to the Lord, the brāhmaṇa became absorbed in an ocean of bliss.

TEXT 106

tabe yata kichu kula-vyavahāra âche
pati-vratā-gana tāhā karilena pāche

Thereafter the chaste women performed the various traditional family rituals. The phrase kula-vyavahāra refers to the activities of women.

TEXT 107

se rātri tathāya thākī tabe âra dine
nija-grhe calilena prabhu lakṣmī-sane

That night the Lord stayed at the house of Vallabhācārya, and the next day He returned home with Lakṣmī.

TEXT 108

lakṣmīra sahita prabhu cadiyā dolāya
āisenā, dekhite sakala loka dhāya

As the Lord and Lakṣmī were carried home in a palanquin, people came running out of their house to see them.

TEXT 109

gandha, mālya, alankāra, mukuta, candana
kajjvale ujjvala dui lakṣmi-nārāyana

Both Lakṣmī and the original Nārāyana were wonderfully decorated with sandalwood paste, flower garlands, ornaments, crowns, and bright kajjala.

TEXT 110

sarva-loka dekhī mātra ‘dhanya dhanya’ bole
višeṣe strī-gāna ati padilena bole

Everyone who saw them exclaimed, “How wonderful!” The ladies were all particularly amazed.

TEXT 111

“kata-kāla e và bhāgyavati hara-gaurī
niṣkapate 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 svāmī mile?
ei hara-gaurī hena bujhi”—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 lakṣmi-nārāyaṇa”

Someone else said, “They resemble Indra and Śacī or Madana and Rati.” One girl said, “They are Lakṣmī and Nārāyana.”

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

hena-mate nṛtya-gīta-vāḍya-kolāhale
nīja-grhe prabhu āilena sandhyā-kāle

When the couple arrived at Nimāi's house in the evening, they were festively greeted by dancing, singing, and the playing of musical instruments.

TEXT 117

tabe śacīdevī vipra-patnī-gana laiyā
putra-vadhū ghare ānilena harṣa haiyā

Śacīdevī with some other brāhmaṇa ladies then jubilantly welcomed her daughter-in-law home.

TEXT 118

dvija-ādi yata jāti nata bājaniyā
sabāre tuśilā dhana, vastra, vākya diyā

Thereafter mother Śacī satisfied the brāhmaṇas, musicians, and dancers with money, cloth, and sweet words.

TEXT 119

ye śunaye prabhura vivāha-punya-kathā
tāhāra sansāra-bandha nā haya sarvathā

Whoever hears these auspicious topics of the Lord's marriage is never entangled in worldly life.

In this material world people become joyful by hearing about the marriage of a boy and a girl. Encouraged by such topics, the conditioned souls become eager to face the miseries of material bondage. But the topics related with the marriage of Śrīman Mahāprabhu, who is the controller of māyā, are not like this. This pastime of the Lord is meant to demonstrate the uselessness of material existence. A living entity who is attached to material enjoyment considers the marriage of a mundane boy and girl to be the ideal example of sense gratification, and if he considers the spiritual pastimes of the Supreme Lord's marriage as similar to the conditioned soul's sense gratificatory activities, which are apparently sweet but ultimately poison, he will certainly be entangled in the bondage of material existence. But the Supreme Lord is the only object of all enjoyment, and the servants, maidservants, and wonderful ingredients of service, which are all under His control, cannot
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 nectarean statements such as the following verses from Śrīmad Bhāgavatam (11.2.42): bhaktih paresānubhavo viraktir anyatra caīṣa trika ekakālāh—“Devotion, direct experience of the Supreme Lord, and detachment from other things—these three occur simultaneously,” and from the Bhakti-rasāmṛta-sindhu (1.2.187):

ihā yasya harer dāsyē
karmāṇa manasā girā
nikhilāsv apy avasthāsv
jivan-muktah 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 lakṣmīra 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

niravādhi dekhe śacī ki ghare bāhire
parama adbhubta jyotiḥ lakhite 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-sakti, the house of Śrī Śacī actually became the effulgent Vaikuṇṭha abode of the Supreme Lord.

TEXT 122

kakhana putrera pāçe dekhe agni-sīkhā
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-puṣpera 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,—“bujhilāṇa 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 jyotiḥ 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 haya
   vyakta haiyā o prabhu vyakta nāhi haya

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 jānite sakti 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 purāṇe vākhāne
`yā′re tā′nā kṛpā haya, se jāne tā′nē

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
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 Ten, entitled, “The Marriage of Śrī Lakṣmīpriyā.”

Chapter Eleven
Meeting with Śrī Īśvara Puri

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 Puri 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 Puripāda. Śrī Gauracandra, the husband of Sarasvati, wandered throughout Navadvīpa with thousands of students while remaining intoxicated from scholastic mellow.

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 Cāttagrāma 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 Purī one day arrived incognito at Śrī Advaita’s house in Navadvīpa. By seeing his wonderful effulgence, Advaita Ācārya understood that Īśvara Purī was a Vaiṣṇava sannyāsī. 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 Purī overflowed. Thereupon everyone came to know that this devoted sannyāsī was Īśvara Purī.

One day as Śrī Gaurasundara was returning home from teaching, by providence He met Īśvara Purī 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 Purī inquired about His identity and the subject of His studies. Nimāi answered all of Īśvara Purī’s inquiries and then respectfully
brought him home for lunch. After Śacidevi cooked and offered foodstuffs to Kṛṣṇa and fed Ṣiva Purī, Ṣiva Purī began to discuss topics of Kṛṣṇa with Nimāi. While discussing krṣṇa-kathā, Ṣiva Purī became overwhelmed with love of God. Ṣiva 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 Gādādhara Paṇḍita, who was renounced from his childhood, Ṣiva Purī began to affectionately teach him his book, Śrī Kṛṣṇa-līlāmṛta. Every evening, after studying and teaching, Nimāi went to offer obeisances to Ṣiva Purī. One day Ṣiva Purī requested Nimāi Paṇḍita 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 Puripāda, 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 Puripāda.” But Ṣiva Purī repeatedly requested Nimāi to point out the faults in his book. In this way Ṣiva Purī regularly spent an hour or two with Nimāi discussing various subjects. After hearing a verse from Ṣiva Purī’s book one day, Nimāi Paṇḍita 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, Ṣiva 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, Ṣiva Purī left Navadvīpa to continue sanctifying the holy places of India.

TEXT 1

jaya jaya mahā-mahaśvara gauracandra
bālya-līlāya śrī-vidyā-vilāsera kendra

All glories to Śrī Gauracandra, the Lord of lords. In His childhood He was the reservoir of scholastic pastimes.

The phrase vidyā-vilāsera 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
adhyayana vinā āra nāhi kona kāja

In this way, as Gaura, the best of the brāhmanas, confidentially lived in Navadvipa, He had no engagement other than studying.

TEXT 3-4

jiniyā kandarpa-koti rūpa manohara
prati-ange nirupama lāvanya sundara

ājānu-lambita-bhuja, kamala-nayana
adhare tambula, 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 pariḥāsa-mūrti vidyā-bale
sahasra paḍuyā-sange, yabe prabhу 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 rūpe kare priyā sarasvatī

Viśvambhara, the Lord of the three worlds, traveled all over Navadvīpa holding in His hand His beloved Sarasvatī, in the form of a book.

In the form of books, Mahā-Lakṣmī Nārāyana, 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

navadvīpe hena nāhi pandītera nāma
ye āśiyā bujhibeka prabhura vyākhyāna

There was no scholar throughout Navadvīpa who could understand Nimāi's explanations.

TEXT 8

sabe eka gaṅgādāsa mahā-bhāgyavān
yā'ra thāṅi prabhū 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 yāhāra, 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-śārire nā haya krṣṇa-rasa
ki karibe 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 Krṣṇa. 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 Krṣṇa 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 Krṣṇa, 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 Krṣṇa. Śrī Krṣṇa 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 dekhī keha keha bole
“ki kārye gonāo kāla tumi 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 Navadvīpa, for if one studied in Navadvīpa he got a taste for education.

TEXT 19

cāṭigrāma-nivāsī o aneke tathāya
padena vaisnava saba rahena gangāya

Many Vaiṣṇavas came from Caṭṭigrāma to live on the bank of the Ganges and study in Navadvīpa.

In order to study, the residents of the distant village of Caṭṭigrāma resided on the bank of the Ganges in Navadvīpa.

TEXT 20

sabei janiyāchenā prabhura ājñāya
sabei virakta krṣna-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**

\[ \text{anyo 'nye mili sabe padiyā suniyā} \]
\[ \text{karena govinda-carca nibhrte vasiyā} \]

After school hours, they regularly met together in a solitary place to discuss topics of Lord Krṣṇa.

Not receiving any encouragement for worshiping Krṣṇa from Śrī Gaurasundara, the Vaiṣṇavas of that time cultivated Krṣṇa consciousness in seclusio. 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**

\[ \text{sarva-vaiṣṇavera priya mukunda ekānta} \]
\[ \text{mukundera gāne drave' sakala mahānta} \]

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**

\[ \text{vikhāla haile āsi' bhāgavata-gana} \]
\[ \text{advaita-sabhāya sabe hayena milana} \]

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**

\[ \text{yei-mātra mukunda gāyena krṣna-gita} \]
\[ \text{hena nāhi jāni, kebā padē kon bhita?} \]

As soon as Mukunda would begin singing about Krṣṇa, everyone there fell to
the ground in ecstatic love.

After hearing Mukunda sing about Kṛṣṇa, all the listeners became overwhelmed with love of God and fell on the ground here and there.

TEXT 25

kehā kānde, kehā āse, kehā nṛtya kare
gadā-gadi yāya kehā 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

hunkkāra karaye kehā mālsāt māre
kehā 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 ūthṛya paramānanda-sukha
nā jāne vaisnava saba āra kona duhkha

In this way the Vaiṣṇavas enjoyed great ecstasy and forgot all forms of distress.

TEXT 28

prabhū o mukunda-prati bāda sukhi mane
dekhilei mukundere dharena āpane

The Lord was most satisfied with Mukunda. Whenever the Lord saw him, He would stop him.

TEXT 29

prabhū jījāsena phāṅki, vākhāne mukunda
prabhū bole,—“kīchā 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
paka-pratipaka 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
jiñâsena phâñki, sabe vâyena 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

srivâsâdi dekhide o phâñki jiñâsena
mithyâ-vâkya-vyaya-bhahe sabe palâyena

Srîvâsa 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 Srîvâsa 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 śrî-krșnera rase
krșna-vyâkhyâ vinu āra kichu nâhi vâse

The devotees were naturally detached due to their advancement in Krșna consciousness. They did not care to hear anything other than topics related with Lord Krșna.

The rasika devotees of Adhoksaja Krșna are naturally detached from all objects not related with Krșna. Their resolute love was displayed by their seeing everything in relationship with Krșna. Because they realized the necessity of having a taste for Krșna consciousness, they considered the taste for inferior objects to be useless.

TEXT 34

dekhilei prabhu mâtra phâñki se jiñâse
prabodhite nâre keha, ēse upahâse
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

\begin{align*}
\text{yadi keha dekhe,–prabhu āisena dāre} \\
\text{sabe pālāyena phānki-jijñāsāra dare}
\end{align*}

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

\begin{align*}
\text{krṣṇa-kathā sunitei sabe bhālavāse} \\
\text{phānki vinu prabhu krṣṇa-kathā nā jijñāse}
\end{align*}

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 Kṛṣṇa for the purpose of keeping Himself unknown or hidden from the devotees, thus maintaining His covered status.

TEXT 37

\begin{align*}
\text{rāja-patha diyā prabhu āisena eka-dina} \\
\text{paduyāra sange mahā-auddhatera cina}
\end{align*}

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

\begin{align*}
\text{mukunda yāyena gangā-snāna karibāre} \\
\text{prabhu dekhi āde palāilā katho dāre}
\end{align*}

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 jijñāsena govindera sthāne
"e betā āmāre dekhi' palāila' kene?"

govinda bolena,—"āmi nā jāni, pandita!
āra kona-kārye và 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-sambhāśa 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 vaisnāvera sāstra
pāṇji, vṛtti, tīkā āmi vākhāniye mātra

“This boy studies only Vaisnava literatures, while I explain only pāṇji, vṛtti, and tīkā.

The words vaisnāvera sāstra refer to Śrīmad Bhāgavatam, which is the principle commentary on the Bādarāyana-sūtras, or Brahma-sūtras. It is stated: śrīmad-bhāgavatam purāṇam amalam yad vaisnavānām priyam—“Śrīmad Bhāgavatam is the spotless Purāṇa and is most dear to the Vaisnavas.” These words also refer to the six Vaisnava Purāṇas, headed by the Viṣṇu Purāṇa and the Padma Purāṇa; the Vaisnava smṛtis, such as that of Hārīta, from among the twenty Dharma-sāstras, 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 Pañcarātras 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
vyapadeśe 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 Kṛṣṇa. Similarly, the devotees of Kṛṣṇa 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
hāśi' bole prabhu—“āge padon kata-dina
tabe se dekhibā-mora vaiśnava cina

Smiling, the Lord said, “When I finish My studies, then you will all see My Vaiśnava qualities.”

TEXT 47
e-mata vaiśnava mui haimu samsāre
aja-bhava āsibekā āṃrā dayāre

“I will be such a Vaiśnava that Brahmā and Śiva will come to My door.
The authoritative demigods like Lord Brahmā and Lord Śiva are the dear friends of the Vaiśṇavas. Brahmā, Śiva, Nārada, and others make an auspicious appearance wherever there are Vaiśṇavas 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 Vaiśṇavas, with whom they are affectionately bound, is a display of their humility.

TEXT 48
sunā, bhāi saba, ei āmāra vacana
vaiśṇava haimu mui sarva-vilakṣaṇa

“My dear brothers, listen to Me. I will certainly become an extraordinary Vaiśṇava.

The word sarva-vilakṣaṇa refers to one who is more attached to the service of the Lord than all other Vaiśṇavas. While comparing the levels of abhīdheya, 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 sāstra it is said that of all types of fruitful 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 āṣṭa-kāliya-līlā, 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 gāya"

“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 range hare visvambhara-raya
ke ta'ne jānite pāre, yadi na jānaya?

Who can understand these pastimes enjoyed by Lord Viśvambhara unless He reveals them?

TEXT 52

ehena 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 pusībāra 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 frutitive activities.

TEXT 54

keha bole,—“jñāna-yoga ediyā vicāra
uddhatera prayā raṇya,—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 viṣaya, 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 sādhanā 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 jñāntis 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, sakhībekis, smārtas, and ativādis is approved as sādhana, or the cultivation of pure devotional service.

TEXT 55

_khea bole,—“kata và 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 assiike, 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 Krṣṇa. 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 Krṣṇa 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 Krṣṇa, 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 Krṣṇa every night, the frutitive workers, who are prone to material enjoyment, could not respect such pure conceptions of abhidheya.
dhīre dhīre 'krṣṇa' balile ki punya nahe?
nācile, gāile, dāka chāḍile, ki haye?"

"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, kāmukāh kāmīnī-mayam pāsyanti nikhitam 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-sādhana, 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 misled 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-pāsandira gana
dekhile vaiṣṇavere, 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 vaiṣṇava saba mahāduhkha pāya
'krṣṇa' bali' sabai kāndena īrdhvarāya

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 duḥkkhera habe nāsa
jagatere, krṣṇacandra, karaha prakāsa"
“How long will this miserable condition last? O Krṣṇacandra, please manifest Yourself to these people.”

The devotees waited with the expectation that they would soon see the appearance of the Absolute Truth, Śrī Krṣṇa, within this material world. By the appearance of Krṣṇa, all the darkness of ignorance in the material world would be destroyed—that thought gave them solace.

TEXT 61

sakala vaiṣṇava mili' advaitera sthāne
pāṇḍīra 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 pāṇḍī. The behavior and statements of such pāṇḍī 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

śuniyā advaita haya rudra-avatāra
“sanhārimu 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 Viṣva-vaiṣṇava Rāja-sabhā, Śrī Advaita Prabhu became furious on hearing about the abusive words of the pāṇḍī 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 Sudarśana cakra, is coming to Navadvīpa soon. By Him, the ignorance of the fools would be destroyed.

TEXT 64

karāimu krṣṇa sarva-nayana-gocara
tabe se `advaita'-nāma krṣnera 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 sūdhādvaita. With the consent of sages coming in the line of Bodhāyana, this philosophy was called viśiṣṭādvaita by those in the line of Śrī Rāmaṇuja; 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 sūdhādvaita 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 sūdhādvaita, 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 sūdhādvaita (purified monism), viśiṣṭādvaita (specific monism), dvaitādvaita (monism and dualism), and sūdhā-dvaita (purified dualism), Śrī Advaita Prabhu, who was the Gaudiya Vaiṣṇava Ācārya, inaugurated the process of considering Vedānta in the Gaudiya Vaiṣṇava 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 sārva in this verse refers to former Vaiṣṇava 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 kevalabhakti, 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 kṛṣṇa 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 gopis, 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 kīrtana, 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 prakṛta-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 Vaiṣṇava apāsampradāyas like bāula, sahajiyā, and gaura-nāgarī. Giving up such unwanted association is an exhibition of nonduplicitous 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

advaitera vākya śuni’ bhāgavata-gana
duḥkha pāsariyā sabe kareṇa kīrtana

After hearing the words of Advaita, all the devotees forgot their distress and began kīrtana.

TEXT 67

uthila kṛṣnera nāma parama-māṅgala
dvaita-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 Raghunātha dāsa Gosvāmī has indicated in two of the concluding verses of Vilāpa-kusumāṇjali beginning with āsābharaīr 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 tundāvalī-labdhaye 
karna-leroda-kadambini ghatayate karnārībudhavyah sprhām 
cetah-prāṅgana-sangini vijayate sarvendriyānām kṛtīm 
no jāne janitā hiyadbhir amrtaiah 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 Raghunātha 
dāsa Gosvāmī, who is situated as the subordinate of Śrī Rūpa Gosvāmī Prabhuvāra, 
who composed Śrī Rādhāstaka and Śrī Hari-nāmaśākha, can never commit offences 
at the feet of Śrī Jīva 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

pāṣandira vākyā-jvalā saba gela dūra
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 Vaiṣṇavas were greatly pleased.

TEXT 69

adhyayana-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 Krṣṇa consciousness. Therefore the studying and teaching pastimes of Śrī Śacīnandana increased the happiness of Śacīdevi. No one should consider Śacīdevi, who is nondifferent from Yaśodā, as being nondifferent from the external energy, māyā, and thus become established in the sākta 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 Krṣṇa.

TEXT 70

hena-kāle navadvīpe śrī-īśvara-purī
dilena ati alaksīta-veśa dhari'

In the meantime, Śrī Īśvara Puri came in disguise to Navadvipa.

The word alaksīta-veśa, 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-sannyāsī.

TEXT 71

krṣṇa-rase parama-vihvala mahāsaya
ekānta krṣṇera priya ati-dayā-maya

He was overwhelmed with love for Krṣṇa. He was most merciful and dear to Lord Krṣṇa.

In the consideration of worshipable objects, Krṣṇa is the topmost. Krṣṇa is the object of five kinds of rasas, Śrī Nārāyaṇa is the object of two and half rasas, and impersonal Brahman is the object of only sānta-rasa. But this latter rasa, sānta-rasa, is often not counted amongst the rasas. 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 disgusted. In the consideration of the ālambana, or support, of rasas in the spiritual world, the viṣaya, or object, is one nondual substance and the aṣṭraya, 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, ŚrīĪśvara 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. ŚrīĪśvara 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, ŚrīĪśvara 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
sammukhe vasilā bāda sankucita haitā

He humbly sat down close to where Advaita Prabhu was performing His pājā.

TEXT 74

vaisnava-tera vaisnavete nā lukāya
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?
vaisnava-sannyāsi tumī,—hena laya mana”

Advaita then said, “Dear Prabhu, who are you? I think you are a Vaiṣṇava sannyāsi.”

The phrase vaisnava-sannyāsi is explained as follows: The karmi sannyāsīs follow the smṛti principles of the renounced order of life and accept tridāndā. In other words, they travel alone. The jñānī-sannyāsīs accept ekadāndā, and while cultivating the study of Vedānta they practice six sādhanas like peacefulness, self-control, and tolerance, and achieve their desired result. The Vaiṣṇava sannyāsīs, 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):

etāṁ sa āsthāya parātma-niṣṭhām
adhyaśītam pūrvatamair maharsibhih

ahām tarisyāmi duranta-pāram
tamo mukundāṅghri-niśevayaiva

“I shall cross over the insurmountable ocean of nescience by being firmly fixed in the service of the lotus feet of Krṣṇa. 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 Mādhavendra, Śrī Advaita Prabhu was able to recognize His Godbrother. As disciples of Śrī Mādhavendra, Ācārya Prabhu played the role of a householder, while Īśvara Purīpāda played the role of a Vaiṣṇava sannyāsi. Therefore Ācārya did not take much time to recognize him as His Godbrother.

TEXT 76

bolena īśvara-pūrī,—“āmi sūdrādhama
Íśvara Purī replied, “I am lower than a śūdra. I have come here simply to see Your lotus feet.”

The word śūdrādhamā (lower than a śūdra) is often read as ksudrādhamā (lower than the lowest) by mistake. It is to be understood that when Śrī Íśvara Purīpāda referred to himself as śūdrādhamā, it was a sign of humility. A self-realized Vaisnava, in particular, never identifies himself as belonging to the worldly varnāśrama society. Śrī Gaurasundara has instructed this to the conditioned souls who are situated in the principles of varnāśrama by quoting the verses: nāham vipra na ca nara-patir and trnaḍ api sunicena. People traveling on the path of fruitive activities identify themselves according to the mundane caste divisions of śaukra, by semen; sāvitra, 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 vāsya. 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-gitā (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 samskāras. The other three varnas of twice-borns are qualified to undergo all samskāras, but the śūdras are naturally bereft of all samskāras; they are only qualified for undergoing the samskāra of marriage. Just as an absence of mundane pride is indicated by usage of the words trnaḍ api sunica, the Vaiṣṇavas who have given up pride for their varṇa 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 nirāśir nirnāmaśkriyāḥ—“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 ‘smī—“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 sannyāsi out of envy, then even ordinary smṛti-śāstras 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 Purīpāda humbly replied that he came to Śrī Advaita Prabhu in order to worship His lotus feet. Another reading is viprādhamā, or “lowest of the brāhmaṇas.”
TEXT 77

bujhiyā mukunda eka krṣnera carita
gāte lāgilā ati premera sahita

Understanding the situation, Mukunda began to sing a song about Kṛṣṇa with great devotion.

TEXT 78

yei-māṭra śunilena mukundera gīte
padilā īśvara-purī dhali' prthivite

As the sound of Mukunda’s singing entered his ears, Śrī Īśvara Purī fell to the ground.

The heart of Purīpāda 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

āste vyaste advaita tulilā nija-kole
siṅcīta haila ānga nayanera jale

Advaita Prabhu hastily took him in His arms, and His entire body became wet with tears.

TEXT 81

samvarana 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.

TEXT 82
The Vaiṣṇavas' hearts were filled with incomparable happiness as they saw their transformations of ecstatic love.

**TEXT 83**

pāče sabe cinilena śrī-īśvara-purī
drema dekhi 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 navadvipa-pure
alakṣite bulena, cīnite 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
paḍāiyā āisena āpanāra gharā

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 grhastra brāhmaṇa, Śrī Gaurasundara duly offered obeisances to the Vaiṣṇava sannyāsi. 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-vilahṣana-gūna-dhara

Viśvambhara's personal beauty was indescribable. He was the reservoir of all extraordinary qualities.
TEXT 88

\[ yadyapi tāhāna marma keha nāhi jāne \\
\quad tathāpi sādhvasa kare dekhi' sarva-jāne \]

Although people did not know His real identity, they nevertheless had great respect for Him.

TEXT 89

\[ cāhena īśvara-purī prabhura sarīra \\
\quad siddha-puruṣera práya parama gambhira \]

When Īśvara Purī saw Nimāi's features, he could understand that Nimāi was a most grave and exalted personality.

The words *siddha-puruṣera práya* 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

\[ jijnāsena,—“tomāra ki nāma, vipra-vara? \\
\quad ki punthi paḍāo, paḍa, kon sthāne ghara?” \]

Īśvara Purī inquired, “O best of the *brāhmanas*, what is Your name? What are You studying and teaching, and where do You live?”

TEXT 91

\[ šeše sabe bolilena,—“nimāi pandita” \\
\quad “tumi se!” baliyā baḍa hailā haraṣita \]

When the others replied, “He is Nimāi Pandita,” Īśvara Purī joyfully said, “So, You are Nimāi!”

TEXT 92

\[ bhikṣā-nimantraṇa prabhura karilena tā'ne \\
\quad mahādare grhe lai' calilā āpane \]

The Lord invited Īśvara Purī for lunch and then respectfully brought him home.

It is the duty of householder *brāhmanas* 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' viśnu-grhe vasīlā āsiyā

Mother Śacī prepared an offering for Krṣṇa, and after honoring the prasāda, Īśvara Purī sat in the temple room.

After honoring krṣṇa-prasāda that had been cooked by Śacī, Īśvara Purīpāda sat in the temple room of Śacī's house.

TEXT 94

krṣnera prastāva saba kahite lāgilā
kahite krṣnera kathā āvāsa hāilā

Thereafter, Īśvara Purī became fully absorbed while describing topics of Lord Krṣṇa.

While discussing topics of Krṣṇa, Īśvara Purī'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-dōsa

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-dōsa 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 Vidyānīdhi, 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 Purīpāda, 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-puri 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 Viṣārada, who lived in Vidyānagar, 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-gaṇoddeśa-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-gaṇoddeśa-dipikā (78): “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 Vaiṣṇava Śrī Madhva Muni, he is included in the Brahma-sampradāya, which is one of the four authorized sampradāyas. As a subordinate Vaiṣṇava 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 dekhī' prema-jala
'bada prīta vāse' tā'ne vaiṣṇava-sakala

Seeing Gadādhara Pandita's tears of love, all the Vaiṣṇavas felt great affection for him.

TEXT 99
śīśu haite samsāre virakta bada mane
īśvara-purī o sneha kareṇa tāhāne

As he was detached from worldly life since childhood, Īśvara Purī also felt similar affection for him.

TEXT 100
gadādhara-panditere āpanāra kṛta
punthi padāyena nāma 'krṣṇa-lilāmṛta'

He had Gadādhara Pandita study a book that he had written named Krṣṇa-lilāmṛta.

Śrī Īśvara Purīpāda composed or compiled the book, Śrī Krṣṇa-lilāmṛta, which he taught to Śrī Gadādhara Pandita Gospāmī, 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 haraśīta
‘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
āmī punthi kariyācī krṣṇera 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?
ihāte 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 krṣṇera varṇana
ihāte ye doṣa dekhe, se-i 'pāpī' jana

The Lord replied, “Whoever finds fault in a devotee’s description of Lord Krṣṇa is a sinful person.

TEXT 106
bhaktera kavitva ye-te-mate kene naya
sarvathā kṛṣṇera prīti tāhāte niścaya

“Krṣṇa 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 vaḍati viṣṇāya
dhiro vaḍati viṣnave
ubhayos tu samaṁ punyaṁ
bhāva-grāḥi janārdanaḥ

“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 āsā dekhé, tāhāra se āsā
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
Krṣṇa'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 i thānī”

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-dina prabhu tā'na sange
vicāra kareṇa dui cāri danda range

Thereafter Nimāi would daily sit with Īśvara Puri for one or two hours to
discuss his book.

TEXT 114-119

eka-dina prabhu tā'na kavitva śuniyā
hāsi' dāśilena, “dhātu nā lāge” baliyā
prabhu bole,—“e dhātu 'ātmānepaḍi' naya”
 baliyā calilā prabhu āpana-ālaya
īśvara-purī o sarva-sāstrete pandita
vidyā-rasa-vicāre o bada haraśita
prabhu gele sei 'dhātu' kareṇa vicāra
siddhaṇta kareṇa tanhi aśesa-prakāra
sei 'dhātu' kareṇa 'ātmānepaḍi' nāma
āra dine prabhu gele, kareṇa vyākhyāna
“ye dhātu 'parasmaipadi' bali' gelā tumī
tāhā ei sādhibhun `atmanepadi' āmi”

After hearing his poetry one day, the Lord smiled and said, “The verb root of this sentence is incorrect. The atmanepadi form should not be used here.” After saying this, the Lord returned home. Īśvara Puri was a learned scholar in the scriptures, and he enjoyed analyzing scholastic topics. After Nimāi left, Īśvara Puri considered the verb root that he had used and came to a conclusion from many different angles. He left the verb in its atmanepadi 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 atmanepadi.”

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 atmanepadi, and some are parasmaipadi; and apart from these, some are ubhayapadi. The parasmaipadi roots have 90 forms, and there are the same number of atmanepadi 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 Puri was not atmanepadi, Īśvara Puripāda concluded that according to grammar the form of the root was ubhayapadi. Therefore there was no fault in using the atmanepadi form of the root.

TEXT 120
vyākhyaṇa śuniya prabhu parama-santoṣa bhṛtya-jaya-nimitta nā dēna āra dōsa

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 bāṅgayena bhṛtya-jaya'
ei tā'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-dina vidyā-rasa-range āchilā īśvara-puri gauracandra-sange

In this way Īśvara Puri passed a few months enjoying scholastic pastimes with Śrī Gauracandra.

TEXT 123
bhakti-rase caṅcala—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 Kṛṣṇa. Such traveling to different places by the mahā-bhāgavatas is considered restlessness by fools. But those who have strong enthusiasm for serving Kṛṣṇa are not solicitors of material objects for sense gratification like the ordinary materialistic fools.

TEXT 124

ye śunaye iśvara-purira puṇya-kathā
tā'na vāsa haya kṛṣṇa-pāda-padma yathā

Whoever hears the auspicious topics about Śrī Iśvara Puri lives at the lotus feet of Lord Kṛṣṇa.

TEXT 125-126

yata prema mādhavendra-purīra śarire
santośe dilena saba iśvara-purire

pāiyā gurura prema kṛṣnera prasāde
bhramena iśvara-purī ati nirvirodhe

Śrī Mādhavendra Puri happily gave the complete treasure of his ecstatic love to Śrī Iśvara Puri. By the mercy of Kṛṣṇa, 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 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 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 Nīmāi in debate. In the company of His disciples, Nīmāi wandered the streets of Navadvīpa like an independent Lord. One day by providence Nīmāi met Mukunda on the path and asked him why he stayed away from Him, and then Nīmāi also told Mukunda that if he could not answer His question He would not leave him alone. Knowing that Nīmāi had knowledge of only grammar, Mukunda resolved to silence Him by asking Him questions on alāṅkāra. Nīmāi, however, pointed out various alāṅkārīc faults while totally breaking Mukunda's poetic talent to pieces. Seeing Nīmāi'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 Nīmāi 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 Nīmāi 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 Nīmāi became a devotee of Kṛṣṇa, then everything would be successful. The devotees prayed in this way: “Let Nīmāi have attachment for Kṛṣṇa.” Out of love, some blessed Him, saying, “Let Nīmāi attain devotion to Kṛṣṇa.” Whenever Nīmāi 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 Yavanas were attracted to the Lord when they saw Him. Nīmāi 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 things to the poor and distressed. After sporting in the waters of the Ganges with His students at nocturne, the Lord would return home, worship Lord Kṛṣṇa, offer water to tulasi, circumambulate her, and then accept foodstuffs given by Laksṭmipriyā. After glancing towards yogānīdṛā 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, Nīmāi asked for some cloth and accepted what was given without payment. Another day Nīmāi 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-Nārāyana 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 Śrīdara and asked him, “Though you are serving the husband of Lakṣmi, why are you bereft of food and clothes? And why is your house old and broken? Why are ordinary people who worship Durgā and Visaharī so materially prosperous?” In reply, Śrīdara 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 Śrīdara. The Lord revealed the truth of His own identity while disclosing the glories of Śrīdara. 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 Śrīdara, 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 Śacidevi could hear the sound of that flute. After hearing that sweet sound, Śacidevi came out of the room and saw Nimāi sitting at the door of the Viṣṇu temple. As Śacidevi 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 Śacidevi regularly saw unlimited opulences of Lord Gaura.

One day when Śrīvāsa Pāṇḍita met the Lord on the pathway, he asked Him, “Nimāi, 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 Pāṇḍita! 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 hauka 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 nahi 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-bhramana
samhati parama-bhāgyavanta sīśya-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 daraśana
haste dhari' prabhu tā'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 tumi ki-kārye pālāo?
āji āmā' prabodhiyā vinā dekhi 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 jini mune kemane?
ihāna abhyāsa saba mātra vyākaraṇe

Mukunda thought, “How will I defeat Him today? He is well versed only in grammar.

TEXT 9

thekāimu āji jīnāsiyā `alankāra!
mora sāne yena garva nā kareṇa āra!”

“I'll defeat Him with questions on alaṅkāra. 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 alaṅkāra-sāstras, he thought that he would raise questions or problems in alaṅkāra and completely defeat Nimāi. In other words, if Nimāi's lack of knowledge in alaṅkāra-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.”
lāgila jijnāsā mukunda prabhū-sane
prabhū 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 śīṣu-śāstra
bālāke se ihāra vicāra kare mātra

Mukunda said, “Grammar is studied only by children.

TEXT 12
alāṅkāra vicāra kariba tomā' sane
prabhū kahe,—“bujha tora yebā laya mane”

“Today we should discuss alāṅkāra.” The Lord replied, “As you desire.”

TEXT 13
visama-visama yata kavitva-pracāra
padiyā mukunda jijnāsaye `alāṅkāra'

Mukunda then read some of the most difficult yet well-known verses and asked the Lord to point out any faults.

TEXT 14
sarva-sakti-maya gauracandra avatāra
khanda khanda kari' doṣe saba `alāṅkāra'

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 sthāpīte nāre prabhura khandana!
hāsiyā hāsiyā prabhū bolena vacana

Mukunda was unable to reestablish what the Lord had refuted. The Lord then smiled and said to him.

TEXT 16
“āji ghare giyā bhāla-mate punthi cāha
kāli bujjhāna jhāta āsibāre cāha”

“Go home for today and study your books carefully. Come early tomorrow and we’ll discuss further.”

The word bujjhāna means “I will test you by analysis.”

TEXT 17

calilā mukunda la’i’ caranera dhūli
mane mane cintaye mukunda kutāhali

After Mukunda took the dust from Nimāi's feet and departed, he thought.

TEXT 18

“manusyera e-mata pānditya âche kothā!
hena sāstra nāhika, abhyāsa 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 kṛṣṇa-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 sahajiyās, they fall from the worship of the Lord. Generally, prākṛta-sahajiyās 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 vaikuṇṭha-tīśvara
bhramite dekhena āra dine gadādhara

In this way the Lord of Vaikuṇṭha enjoyed the life of a scholar. One day, while wandering about Navadvīpa, Nimāi met Gadādhara.

**TEXT 21**

hāsi’ duī hāte prabhu rākhilā dhariyā
“nyāya pada tumi, 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**

“jiṃsāha”,—gadādhara bolaye vacana
prabhu bole,—“kaha dekhi muktira lākṣana”

Gadādhara said, “So, question me,” and Nimāi asked, “What are the symptoms of liberation?”

**TEXT 23**

śāstra-artha yena gadādhara vākhānilā
prabhu bolena,—“vyākhyā 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 duhhka-nāṣa
ihārei śāstre kahe muktira prakāṣa”

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 Sāmkhyā-śāstras that mitigation of excessive distress is the symptom of liberation.” In the Sāmkhya-
pravacana-sūtras (1.1) it is stated: \textit{atha trividha-dukhātyanta nivṛtir atyanta purusārthah}—“Mitigation of the threefold miseries is the goal of life.”

TEXT 25

\textit{nānā-rūpe doṣe' prabhu sarasvāṭi-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-sastra are most useless and full of faults. Inaugurating the philosophy of Śrī Madhvacāryapāda, that \textit{mokṣam viṣṇu-nāmam lâbham}—“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

\textit{hena jana nāhika ye prabhu-sane bole \\
gadādhara bhāve,—“ājī vartī 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 Panḍita thought, “I'll be saved if I can run away from Him.” The word \textit{vartī} (from the Sanskrit \textit{dhātu vṛt}) means “I remain present,” “in this case I am spared,” or “I saved my life.”

TEXT 27

\textit{prabhu bole,—“gadādhara, ājī yāha gharā \\
kāli bujhibāṇa, tūmī āśīha satvara”}

The Lord said, “Gadādhara, you can go home today, but come early tomorrow so we can discuss more.”

TEXT 28

\textit{namaskari' gadādhara calilena ghare \\
ṭhākura 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

\[
\text{parama-pandita-jñāna haila sabāra} \\
\text{sabei karena dekhi' sambhrama apāra}
\]

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

\[
\text{vihāle thākura sarva paduyāra sange} \\
\text{gangā-tīre āstiā vaisena mahārange}
\]

Every afternoon Nimāi would sit on the bank of the Ganges with His students.

TEXT 31

\[
\text{sindhu-sutā-sevita prabhura kalevara} \\
\text{tribhuvane advitiya madana sundara}
\]

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 \text{sindhu-sutā} refers to Śrī Lakṣmīdevi, who appeared during the churning of the ocean. She is described in the \text{Brahma-samhitā} (29) as follows:

\[
lakṣmī-sahasra-sata-sambhrama-sevyamānām \\
\text{govindam ādi-puruṣam tam aham bhajāmi}
\]

“I worship Govinda, the primeval Lord, who is always served with great reverence and affection by hundreds of thousands of lakṣmīś or gopīs.”

TEXT 32

\[
catur-dike vediyā vaisena śiṣya-gana \\
\text{madhye śāstra vākhānena śrī-śacinandana}
\]

Surrounded by His students, Śrī Śacinandana would give explanations on the scriptures.

TEXT 33

\[
\text{vaiṣṇava-sakale tabe sandhyā-kāla haile} \\
\text{āstiā vaisena gangā-tīre kutuhale}
\]

In the evening all the Vaiṣṇavas also gathered on the bank of the Ganges.
TEXT 34
dāre thāki’ prabhura vyākhyaṇa sabhe śune
hareś viṣāda 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 krṣṇa, nahe kichu upakāra”

One of them said, “If anyone who possesses such beauty and knowledge does not worship Krṣṇa, 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 Krṣṇa?

TEXT 36
sabei bolena, “bhāi, uhāne dekhiyā
phānki-jījnāsāra bhaye yāi palāirā”

They all replied, “Dear brother, anyone who sees Him runs away in fear of facing His challenge.”

TEXT 37
keha bole,—“dekhā 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,—“brāhmaṇera śakti amānuṣi
kona mahāpuruṣa vā haya—hena vāsi

Another said, “This brāhmaṇa has uncommon potency. I think He must be some great personality.

TEXT 39
yadyapiha nirantrā vākhānena phānki!
tathāpi santosa bada pāṇa inhā dekhī'

“Although He constantly asks shrewd questions, we still get great satisfaction just by seeing Him.

TEXT 40

manuṣyera emana pānditya dekhī 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,—iḥāna 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 melī' 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, saṅga 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
srīvāsādī dekhilei kare’ namaskāra

As the Supersoul, the Lord knows the heart of all living entities. Whenever He saw devotees like Srīvāsa, He would offer them His respects.

TEXT 46

bhakta āśīrvāda prabhu śire kari’ laya
bhakta-āśīrvāde se krṣnete 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 làbha?—krṣṇa bhajaha tvarita


TEXT 49

pade kene loka?—krṣṇa-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-taru: jada-vidyā yata māyāra vaibhava, tomāra bhajane bādhā. moha janamiyā, anitya sansāre, jivake 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
tomarā sikhāo more kṛṣna-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 âche
calimu bujhiyā bhāla vaisnava 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 Vaiṣṇava 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 nahi, ye jane apekṣā nahi kare

In this way Nimāi attracted the heart of everyone. There was no one who escaped 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
stṛ-loke pāuka janme janme hena dhana”

pandite dekhaye brhaspatira samāna
vṛddha-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-mahāpuṣṭa, a perfected being, and the sinful ill-natured people saw Him as the formidable chastiser Yamarāja.

TEXT 60

divas-eko yāre prabhu kareṇa sambhāṣa
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' ahaṅkāra
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 dekhi' kare bada prita
sarva-bhūta-krpālutā 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 vaikunṭha-nātha navadvipa-pure
mukunda-saṅjaya bhāgyavantera duyāre

The Lord of Vaikunṭha 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

gośṭhi-saha mukunda-saṅjaya bhāgyavān
bhāsya ānande, marma nā jānaye tā'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

vidyā jaya kariyā ṭhākura yāya ghare
vidyā-rase vaikunṭhara nāyaka vihare

After completing His teaching at school, the Lord of Vaikunṭha 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 Vaikunṭha and master of Sarasvatī, drove away all materialism and anxieties by the waves of His scholastic pastimes and captured their hearts.

TEXT 67

eka-dina vāyu-deha-māṇḍya kari' chala
prakāśena prema-bhakti-vihaṇa 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 māṇḍya is used. When the air in the body changes its normal course of movement, then air-born diseases are formed. The service attitude of Kṛṣṇa'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 Kṛṣṇa, which are desired by the spotless paramāhamsas, 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

ācambite prabhu alaukika śabda bole
gāḍā-gāḍi yāya, ṛṣe, ghara bhāngi' phele
The Lord suddenly uttered some unworldly sounds, then He laughed as He rolled on the ground and nearly damaged the house.

The word *alaukiha* 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 *alaukiha*, or uncommon, transcendental, sounds. The transformations of bodily limbs that manifest while uttering *alaukiha* sounds is unintelligible to ordinary people. In this regard, one should carefully discuss the statement, *vaisnavera 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 naṭāmo nirvisāmah*

“Thoroughly maddened by the ecstasy of the intoxicating beverage of love for Krṣna, 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**

*kṣane-kṣane sarva-anga stambhākṛtti haya*  
hena mūrchā haya, lōke 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**

*sunilena bandhu-gana vāyura vikāra*  
dhāiyā āśyā sabhe kare pratikāra

When Nimāi’s friends and relatives heard about His gastric disorder, they came running to treat Him.

**TEXT 72**

*buddhimanta-krāṇa āra mukunda-saṅjaya*  
gosṭhi-saḥa āśeṇa prabhura ālaya

Buddhimanta Khān, Mukunda Saṅjaya, and their associates all came to the
Lord's house.

Both Buddhimanta Khān and Mukunda Sañjaya of Navadvīpa 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-ichāya 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 śuniyā 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-mahabhāva platform, wherein they engage in the pastimes of mohana and madana, attracting and intoxicating their beloved. In the consideration of servitry, the word sarvaloka, 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 ahangrahopāsakas, 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 illusionary energy no one could understand Him.

TEXT 79

keha bole,—“haila dānava adhiṣṭhāna”
keha bole,—“henā bujhi ṅākinirā kāma”

Someone said, “He's been possessed by a demon.” Someone else said, “This is the work of a witch.”

TEXT 80

keha bole,—“sadāi 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 thuit 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 uṭhila 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**

kṣaneke 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 sīsya-sāmhati apāra

The Lord smiled at the Vaiṣṇavas and offered them obeisances, then He left for school with His students.

**TEXT 91**

mukunda-saṅjaya punyavantera mandire  
padāyena prabhu candī-mandapa-bhitare

The Lord taught His students in the Candī-mandapa within the courtyard of the fortunate Mukunda Saṅjaya.
As the Lord began to teach, His head was smeared with fragrant medicated oil that was given by some pious person.

Nimāi, the life of the universe, sat and taught in the midst of His many fortunate students.

The word jagat-jīvana 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.

I'm unable to describe or give a comparison for that wonderful scene.

It appeared that Lord Nārāyaṇa 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 Hṛṣīkeśa in the hilly regions of Kumāyun and Gadoaola districts. The aśrama of Badri-Nārāyana (Nara-Nārāyana) is situated there. The disciplic succession of Lord Nārāyaṇa, headed by Vyāsa and the four Kumāras, engage in worshipping the Supreme Lord at this place. They are situated in this world on Nārāyaṇa's four sides as His associates.
Lord Gauracandra now enjoyed the same pastimes as when Lord Nārāyaṇa personally taught His disciples.

TEXT 97
sei badarkāśrama-vāsī nārāyaṇa
niścaya jāniha ei śacitra nandana

Śrī Śacinanandana is certainly that same Lord Nārāyaṇa, who resides in Badarikāśrama.

TEXT 98
ataeva śisya-sange sei lilā kare
vidyā-raše vaikuṇṭhāra nāyaaka vihare

Therefore the Lord of Vaikuṇṭha enjoyed those same pastimes while relishing scholastic pleasures with His students.

TEXT 99
padāiyā prabhu duī prahara haile
tabe śisya-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
grihe āsi’ kare prabhu śri-vaśnu-pūjana

The Lord sported in the waters of the Ganges for some time and then returned home to worship Lord Viśnu.

There was a temple of Viśnu in the Lord's house. In that temple the Lord worshiped a sālagrāma-silā as Lord Kṛṣṇa.

TEXT 101
tulasīre jala diiyā pradaksīna kari'
bhojane vasilā giyā bali’ ‘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 vaikuṇṭhāra pati
nayana bhariyā dekhe āi punyavatī

Lakṣmī served rice and the Lord of Vaikuṇṭha ate. The pious mother Śacī watched to her full satisfaction.

TEXT 103

bhōjana-antare kari' tāmbūla carvāna
śayana kareṇa, 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 drṣṭi diyā
punah prabhu calilena 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 Svapraṅkāsa commentary on the Viṣṇu Purāna.) Yogamāyā is yoga-nidrā, because she steals the symptoms of consciousness from everyone just as sleep does. (This is the explanation from Toṣāṇī.) Yoga-nidrā is the predominating deity of the Lord’s energy. (This is the explanation of Virarāghava.)

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

yadyapi prabhura keha tattva nāhi jāne
tathāpi sādhvasa kare dekhi’ 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
dera durlabha vastu dekhe sarva-jana
Although Śrī Śacinandana is rarely seen by even the demigods, He now wandered through the streets of Navadvīpa 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 duvāre
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, tānti, refers to those who weave cloth from thread.

The word duvāra in the phrase tantu-vāyera duvāre is a corruption of the Sanskrit word dvāra, or “door.” The portion of Vāmana-pukura village that is even today known as Tāntipāda was inhabited at that time by cloth weavers. The late Kānticandra Rādhī and his grandson Phanībhūsana 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 Rāmacandrāpurā 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 Kuliya even today, they nevertheless go to worship goddess Sāstī by worshiping the ancient Simantini-devi near Vāmana-pukura, at the place now known as Khālāse-pāda. Therefore ancient Navadvīpa cannot be located at the present day places of Bāragorā-ghāta, Rāmacandrāpurā, or Sātakuliya. The weaving communities of Bāragorā-ghāta and Kuliya 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 Kuliya take advantage of the Lord while putting forward useless arguments to establish sākta philosophy.

TEXT 109

“bhāla vastra āna”,—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 mûlya lai?”
tantu-vâya bole,—“tumi âpane ye dibâ”

The Lord then asked, “What is the price of this cloth?” The weaver replied, “Give me whatever You like.”

TEXT 111

mûlya kari' bole prabhu,—“ebe kadi nâi”
tânti bole,—“dase pakše dio ye gosâni

After settling the price, the Lord said, “I don't have any money right now.” The weaver then said, “O Gosâni, You can give me in ten or fifteen days. The words dase pakše mean “after ten or fifteen days.”

TEXT 112

vastra laiyâ para' tumi parama santoše
pâche tumi kadi more dio samâveše”

“You take the cloth and happily wear it. You can pay me whenever You please.”
The word samâveše means “after arranging, accumulating, or collecting.”

TEXT 113

tantu-vâya-prati prabhu subha-drâstii kari'
utilena giyâ prabhu goyalâra purî

After mercifully glancing at the weaver, the Lord continued on to the house of a cowherd.
The word purî refers to a house, a village, or a city. The phrase goyalâra purî refers to a portion of the present day Svarûpa-gaṅja or Gâdighâchâ and Maheśa-gaṅja.

TEXT 114

vasilenâ mahâprabhu gopera dayâre
brâhmana-sambandhe prabhu parihâsa kare

Mahâprabhu sat down on his veranda and began to make fun of the activities of the brâhmanas.

TEXT 115

prabhu bole,—“âre betâ! 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' sake karaye sambhāsa

dehi bole,—“cala, māmā, bhāta khāi giyā”

deka 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 brāhmaṇas. 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, Nimi simply smiled at their words.

The cowherd boys conjectured that in His previous pastimes as Krsna, Nimi had accepted cooked rice from the houses of the cowherds. Their conjecture regarding Nimi 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-minded cowherd boys' ignorance, Sudhara Sarasvati-devi made the truth appear on their tongues through their words.

TEXT 121

dugdha, ghṛta, dadhi, sara, sundara navani
santose prabhure saba gopa deya ani'

All the gopas then happily offered the Lord milk, ghee, yogurt, cream, and butter.

TEXT 122

goyālā-kulere prabhu prasanna haiyā
gandha-vanikera ghare uṭṭilena giyā

After being satisfied by the gopas, the Lord went to the house of a perfume merchant.

TEXT 123

sambhrame vanik kare caraṇe 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 anila 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?”
vanik bolaye,—“tumi jāna, mahāśaya!
tomā' sthāne múlya 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 thākhaye 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 ākarse 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
uṭhilena giyā prabhu 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 māls.

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,—"bhāla 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 pātri.

TEXT 133

siddha-purusera prāya dekhi' mālākāra
mālī bole,—“kichu dāya nāhika tomāra”

Appreciating that Nimāī had the symptoms of a spiritually perfect soul, the
florist said, “You don't need to pay.”

TEXT 134

eta bali' mālā dīla prabhura śrī-ange
hāse mahāprabhu sarva-paduyāra saṅge

After saying this, the florist garlanded the Lord, who smiled in the company of
His students.

TEXT 135

mālākāra-prati prabhu śubha-dṛṣṭhi kari'
ūṭhilā tāmbūli-ghare gaurāṅga śrī-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 tāmulī.

TEXT 136

tāmbūli dekhaye rūpa madana-mohana
caranera dūli lai' dilena āsana

The merchant saw Nimāī's form as more enchanting than that of Cupid. He
took dust from Nimāī's feet and offered Him a place to sit.

TEXT 137
tāmbūlī bolaye,—“bada bhāgya se āmāra
kon bhāgye ālā āmā’-chārera duyāra”

The merchant said, “It is my great fortune that You have come to my house, insignificant as I am.”

The word chārera refers to insignificant, abominable, fallen persons.

TEXT 138

eta bali’ āpānei parama-santoṣe
dilena tāmbūlā ānī’, prabhu dekhī hāse

In full satisfaction and without being asked, the merchant then offered betel nut to the Lord, who smiled.

TEXT 139

prabhu bole,—“kadi vinā kene guyā dīlā
tāmbūlī bolaye,—“citte henai lailā”

The Lord then said, “Why did you give Me betel without payment?” The merchant replied, “I was inspired to.”

The word guyā is derived from the Sanskrit word guvāk, which means “betel nuts.”

TEXT 140

hāse prabhu tāmbūlīra śuniyā vacana
parama-santoṣe kare tāmbūlā carvana

The Lord smiled on hearing the merchant's reply, and He chewed the betel nut with great satisfaction.

TEXT 141

divya parṇa, karpūrādi yata anukūla
śraddhā kari’ dīlā, tā’ra nāhi nila mūlā

The merchant then devotedly offered Nimāi some pan, camphor, and other spices free of cost.

In common language the word parṇa means pān, or the leaves of the tāmbūla creeper. The word anukūla refers to the various ingredients or spices used to enhance the taste of pān. The word mūlā means “price.”

TEXT 142

tāmbūlīre anugraha kari’ gaura-rāya
hāsiyā hāsiyā sarva-nagare vedāya

After blessing the merchant, Gaura smiled as He continued wandering the
streets of Navadvipa.

TEXT 143

madhupuri-prâya yena navadvipa-puri
eko jâti lakša-lakša kahite nà pâri

The city of Navadvipa was just like Mathurâ. Millions of people belonging to different castes lived there.

TEXT 144

prabhura vihâra lâgi' pûrvei vidhâtâ
sakala sampûrna kari' thuilena tathâ

For the pleasure of the Lord, the creator had previously supplied Navadvipa with all opulences.

TEXT 145

pûrve yena madhupuri karilâ bhramana
sei lilâ kare ebe sacira nandana

The son of Śaci now enjoyed the same pastimes that Krṣṇa had previously enjoyed while wandering the streets of Mathurâ.

TEXT 146

tabe gaura gelâ sânkha-vanikera ghare
dekhi' sânkha-vanik sambhrame namaskare

Thereafter Gaura visited the house of a conch merchant, who offered the Lord due respect.

The word sânkha-vanik is known in common language as sânkhâri, or one who sell items made from conchshell.

TEXT 147

prabhu bole,—“divya sânkha âna dekhi bhâi!
kemane vâ laimu sânkha, kaḍi-pâti nâ”

The Lord said, “Dear brother, let Me see some beautiful conches. But, alas, how will I take? I have no money.”

TEXT 148

divya-sânkha sânkhâri âniyâ sei-kśane
prabhura śrî-haste diyâ karila praṅâme
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 hāsi’ śubha-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 Navadvipā.

TEXT 152

sei bhāgye adyāpi nāgarika-gana
pāya sri-caitanya-nityānandera carana

For this reason even today the residents of Navadvipā attain the lotus feet of Lord Caitanya and Lord Nityānanda.

TEXT 153

tabe icchāmaya gauracandra bhagavān
sarvajñera gharē 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-mantras, 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” bali’ sarva-jna sukṛti cinte mane
japite gopāla mantra dekhe sei-kṣane

The pious astrologer agreed to the Lord's request and began to chant the Gopāla mantra within his mind.

TEXT 157

sāṅkha, cakra, gadā, padma, catur-bhuja śyāma
śrivatsa-kaustubha-vakṣe mahājyotir-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 sāṅkha refers to the Pāñcajanya 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-vaiyarta Purāṇa (Prakṛti-khanda, 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 upāṅga, or secondary limb, of Lord Viṣṇu, situated as a white tuft of hair curling clockwise on His chest. Another opinion is given by Bharata Muni in his commentary on the Amara-kosa as follows: “The devotees of Krṣṇa accept Śrīvatsa as a special jewel like Kaustubha, which adorns the chest of the Lord.” Kaustubha, the upāṅga, or secondary limb, of Lord Viṣṇu is the best of all jewels and is situated on the chest of Viṣṇu. In the Laghu-bhāgavatāmṛta it is stated:

kaustubhas tu mahātejāh
koti-sūrya-sama-prabhah
idad kim uta vaktavyam
pradipād ati-diśtmān

“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:

$sankho \, 'syā \, pāṇcajanyo \, 'nkaḥ$
$śrīvatsa \, 'sīs \, tu \, nandakah$
$gaḍā \, kaumudakī \, cāpam$
$sārṅga \, cakram \, sudarśanah$
$manih \, syamantako \, haste$
$bhuja-madhye \, tu \, kaustubhah$

“The name of Lord Viśnu’s conch is Pāṇcajanya, the white hairs on His chest that curl clockwise are called Srivatsa, His sword is called Nandaka, His club is called Kaumodaki, His bow is called Śārṅga, His disc is called Sudarśana, the jewel in His hand is called Syamantaka, and the jewel on His chest is called Kaustubha.”

TEXT 158

niśābhāge 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—pīṭa putre lai’ kole
sei rātre thuilena 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

niṣa-ista-mūrti yāhā cinte anuksana
sarva-jīna dekhaye sei-sakala lakṣana

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 dhyāna

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 nrṣimha-avatāra
mahā-ugra rūpa bhakta-vatsala apāra

He then saw the Lord as Nrṣimha. Although He appeared most ferocious, He was the ultimate well-wisher of His devotees.

TEXT 168

punah dekhe tānhāre vāmana-rūpa dhari'
bali-yajña chalite āchena māyā kari'

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
mattā 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, daksine 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 śarīre
sarva-jña kariyā khībā kadārthe āmāre?”

“I see a supernatural effulgence emanating from the body of this brāhmaṇa. Has He come to discredit me?”

TEXT 176

eteka cintite prabhu balīlā 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 samāḍhi. There is a small pond nearby.

TEXT 179

śrīdharere prabhu bada prasanna antare
nānā 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 Śrīdhara-ra sang
dui cāri dānda kari' cale prabhu range

The Lord would tease Śrīdhara 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' śrīdhara kariyā namaskāra
śraddhā kari' āsana dilena vasivāra

When Śrīdhara saw that Nimāi had arrived, he offered Him obeisances and a place to sit.

TEXT 182

parama-suśānta śrīdharera vyavasāya
prabhu viharena yena uddhatera prāya

Śrīdhara 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,—“śrīdhara, tumi ye anuksāna
‘hari hari’ bola, tabe duḥkha ki kāraṇa?

The Lord said, “Śrīdhara, you always chant the name of Hari, so why are you always afflicted by poverty?

TEXT 184

lakṣmī-kānte sevana kariyā kene tumi
anna-vastre duḥkha pāo, kaha dekhi, śuni?”

“Can you please tell Me why, after serving the beloved Lord of Lakṣmī, 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, Śrīdhara, 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 tulasi 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 Nārāyanā 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 Vaikunthā display various
poverty stricken pastimes. By such pastimes, however, they do not feel any misery.
They have the following strong conviction at heart: *tomāra sevāya dahkha 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, Śrīdharā Vīpra 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 Śrīdharā and Śrī Gaurasundara.

**TEXT 185**

*śrīdharā bolena,—“upavāsa ta' nā kari
choṭa hauka, baḍa hauka, vastra dekha pari”*

Śrīdharā replied, “At least I'm not starving, and whether small or large I'm still
wearing some cloth.”

In reply to Nimāi's question, Śrīdharā 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 bol,-—“dekhilāna gānthi daśa-thānī
ghare bola, dekhitechi khadhāchi nāi”*

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**

*dekh, 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 worshipping 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, Śri 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

śrīdhara bolena,—“vipra, balilā uttama
tathāpi sabāra kāla yāya eka-sama

Śrīdhara 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'
paksi-gaṇa thāke, dekha, vrksera 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 nija-karma bhunje 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, Śrīdhara 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
labor, 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,—“tomâra vistara âche dhana
tāhâ tumi lukāiyâ karaha bhojana

tāhâ mui vidita karimu kata dine
tabe dekhi, tumi loba bhândibâ 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”

Śrīdha 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 Śrīdha. 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 Vaiśṇava philosophy on the pretext of questions and answers.

TEXT 194

prabhu bol,—“āmi tomā’ nā chādi emane
ki āmāre 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 Śrīdha and the Lord personally exhibited pastimes of giving and taking, the Lord is trying to accept a portion of Śrīdha's confidential internal and ordinary external wealth.

TEXT 195

śrīdhara bolena,—“āmi kholā veci’ khāi
ihāte ki dimu, tāhā balaha, gosāṅi!”

Śrīdha said, “I maintain myself by selling leaf cups. So tell me, what can I give You, Gosāṅi?”

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. Śrīdha 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 bol,—“ye tomāra potā dhana âche
se thāhuka ekhane, pāiba tāhā pāche

ebe kalā, mūlā, thoda deha kadi-vine
dile, âmi 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 sādhaka. 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-paṇcarātra it is stated:

\[
\text{surarṣe vihitā sāstre}\\
\text{harim uddisyā yā kriyā}\\
\text{saiva bhaktir iti proktā}\\
\text{tayā bhaktih parā bhavet}
\]

“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 niti-sāstras, 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 worshiper 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 srutis 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 pāče dađa

mārile o brāhmaṇere ki karite pārī?
kadī-vinā prati-dina dībāre o nāri
tathāpiha bale chale ye laya brāhmaṇe
se āmāra bhāgya bațe, 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,—“sunaha, gosāṇi!
kadi-pāti tomāra kichui dāya nāī

Thinking in this way, Śrīdhara said, “Listen, Gosāṇi, don’t worry about money.

TEXT 202

thọđa, 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

śrīdharera kholāya nitya karena bhojana
śrīdharera thoda-kalā-mālā śrī-vyaṇjana

The Lord daily used Śrīdharā's leaf cups, and He ate subjīs made from Śrīdharā's plantains, banana flowers, and banana stalks.

TEXT 205

śrīdharera gāche yei lāu dhare cāle
tāhā khāya prabhu dūgdha-maricera jhāle

Whenever a squash grew on the roof of Śrīdharā's cottage, the Lord would eat it, cooked with milk and black pepper.

TEXT 206

prabhu bole,—“āmāre ki vāsaha, śrīdharā!
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

śrīdharā bolena,—“tumi vipra—viṣṇu-amśa”
prabhu bole,—“nā jānilā, āmi—gopa vamśa

Śrīdharā 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, Śrīdharā 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 svayāṃ-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 àsā' dekha,—yena brāhmaṇa-chāoyāla
āmī āpanāre vāsi yehena goyāla”

“Although you see Me as the son of a brāhmaṇa, I consider Myself a cowherd boy.”

“Although you see Me as the son of a brāhmaṇa, I nevertheless know that I am the son of a cowherd.”

TEXT 209

hāsena ārādhā sūni' prabhura vacana
nā cinila nīja-prabhu māyāra kāraṇa

Śrīdharā smiled at the Lord's words, but due to the illusory energy he could not recognize his Lord.

Since Śrī Gaurasundara presently desires to conceal His covered or confidential scholastic pastimes, by the supreme will of the Lord, Śrīdharā, the best of devotees and eternal associate of the Lord, could not properly understand the hidden pastimes of his eternally worshipable Lord, Śrī Gaura-Kṛṣṇa.

TEXT 210

prabhu bole,—“śrīdharā, tomāre kahi tattva!
āmā' haitī tora saba gangāra mahattva

The Lord then said, “Śrīdharā, 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 Śrīdharā, “All that you have heard about the special glories of Gāṅgā, who springs from the lotus feet of Viṣṇu—that Gāṅgā and her glories have emanated from Me. In other words, I am the original cause of the Gāṅgā.”

TEXT 211

śrīdharā bolena,—“ōhe pandita-nimāni!
gangā kariyāo ki tomāra bhaya nāi?

Śrīdharā replied, “Nimāi Pandita! Aren’t You afraid of insulting Gāṅgā in this way?

In reply to this, Śrīdharā said, “You are so arrogant that You don’t believe that Gāṅgā, who purifies all living entities, is the destroyer of sins! Besides that, You not only consider Yourself superior to Gāṅgā, You even claim to be the source of the Gāṅgā.”

TEXT 212
vayasa bāḍile loka kothā sthira haye
tomāra cápalya ñro dvi-guṇa bāḍaye”

“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 sānge raṅga kari’
āśilena nīja-grhe gaurāṅga śrī-hari

After joking with Śrīdharā in this way, Lord Gaurāṅga returned to His home.

TEXT 214

viṣṇu-dvāre vasilena gaurāṅga-sundara
calilā paduyā-varga yā’ra yathā ghara

Śrī Gaurasundara sat down at the door of His Viṣṇu temple, and His students all returned to their homes.

TEXT 215

dekhi’ prabhu paurnamāsī-candrera udaya
vrndāvana-candra-bhāva haila hrdaya

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 bai āra 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 ṛhaṇi

When mother Śacī heard the sound of that flute, which attracts the three worlds, she fell unconscious in ecstasy.

TEXT 218
ksaneke caitanya pai' sthira kari' mana
apurvva murali-dhvanii karena sravana

After a while she regained consciousness and steadied her mind, as she continued listening to the wonderful sound of the flute.

TEXT 219
yekhane vasya' ache gauranga-sundara
sei-dike sunilena vamsi manohara

Sacī then noticed that the enchanting sound of the flute was coming from the direction where Nimāi was sitting.

TEXT 220
adbhuta suniya' ai ailā bahire
dekhe,—putra vasyāche visṇura duyāre

Mother Sacī came outside in astonishment and saw that her son was sitting at the door of the Viṣṇu temple.

TEXT 221
ara nahi pāyena sunite vamsi-nāda
putrera hṛdaye dekhe ākāśera cānda

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-vakse dekhe candra-mandala sāksāte
vismita haiyā' ai cāhe càri-bhite

Seeing the moon on the chest of her son, Sacī was struck with wonder and began looking around.

TEXT 223
grhe āsi' vasi' ai lāgilā cintite
ki hetu,—niścaya kichu nā pāre karite

Mother Sacī then went back inside and began to think about the reason for such a vision.

TEXT 224
ei-mata kata bhāgyavatī sacī āi
yata dekhe prakāśa, tāhāra anta nāi

In this way the most fortunate mother Śacī saw unlimited manifestations of opulence.

TEXT 225
kona-dina niśā-bhāge sacī āi śune
gīta, vādyya-yantra vāya kata-śata jane

One night Śacī heard hundreds of people singing and playing musical instruments.

TEXT 226
bahu-vidha mukha-vādy, nrtya, pada-tāla
yena mahā-rāsa-kṛiḍā śunena visāla

By the sound of dancing and various wind instruments, she considered that a grand rāsa-līlā festival was taking place.

TEXT 227
kona-dina dekhe sarva bāḍi-ghara-dvāra
jyotir-maya bāi kichu nā dekhena āra

One day all she could see was a brilliant spiritual effulgence permeating her house.

TEXT 228
kona-dina dekhe ati-divya nāri-gaṇa
lakṣmi-prāya sabe, haste padma-vibhūsana

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-gaṇa
dekhi' punah āra nāhi pāya darāsana

One day she saw the effulgent demigods, but when she looked again she couldn't see them.
äira e-saba drsti kichu citra nahe
viṣṇu-bhakti-svarūpini 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-rasa. Therefore, even though such mothers are worshipable to the Lord, they are not bereft of pure spiritual service.

TEXT 231
āi yā're sakrt kareṇa drsti-pāte
sei haya adhikārī e sāba dekhite

Whoever receives the merciful glance of mother Śacī becomes eligible to see such opulences.

TEXT 232
hena-mate śṛi-gaurasundara vanamāli
āche guḍha-rūpe nijānande kutuhali

In this way Śrī Gaurasundara, who is nondifferent from Lord Kṛṣṇa, lived in Navadvīpa incognito, while relishing His own ecstasy.

The phrase gaurasundara vanamāli indicates that Śrī Gaurasundara is nondifferent from Vrajendra-nandana.

TEXT 233
yadyapi eteka prabhu āpanā' prakāše
tathāpiha cinite 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 prabhu kareṇa kauṭuke
te-mata uddhata āra nāhi navadvīpe

The arrogance that was sportingly displayed by Nimāi was unmatched throughout Navadvīpa.

TEXT 235-240
yakhana ye-rūpe lilā kareṇa īśvara
sei sarva-śreṣṭha, tā'ra nāhika sosara
yuddha lilä-prati icchä upaje yakhana
astra-siksä-vira āra nā thāke temana

kāma-lilä karite yakhana icchä haya
laksārbuda vanitā se karena vijaya

dhana vilasite se yakhana icchä haya
prajāra gharete haya nidhi koṭi-maya

emana uddhata gaurasundara ekhane
ei prabhu virakta-dharma laibe yakhane

se virakti-bhakti-kanā kothā tribhuvane?
anye ki sambhāve tāhā?—vyakta sarva jāne

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
Hayāśīra, the demon Hiranyākṣa as Varāha, the demon Hiranyakaśipu as
Nṛsimhadeva, 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:

ārādhanānām sarvesām
visnor ārādhanāṃ param
tasmāt parataram devi
tadiyānām samarcanam

“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 Viśnava.”

TEXT 242

eka-dina prabhu āisena rāja-pathe
pāṇca sāta paduyā prabhura cāri-bhite

One day Nimāi, along with five or seven students, was walking down the main road.

TEXT 243

vyavahāre rāja-yogya vastra paridhāna
ange pita-vatra śobhe krṣnera samāna

Nimāi was dressed like a king. The yellow cloth that covered His body made Him look just like Krṣṇa.

TEXT 244

adhare tāmbūla, koṭi-candra sri-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
lalāte tilaka-ūrdhva, pustaka śrī-kare
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 caṅcala paduyāra varga-saṅge
bāhu dolāiyā prabhu āiṣena range

As the restless-natured Lord walked along with His students, His arms swung back and forth.

TEXT 247
daive pathe āiṣena 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
"cīrajīvī 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 ofĪśvara 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 goṅāo?
rāṭri-dīna niravadhi kene vā padāo?
pade kene loka?—kṛṣṇa-bhakti jānibāre
se yadi nahila, tabe vidyāya ki kare?
Sriväsa smiled and inquired, “O best of the arrogant, where are You going? Why do You uselessly waste Your time by not worshiping Kṛṣṇa? Why do You spend day and night simply teaching mundane knowledge? Why do people study? Education is only for understanding devotional service of Lord Kṛṣṇa. Therefore don't uselessly waste Your time any longer. You've studied enough. Now You should worship Kṛṣṇa.” Nimāi smiled and said, “Listen, Pandita! That will certainly be done by your mercy.”

One day while walking on the road, the Lord met Srivāsa Pandita. When the Lord offered him obeisances, Srivāsa blessed Him, saying, “May You live long,” Srivāsa continued, “O Nimāi, if You give up the worship of Kṛṣṇa and spend Your time in activities not related with Kṛṣṇa, 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 Kṛṣṇa. If devotion to Kṛṣṇa 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 militā*

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*

Śri 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
apamā 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{nīskalanka, teṇi se upamā dūre gelā}

This Lord, however, is eternally complete and spotless, therefore a comparison with the moon is unjustified.

TEXT 259

\textit{brhāspati-upamā o dite nā yuyāya}
\textit{tenho eka-pakṣa,—deva-ganera sahāya}

I cannot compare Nīmaī with even Bṛhaspati, because Bṛhaspati is partial to the demigods.

TEXT 260

\textit{e prabhu—sabāra pakṣa, sahāya sabāra}
\textit{ataeva se drśtaṇta nā haya inḥāra}

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}
\textit{tenho citte jāgile, cittera kṣobha haya}

Nor can I compare Nīmaī 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{paraṇa-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

kālindira tīre yena śrī-nanda-kumāra
gopa-vṛnda-madhye vasi' karilā vihāra

sei gopa-vṛnda lai' sei kṛṣṇacandra
bujhi,—dvija-rūpe gangā-tīre kare ranga

Just as the son of Nanda enjoyed His pastimes sitting amongst the cowherd boys on the bank of the Yamunā, that same Kṛśna 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
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 brähmana is a portion of Lord Visnu.” Another said, “I think He will fulfill the prediction that a brähmana 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 brähmana 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 Gaudīyas. This prediction could not prove otherwise.

TEXT 271

adhyāpaka-prati saba kaṭaksā kariyā
vyākhyā 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` vyākhyā `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,—“tāre āmi bali ye `pandita`
eka-bâra vyâkhyâ kare âmâra sahita

The Lord said, “I consider a person learned if he is able to discuss with Me.

TEXT 274
sei vyâkhyâ vyâkhyâna kariyâ âra-bâra
âmâ' prabodhâne,—hena šakti âche kâ'ra?”

“Who has the power to refute Me by establishing a different explanation?”

TEXT 275
ei-mata īśvara vyâñjena ahaṅkâra
sarva-garva cûrṇa haya śuniṅā sabâra

As the Supreme Lord exhibited His pride in this way, He smashed the pride of all others.

The words vyâñjena ahaṅkâra mean “manifesting pride.”

TEXT 276
kata vâ prabhura śisya, tâ'ra anta nâï
kata vâ maṇḍalî hai' pade ōhâî ōhâî

The Lord had innumerable students, who studied in groups under His direction.

TEXT 277
prati-dina daśa biśa brâhmaṇa-kumâra
āsyā prabhura pâ'ya kare namaskâra

Every day ten or twenty brâhmaṇa boys came to offer obeisances to the Lord.

TEXT 278
“pandita, âmarâ padibâna tomâ' sthâne
kichu jâñî,—hena krâp karibâ âpâne”

They would say, “O Pandita, we wish to study with You. Please be merciful, so that we may learn something.”

TEXT 279
“bhâla bhâla”,—hâsi prabhu bolena vacana
ei-mata prati-dina bûde sisya-gana

The Lord smiled and said, “Good. Good.” Thus the number of His students
increased day by day.

TEXT 280
gangâ-tire śisya-sange mandali kariyâ
vaikunthera cûdâmani âchena vasiyâ

The Lord of Vaikûntha would sit amidst the circle of His students on the bank of the Ganges.

TEXT 281
catur-dike dekhe saba bhâgyavanta loka
sarva-nadvîpa prabhu-prabhâve âsoka

Fortunate people watched from all sides, and by the influence of the Lord the entire city of Navadvîpa became free from lamentation.

TEXT 282
se ânanda ye-ye-bhâgyavanta dekhileka
kon jana âche,—tâ'ra bhâgya balibeka?

Who can calculate the good fortune of the pious souls who saw those pastimes?

TEXT 283
se ânanda dekhileka ye sukrti jana
tâ'ne dekhile a, khande samsâra-bandhana

Just by seeing a pious soul who has seen those pastimes one is freed from material bondage.

The transcendental Vaikûntha pastimes of Śrî 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 pâpiṣṭha-janma, nâ haila takhane!
hailâna 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 Śrî Vyâsa, the spiritual master of the entire world, and a Vaiṣṇava âcârya, 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 Śrî 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-lilā-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-pārṣade 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 Gaudīya-bhāṣya commentary on Śrī Caitanya-bhāgavata, Ādi-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 Pandita 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 Digvijayi kings like Haihaya, Nahuṣa, Vena, Bāna, Narakā, and Rāvana were excessively intoxicated with pride, the Lord ultimately destroyed their pride. Therefore the Lord will soon destroy the pride of this Digvijayi who has come to Navadvipa.” After speaking in this way, the Lord sat on the bank of the Ganges that evening and began to contemplate how to conquer this Digvijayi. At that time, as the full moon shone in the sky, the Digvijayi arrived before the Lord and was informed by the students about the identity of the wonderfully effulgent Nimāi Pandita. The Lord first exchanged a few words with the Digvijayi and then respectfully and tactfully requested him to describe the glories of the Ganges. Thereupon the Digvijayi 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 Digvijayi. When the Digvijayi stopped after incessantly reciting verses for three hours, the Lord requested him to explain the verses. As soon as Digvijayi 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 Digvijayi 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 Digvijayi in various ways. He told the Digvijayi to go home, take rest, and, after studying further, return the next day. Being extremely embarrassed and saddened within, the Digvijayi 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 Sarvaśāṃ-kṣetra.” Thinking in this way, he began to chant the Sarvaśāṃ-kṣetra mantra and soon fell asleep. That very night, Sarvaśāṃ appeared before Digvijayi Paṇḍita and disclosed to him the real identity of Nimāi Pandita. She said, “Nimāi Paṇḍita is not an ordinary worldly scholar. He is the omnipotent and original Supreme Personality of Godhead. Sarvaśāṃ-devi is only a shadow of His internal potency. This Sarvaśāṃ, who is the shadow of the internal potency of the Lord, is ashamed to stand before Nārāyana, therefore she remains in the background.” Devi further told the Digvijayi Paṇḍita 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 Digvijayi to quickly go to the Lord and surrender at His lotus feet, she disappeared. When the Digvijayi 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 Sarvaśāṃ-devi. The Lord, who is the master of Sarvaśāṃ, also instructed Digvijayi about the superiority of spiritual knowledge, which is favorable for worshipping 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 Digvijayi from revealing to anyone the truths that he had heard from Sarvaśāṃ, 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 trṇād 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 Nimāi Pândita 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-goṣṭi-hṛdaya-ānanda

All glories to Śrī Gauracandra, the shining light of the family of brāhmanas. 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-drṣṭi-pāta

All glories to the Lord of Govinda the doorkeeper. O Lord, please glance mercifully on the living entities.

TEXT 3

jaya adhyāpaka-śiroratna vipra-rāja
jaya jaya caitanyera bhakata-samāja

All glories to the crest jewel of teachers and the king of brāhmanas. All glories to the devotees of Lord Caitanya.

TEXT 4

hena-mate vidyā-rase śrī-vaikuṇṭha-nātha
vaisena 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
Navadvipa was full of millions of learned scholars, each of whom had mastered various scriptures.

The phrase nānā-śāstra-rāja, 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

bhāṭṭācārya, cakravarti, miṣra vā ācārya
adhyāpanā vinā kā'ro āra nāhi kārya

Bhaṭṭācāryas, Cakravartīs, Miṣras, and Ācāryas had no occupation other than teaching.

TEXT 7

yadyapiha sabeī svatantra, sabāra jaya
śāstra-carcā haile brahmāreha nāhi saya

These scholars were all independent and so victorious in debating scriptures that they disregarded persons as learned as Lord Brahmadeva.

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 Brahmā. They tried to defeat the most respectable scholars through their arguments.

TEXT 8

prabhu yata niravadhi āksepa kareṇa
paramparā, sākṣāteha sabeī śunena

The Lord constantly rebuked these scholars, who had to directly or indirectly hear those taunts.

TEXT 9

tathāpiha hena jana nāhi prabhu-prati
dvīrukti karite kā'ro nāhi śakti kati

Nevertheless, not one of them was able to counter the Lord's challenges.

TEXT 10

hena se sādhvasa janme prabhure dekhiyā
sabeī yāyena eka-dike namra haiyā
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 sambhāsa
sei-jana haya yena ati bada 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 pāndītya-buddhi śiśu-kāla haite
sabei jānena gangā-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 nahi 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 vaṣa

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
bujhībāre pāre ta'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
*tabe tā'ne keha nāhi jāne kadācita*

No one can possibly recognize the Lord unless and until He reveals Himself.

**TEXT 17**

*tenho punah nitya suprasanna sarva-rīte*
*tāhāna māyāya punah sabe vimohte*

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.

**TEXT 18**

*hena-mate sabāre mohiyā gauracandra*
*vidyā-rase navadvīpe kare prabhū ranga*

In this way Gauracandra bewildered everyone as He enjoyed His scholastic pastimes in Navadvipa.

**TEXT 19**

*hena-kāle tathā eka mahā-digvijayī*
*aīla parama-ahankāra-yuktā hai’*

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.

**TEXT 20**

*sarasvatī-mantrera ekānta upāsaka*
*mantra jāpiś sarasvatī karileka vaśa*

He was a staunch devotee of goddess Sarasvatī; by chanting her mantra he had won her favor.

**TEXT 21**

*viṣṇu-bhakti-svarūpinī, viṣṇu-vakṣah-sthitā*
*mūrty-bhede ramā,—sarasvatī jagan-mātā*
Sarasvatī is the personification of devotional service to Lord Viṣṇu. Being nondifferently from Lakṣmi, she eternally resides on the chest of Lord Viṣṇu. She is the mother of the universe.

Ramā refers to Śrī-śakti, or Lakṣmi, 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 Śrī Nārāyanī, or Lakṣmi, the internal potency of Śrī Nārāyaṇa. They are all personifications of Lord Viṣṇu's service. Since they are all principal āṣraya-vigrahas, they are the mothers of the universe.

TEXT 22

bhāgya-vaśe brāhmaṇera prayakṣa hailā
'tribhuvana digvijayi' kari' vara dīlā

Due to the brāhmaṇanā'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 Duṣṭa 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 worshipper 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 nonduplicitive 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 kākṣā-mātra nāhi bujhe kona-jane
digvijayī 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 bāda navadvipera mahimā
pandita-samāja yata, tā'ra nāhi simā

He then heard about the glories of Navadvīpa, wherein endless learned scholars resided.

TEXT 28

parama-samṛddha aśva-gaja-yukta hai'
sabā' jini' navadvīpe gela digvijayī

Thus after conquering all other provinces, the champion scholar came to Navadvīpa 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'
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
sarasvatīra vara-putra śuni' sarva-jane
paṇḍita sabāra baḍa cintā haila mane

When all the learned scholars of Navadvipa heard that he was favored by
Sarasvati, they began to worry.

TEXT 32
“jambudvīpe yata āche panditera sthāna
sabā jini' navadvīpa jagate vākhāna

“Of all places of learning throughout Jambudvipa, Navadvipa surpasses all.

Jambudvipa, in which India is situated, is one of the seven islands. By her own
glories, Navadvipa was the most famous and celebrated of all places adorned with
intelligent people in India.

TEXT 33
hena-sthāna digvijayī yāibe jiniṇā
samsāre ei apratisṭhā ghusiba śuniṇā

“If this Digvijayi is victorious in such a place as this, then scholars all over the
world will condemn us.

TEXT 34
yujhitē vā kā'ra sakti āche tā'na sane?
sarasvati vara yān're dilena āpane?

“Yet who has the ability to debate with one who has received the blessings of
Sarasvati?

TEXT 35
sarasvati vaktā yān'ra jihvāya āpane
manusye ki vāde kabhu pāre tā'na sane?

“Since Sarasvati 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 kareṇa kolāhala
“bujhibāna ei-bāra yata vīdyābala”

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 ni-jī-guru gaurāṅgera sthāne

The students went and informed their teacher, Gaurāṅga, of all these incidents.

TEXT 39

“eka digvijayi sarasvatī vaśa kari’
sarvatra jiniyā bule jaya-patra dhari’

“A Digvijayi 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 Navadvīpa, Dīgvidhyā Pandita searched for a suitable opponent from the rival camp. If there was no suitable scholar in Navadvīpa able to debate with him, then the Dīgvidhyā demanded that the scholars issue him a certificate stating that all the scholars of Navadvīpa had been defeated by him.

TEXT 42

śuni śisya-ganera vacana gauramani
hāsiyā 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 Dīgvidhyā's bragging from the Navadvīpa 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
avaśya iśvara tāhā karena 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 ara gunavanta jana
’namratā’ se tāhāra svabhāva anuksana

“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 prakrti, 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, naraka, rāvana
mahā-digvijayī śuniyācha ye ye-jana

“You must have heard of the great Digvijayīs 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 Parasurāma. A description of these incidents is found in the Śrīmad Bhāgavatam (9.15.17-35), the Mahābhārata (Tirtha-yātrā-parva of the Vana-parva 115.10-18 and 116.19-24), the Hari-vaiśṇava (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 Āyu, who was the son of Purūravā, 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-vamśa (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 Srimad 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 Kṛṣṇa 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 Srimad Bhāgavatam (7.1.32) as follows:

katamo 'pi na venah syāt
pañcānāṁ puruṣam prati
tasmāt kenāpy upāyena
manah kṛṣṇe nīveśayet

“Somehow or other, one must consider the form of Kṛṣṇa 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 Kṛṣṇa's form in any of these five ways, cannot attain salvation. Therefore, one must somehow think of Kṛṣṇa, 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 Bāna and the vanquishment of his pride by Kṛṣṇa is found in the Tenth Canto of Srimad 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 Kṛṣṇa is described in the Srimad 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 Dūṣana 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, Sūndara-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 Srimad Bhāgavatam, Ninth Canto, Chapter 10.

The word mahā-digvijaya 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 cūrna nāhi haya?
sarvathā īśvara 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
dekhībe ethāi saba haibe samhāra"

“Therefore you will see this Digvijayī’s scholastic pride vanquished here in Navadvīpa.”

TEXT 49

etā bali’ hāsi’ prabhu śisya-gana-sange
sandhyā-kāle gāṅa-tīre āilena range

After saying this, Nimāi smiled. Then in the evening He took His students to the bank of the Ganges.

TEXT 50

gāṅa-jala sparśa kari’, gāṅa namashkari’
vasilena śisya-sange gaurāṅga śrī-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 maṇḍali hai’ sarva-śisya-gaṇa
vasilena catur-dike paraṇa-śobhana

As the students sat around the Lord in various groups, it created an unprecedented scene.

TEXT 52

dharmā-kathā, śāstra-kathā aṣesa kautuke
gāṅa-tīre vasiyā āchena prabhu sukhē

The Lord jubilantly engaged in discussing varnāśrama-dharma and scriptural topics on the bank of the Ganges.

The word dharmā-kathā refers to ordinary varṇāśrama 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 śāstra-kathā.

TEXT 53

kāhāre nā kahi’ mane bhāvena ůsvare
“digvijayi jinibana kemana prakare?”

Though He did not say anything, the Lord thought, “How shall I defeat this Digvijayi?

TEXT 54

e viprera haiyache mahâ-ahankâra
'jagate mahâra pratidvandi nahi aara'

“This brâhma has become most proud, because he thinks there is no one in the world to oppose him.

TEXT 55

sabhâ-madhye jaya yadi kariye ihare
mrita-tulya haibeka samsâra-bhitare

“If I defeat him in an assembly, it would be equal to death for him.

TEXT 56

viprere laghava karibeka sarva-loke
lutibe 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 Digvijayi would become when defeated. He thought, “If I defeated the conceited Digvijayi 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 brâhma would merge in lamentation. Keeping all these considerations in mind, I will have to defeat the Digvijayi in a secluded place.”

The word lâghava (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 na pâibe vipra, garva haibe ksaya
virale se karibana digviyayi jaya

“Therefore I will defeat him in a private place, so that his pride will be destroyed but he won't be hurt.”
TEXT 58

ei-mata iśvara cintite sei-kṣane
digvijayi niśaya ālā sei-sthāne

While the Lord was thinking in this way, night fell and the Digvijayi arrived at that spot.

TEXT 59-60

parama nirmala niśā pūrṇa-candravātā
kībā śobhā haiyā āchena bhāgirathī
śisya-sāṅge gṛangā-tīre āchena iśvara
ananta-brahmāṇḍe rūpa sarva manohara

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’ gorā nāće bāhu tuli’, jagamana bāndhala 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.

TEXT 61

hāsyā-yuktā śrī-candra-vadana anuṣaṇa
nirantarā divya-drṣṭi dui śrī-nayana

A smile decorated the Lord's moonlike face, and His beautiful eyes showered merciful glances.

TEXT 62

muktā jini śrī-daśana, aruṇa adhara
dayāmaya sukamala sarva-kalevara

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.

TEXT 63

śrī-mastake suvalata cāncara śrī-keśa
simha-grīva, gaja-skanda, vilakṣana veśa

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 vilakṣana means “extraordinary” or “spiritual.”

TEXT 64

suprakānda śrī-vigraha, sundara hrdaya
yajñā-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 uṛddha-sūtilaka manohara
ājānu-lambita dui śrī-bhuja sundara

An enchanting mark of tilaka decorated His forehead, and His beautiful arms reached to His knees.

TEXT 66

yoga-patta-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 śāstrera vyākhyāna
‘haya’ ‘naya’ kare, ‘naya’ kareṇa pramāna

As the Lord explained the scriptures, He established correct statements as incorrect and incorrect statements as correct.

TEXT 68

aneka maṇḍalī hai' sarva-sīṣya-gaṇa
catur-dikey vasiyā āchena suṣobhana

All of His students sitting around Him in groups created an enchanting scene.

TEXT 69

apūrva dekhila digvijayi suvismita
mane bhāve,—“ei bujhi nimāi paṇḍita?”
Seeing that wonderful scene, Digvijayī was astonished and thought, “Is this Nimāi Paṇḍita?”

TEXT 70

alakṣite seī sthāne thāki' digvijayī
prabhura saundaryā 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' seī vipra-vara
āilena īśvarera sabhāra bhitara

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 īsat 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 dekhilā sādhvasa haila tān'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 uttaya?—“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-Nārāyaṇa, 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 pāñca kathā prabhu kahi’ vipra-sange
jijñāsite tān’re kichu 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 sīmā
hena nāhi, yāhā tumī nā karā’ varṇanā
gangārā mahimā kichu karaha pathana
śuniyā sabāra hauka pāpā-vimocana
śuni’ sei digvijayī prabhura vacana
sei-kśane karibāre lágilā varnana
druta ye lágilā vipra karite varnana
kata-rūpe bole, tā’ra ke karibe sīmā?

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, śuni, yena karaye garjana
ei-mata kavitvera gāmbhīrya-pathana

The Digvijayī’s recitation was like the deep rumbling of clouds.

TEXT 82

jihvāya āpani sarasvati-adhiṣṭhāna
ye bolaye, se-i haya atyanta-pramāna

Since Sarasvatī personally resided on the tongue of Digvijayī, whatever he spoke was authorized.

The words atyanta-pramāna mean “most authentic,” “reasonable,” and “trustworthy or certain.”

TEXT 83

manuṣyera śaktye tāhā dusibeka ke?
henā vidyāvanta nāhi,—bujihēka 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 suninā varnana

The Lord's thousands of students all became speechless on hearing those descriptions.

TEXT 85

“rāma rāma adbhuta!” smarena śisya-gana
“manuṣyera e-mata ki sphuraye kathana?”

“Rāma! Rāma! How wonderful!” they marveled. “Can an ordinary human being speak like this?”

TEXT 86

jagate adbhuta yata śabda-alankāra
sei bai kavitvera varnana nāhi āra

The most wonderful words and literary ornaments in the world were all used in the Digvijayī'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 pañaye, 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
padi’ yadi digvijayî hailâ avasara  
tabe hâsi’ balilena śrî-gaurasundara

When Digvijayî finally finished his recitation, Śrî 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
etêke 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  
vâkhyâ karibâre lâgilena vipra-vara

Hearing the Lord’s enchanting words, the best of the brâhmanas began to explain.

TEXT 93
vyâkhyâ karilei mātra 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.

Digvijayī began to enthusiastically explain the following verse that he composed:

mahattvam gangāyāh satatam idam ābhāti nitarām
yad eśā śrī-viśnoś caraṇa-kamalotpatti-subhagā
dvitiya-śrī-lakṣmīr iva sura-narair arcyā-caranā
bhavāṇi-bhartur yā śirasi vibhavaty adbhuta-gunā

“The greatness of mother Ganges always brilliantly exists. She is the most fortunate because she emanated from the lotus feet of Śrī Viṣṇu, 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 Śiva.” See Caitanya-caritāmṛta (Ādi 16.41 and 46).

TEXT 94

prabhu bole,—“e sakala śabda-alāṅkāra
sāstra-mate suḍduha haite viśama apāra

The Lord said, “According to the scriptures, all the words and literary ornaments that you have used are far from correct.

When Digvijayī 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 Digvijayī's verse. One should study the five faults and five qualities pointed out by the Lord in Digvijayī's verse, as found in the Caitanya-caritāmṛta (Ādi 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

tumi vā diyaṭa kon abhiprāya kari'
bola dekhi?” kahilena gaurāṅga śrī-hari

“But please tell us, what was your intended meaning of these ornaments?” asked Lord Gaurāṅga.

TEXT 96

 eta bada sarasvatī-putra digvijayī
siddhānta nā sphure kichu, buddhi gela kahin

Digvijayī, the great son of Sarasvatī, was unable to properly explain, for his intelligence had left him.
The phrase *buddhi gela kahiṇ* indicates that his intelligence has gone somewhere, in other words, the Digvijayi's reasoning ability was lost or vanquished.

**TEXT 97**

*sāta pāṁca bole vipra, prabodhīte nāre
yei 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 āra”
pādi te pūrva-mata sakti nāhi āra*

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 moha 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 dṛṣṭye haya ananta bhuvana*

*tān'ra o pāyena moha yān'ra vidyamāne
kon citra,—se viprera moha 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 Seśa, 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 Bhavānī, along with his wife, Umā, 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 rśis, headed by Marici, 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) Śrī Sukadeva Gosvāmī speaks to Mahārāja Parikṣit 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 Umâ, 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 Bhavânî he did not hesitate to approach Her.

A description of the bewilderment of other demigods is found in the Kena, or Talavakâra, Upaniṣad as follows: “The Supreme Brahman (Viṣṇu) alone gave victory to the demigods in their battle with the demons. By the victory of the Supreme Brahman (Viṣṇu), the demigods became glorious, but due to foolishness they thought, ‘This is our victory, this is our glory.’

“The Supreme Brahman (Viṣṇu) understood the foolishness of the demigods and appeared before them (as a Yakṣa or Gandharva). But even though the demigods saw the Supreme Brahman 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 Brahman, the Supreme Brahman said to Agni, ‘Who are you?’ Agni replied, ‘I am Agni, the celebrated knower of the Vedas.’ The Supreme Brahman said, ‘Being so, what power do you have?’ Agni replied, ‘I can burn to ashes everything within this material world.’

The Supreme Brahman 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 Brahman, 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 Brahman, the Supreme Brahman said to Vāyu, ‘Who are you?’ Vāyu replied, ‘I am Vāyu, the celebrated wind.’

“The Supreme Brahman said, ‘Being so, what power do you have?’ Vāyu replied, ‘I can blow away anything within this material world.’

“The Supreme Brahman 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 Brahman, 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 Brahman, the Supreme Brahman disappeared from his sight.

“When Indra saw the beautiful, golden female form of Umâ-devī in the same sky, he went before her and directly asked, ‘Who is this great personality in the form of a Yakṣa?’

“She (Umâ-devī) clearly told him, ‘He is the Supreme Brahman (Viṣṇu). By His (Lord Viṣṇu’s) victory you have become glorious.’ Upon hearing these words of Umâ-devī, Indra became fully convinced that He was the Supreme Brahman, 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

tāhārāḥ pāyena mohaḥ, yān'ra vidyamāne
ataeva pāche se thākena sarva-kṣane

Yet she is also bewildered in the presence of the Lord, and therefore she always stands behind Him.

TEXT 105

veda-kartā śeṣa o moha pāya yān'ra sthāne
kon citra,—digvijayi-mohaḥ 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-kartā 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
teṇi 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 transcendently glorious.

TEXT 107

mūle yata kichu karma kareṇa iśvare
sakali—niṣṭāra-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 ’nukampān. 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 praveśilā
śisya-gana hāsibāre udyata hailā

As the Digvijayī faced defeat, the Lord's students were on the verge of laughing.

The phrase parājaye praveśilā means “he began to face defeat.”

TEXT 109

sabārei 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
kālī vicāriba 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 hailā śrānta aneka padiyā
niśā o aneka yāya, sūi 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 páya

The Lord's behavior was so gentle that whoever was defeated by Him felt no distress.

TEXT 113

sei navadvīpe yata adhyāpaka āche
After defeating each of the teachers in Navadvipa, the Lord satisfied them with His sweet behavior.

**TEXT 114**

“cala āji ghare giyā vasi' punthī căha
kāli ye jijñāsi' tāhā balibāre căha”

The Lord continued, “Let us go home today. Then after looking at your books, come tomorrow and answer My questions.”

**TEXT 115**

*jiniyā o kā're nā kareṇa teja-bhanga
sabei hayena prita,—hena tā'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 *teja-bhanga* refers to the hampering of one’s prestige.

**TEXT 116**

*ataeva navadvipe yateka pandita
sabāra prabhura pratī mane bada prīta*

That is why all the learned scholars of Navadvipa were so affectionate to the Lord.

**TEXT 117**

*śisya-gana-saṁhati calilā prabhū gharā
digvijayā hailā bāda lajjita-antara*

As the Lord returned home with His students, the Digvijayī felt great shame.

**TEXT 118**

*duhkhita hailā vipra cinte' mane-mane
“saravati more vara dilena āpane*

In distress, the *brāhmaṇa* thought, “I’ve been personally blessed by Sarasvati.

**TEXT 119-120**

*nyāya, sāṅkhya, pātañjala, mīmāṁsā-darśana
vaiśeṣika, vedānte nipuna yata jana*
“Till now I've not met a single person—whether a scholar of Nyāya, Sāṅkhya, Pātañjala, Mimāmsa, Vaiśesika, 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

śiśu-śāstra vyākarana padāye brāhmaṇa
se more jinila,—hena vidhira 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

sarasvatīra vare anyathā dekhī haya
eho mora citte bada lāgila samśaya
devi-sthāne mora vā janmilā kona doṣa?
ataevā haila mora pratibhā-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-devi 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 bāli’ 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' duhkhe vipra šayana karilā
ds vapne 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-drṣṭye bhāgyavanta-brāhmaṇera prati
dahite lāgilā ati-gopya sarasvati

Goddess Sarasvati glanced mercifully on the fortunate brāhmaṇa and confidentially spoke as follows.

TEXT 127

sarasya bolenā,—“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 sūniścaya

“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.

Sarasvatī-devī appeared in a dream before Digvijayī 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 Digvijayī Pandita referred to herein is not Keśava Kāśmīri, rather he is a pandita named Keśava Bhaṭṭa.
TEXT 130

"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 Viṣṇu and Māyā, Brahmā offered obeisances to the Supreme Lord and spoke the following verse from Śrīmad Bhāgavatam (2.5.13):

vilajjamanayā yasya
sthātum ikṣā-pathe 'muyā
vimohitā 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-ānanda nature, we glorify ourselves in terms of ‘I’ and ‘mine.’” (Krama-sandarbha)

"The word vilajjamāṇayā 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 Krṣṇa become fearful as a result of their absorption in objects not related to Kṛṣṇa,’ 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-sandarbha (32) of the Bhāgavata-sandarbha)

"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 vilajjamāṇā, 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-darśini)

TEXT 132

āmi se baliye, vipra, tomāra jihvāya
tāhāna sammukhe ṣakti 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 yānhāra 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' vaise sabāra hrdaya

“He is the Supreme Brahmān, 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 Garbhadaka 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 Kṣīrodakāśāyī Viṣṇu, considering Him separate from Garbhodakaśāyī Viṣṇu is an obstacle for achieving full knowledge. Since He is Garbhodakaśāyī Viṣṇu, considering Him separate from Kṣīrodakaśāyī Viṣṇu is an obstacle in self-realization. Since He is Kāranodakaśāyī 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-Kṛṣṇa, is Baladeva, the first catur-vyūha, the second catur-vyūha, and the three Viṣṇus who lie on the Kārana, Garbhodaka, and Kṣīra Oceans. Considering the localized, aggregate, Kārana, 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 Vrajendra-nandana, the son of the King of Vraja.
TEXT 136-137

karma, jñāna, vidyā, subha-aśubhādi yata
dṛṣṭyādṛṣya,—tomāre vā kahibāna kata
sakala pralaya (pravarta) haya, suṇa, yān'ha haite
sei prabhu vipra-ᵋupe dekhilā sāksāte

“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 bhūkṛti, or material enjoyment; the goal or destination of
jñāna, or speculating on impersonal Brahma, 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: tatrāparā
rg-vedo yajur-vedah sāma-vedo 'tharva-vedah śikṣā kalpo vyākaranaṁ niruktam
chando jyotisam iti.—“All the Vedas—Ṛg Veda, Yajur Veda, Sāma Veda, Atharva Veda
and their corollaries known as śikṣā, kalpa, vyākaraṇa, niruktā, chanda and jyotiṣa—
belong to the inferior system of material knowledge [aparā vidyā].”
The word subha-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
vācuditam tad anrtam
manasā dhyātām 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’ bhadrābhadrā-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 dṛṣṭyādṛṣya refers to all objects situated in direct or indirect perception.
Another reading for this word is dūṣyādūṣya, which means “eatable and
noneatable, 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 *bhukti*, or material enjoyment, and another reading for *dṛṣyādṛṣya* is *dāṣyādāṣya*. Those items that are seen through our mundane vision are called *dṛṣya*, and items that are beyond our mundane vision and most difficult to understand, yet are nevertheless material, are called *adrṣya*. 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**

abrahmādi yata, dekha, sukha-duhkha pāya
sakala, jāniha, vipra, ihāna ājñāya

“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, śuna 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, Nṛsimha, Vāmana, and Rāmacandra. [This paragraph also applies to the following three verses.]

**TEXT 140**

ei se varāha-rūpe ksiti-sthāpayitā
ei se nṛsimha-rūpe prahlāda-raķṣitā
“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 studying 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 vrnote tena labhyas/ tasyaisa ātmā vivrnote 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 hailā avatīrṇa ayodhyaśya
vadhilā rāvana duṣta ašeṣa-lilāya

“This Lord appeared at Ayodhyā and then killed Rāvana as one of His innumerable pastimes.

TEXT 143

uhaňe 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 brāhmaṇa to enjoy scholastic pastimes.

TEXT 144

vede o ki jānena uhāna avatāra?
jānāile jānaye, anyayā śakti 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 tumī japile āmāra
dīgviṣayi-pada-phala nā haya tāhāra

“The title of Digvijayī is not the real fruit of your chanting mantras to worship me.

TEXT 146

mante ye phala, tāhā ebe se pailā
ananta-brahmāṇḍa-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, tumī ihāna carane
deha gīyā samarpaṇa karaha uhāne

“Therefore, O brāhmaṇa, go immediately and surrender yourself at His lotus feet.

TEXT 148

svapna-hena nā māniha e-saba vacana
mantra-vaśe kahīlāna 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 antardhana
jāgilena vipra-vara mahā-bhāgyavān
Speaking these words, Sarasvatī disappeared and the most fortunate brāhmaṇa woke up.

TEXT 150
jāgiyā mātra vipra-vara sei-kṣane
calilena ati úsah-kāle prabhū-sthāne

Immediately after getting up, the brāhmaṇa went in the early morning to the Lord's residence.

TEXT 151
prabhure āsiyā vipra danda vat hailā
prabhū o vipre kole kariyā tulilā

The brāhmaṇa came and offered his obeisances to the Lord, who picked up the brāhmaṇa and embraced him.

TEXT 152
prabhū bole,—“kene bhāi, e ki vyavahāra?”
vipra bole,—“krpā-drṣṭi yehena tomāra

The Lord said, “O brāhmaṇa, 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
prabhū bole,—“digvijayi haiyā āpane
tabe tumī âmāre e-mata kara’ kene?”

The Lord said, “You are the champion of learning. Why are you treating Me like this?”

TEXT 154
digvijayi bolena,—“śunaha, vipra-rāja!
tomā’ bhajilei siddha haya sarva-kāja

The Digvijayī replied, “Please listen, O king of the brāhmaṇas. Just by worshiping You, all one's activities become successful.

TEXT 155
kali-yuge vipra-rūpe tumī nārayana
tomāre cintā śakti dhare kon jana?
“You are the Supreme Lord Nārāyaṇa, but You have appeared in Kali-yuga in the form of a brāhmaṇa. Who has the power to recognize You?

TEXT 156

takhiṇi mora citte janmila saṁśaya
tumi jijhäsile, mora vākyā 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 kabhun 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 āmāra karilā parābhava
tathāpi āmāra tumī rākhilā gaurava

“Although You have defeated me three times, You have maintained my prestige.

TEXT 159

eho ki iśvara-śakti vine anye haya?
ataeva, tumī—nārāyana suṇiścaya

“Is this possible for anyone other than the Supreme Lord? Therefore You are certainly Lord Nārāyana.

TEXT 160-162

gaūḍa, trihuta, dillī, kāśi-ādi kari'
gujarāta, vijaya-nagara, kāṇci-purī

āṅga, bangā, tailāṅga, oḍhra, deśā āra kata
panditera saṁjña samśāre aĉe yata

dāsībe āmāra vākyā,—se thākuka dāre
bhujitei kona jana śakti nāhi dhare

“I met with innumerable scholars wherever I have gone—Gauda, Trihuta, Delhi, Kāshi, Gujarat, Vijayanagara, Kāṇcipur, Anga, 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 toṁā' sthāne siddhānta karite
nā pārīnu, saba buddhi gela kon bhite?

“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 toṁāra āścarya kichu nahe
‘saravati pati tumi’,—devī more kahe

“This is not an astonishing achievement for You, for You are the Lord of Sarasvati. She personally told me this.

TEXT 165

vaḍa-śubha-lagne āilāṇa navadvīpe
toṁā’ dekhilāṇa 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 toṁā' darasane
ebe kṛpa-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 śrī-gaurasundara
hāsiyā tāhāne kichu karilā uttara

Hearing the brahmaṇa's submissive words, Śrī Gaurasundara smiled and replied.

TEXT 172
“śuna, dvija-vara, tumi—mahā-bhāgyavān
sarasvati yāhāra jihvāya adhiṣṭhāna

“Listen, O best of the brahmānas. 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 sānge kichu 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
etake mahānta saba sarva parihari'
kareṇa 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
etake chādiyā vipra, sakala jānjāla
śrī-kṛṣṇa-carana giyā bhajaha sakāla

“Therefore, O brahmāna, 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 Nimbārka composed by Śrīla Nimbārka, 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 Bhātta 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 sevāha 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 Gāngalāya Bhātta 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 Sanātana Govāmī and Śrī Gopāla Bhātta Govāmī 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 Gauḍīya 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 viśnu-bhakti satya ananta-samsāre'

“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
ālingana karilena dvijere dhariyā

After saying this, the Lord embraced the brāhmaṇa in satisfaction.

TEXT 181

pāiyā vaikunṭha-nāyakera ālingana
viprera haila sarva-bandha-vimocana

Being embraced by the Lord of Vaikuntha, the brāhmaṇa was freed from all material bondage.

TEXT 182

prabhu bole,—“vipra, saba dambha parihari’
bhaja giyā krṣṇa, sarva-bhūte dayā kari’

Then the Lord said, “O brāhmaṇa, give up your pride, worship Krṣṇa, and be merciful to all living entities.

TEXT 183

ye kichu tomāre kahilena sarasvatī
se sakala kichu nā kahibā kāhā’ prati

“What Sarasvatī told you in confidence should not be told to anyone.

TEXT 184

veda-guhyā kahile haya paramāyu-ksaya
paraloke tā’ra manda jāniha niścaya”

“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.

TEXT 185
pāiyā prabhura ājñā sei vipra-vara
prabhure kariyā daṇḍa-pranāma vistara

After receiving the Lord’s instructions, that best of brāhmaṇas offered repeated obeisances to the Lord.

TEXT 186
punaḥ punaḥ pāda-padma kariyā vandana
mahā-kṛtakṛtya 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 adhiṣṭhāna

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, Digvijayi Śrī Keśava Bhaṭṭa became completely successful. He offered his obeisances to Śrīman 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 Vaiṣṇava 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 brāhmanera digvijayī-dambha
tṛṇa haite adhika hailā vipra namra

The Digvijayi’s pride was immediately destroyed, and he became more humble than a blade of grass.

Keśava Bhaṭṭa gave up his pride as a Digvijayi and was initiated by the Lord into the trṇād api sunīca verse.

TEXT 189-190
hastī, ghodā, dolā, dhana, yateka sambhāra
pātrasāt kariyā sarvasva āpanāra
calilena digvijayi 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 Digvijayi 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 krpāra ei svābhāvika dharma
rājya-pada chāḍī' 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 (tridandī-sannyāsīs). In other words, they give up the pride of kṣatriyas and vaisyas and become established in brahminical principles. The gaura-nāgarīs 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 sākṣī śrī-dabira-khāsa
rājya-pada chāḍī' 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 Gosvāmī” given by Śrī Gaurasundara. This is the prime example of undergoing the third of the five samskāras required for initiated Vaiśnavas. 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 parīhare
Even when Kṛṣṇa'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 smārtas.

TEXT 194

tāvat rājyādī-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 Śrīmad 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 they avariciously 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

rājyādī sukhera kathā, se thākuka dūre
mokṣa-sukho ‘alpa' māne kṛṣṇa-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-khaṇḍa, Chapter Eight, verse 79.

TEXT 196

īśvarera śubha drṣṭi vinā kichu nahe
ataeva īśvara-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):

yasya deve parā bhaktir
yathā deve tathā gurau
tasyai kathitā hy arthāh
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 Śrī Madhvācārya quotes the following verse from the “Māṭhara” śruti in his commentary on Vedānta-sūtra (3.3.53):

bhaktir evainam nayati
bhaktir evainam darśayati
bhakti-vaśah puruso
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

hena-mate digvijayī pāilā mocana
hena gaurasundarera adbhuta kathana

The Digvijayī was thus delivered from material life. Such are the wonderful narrations of Śrī Gaurasundara.

TEXT 198

digvijayī jinilena śrī-gaurasundare
sunilena ihā saba nadiyā-nagare

Soon everyone in Nadvipa heard that Śrī Gaurasundara defeated the Digvijayī.

TEXT 199

sakala lokera haila mahāścarya-jñāna
“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 sunī 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

kehā bole,—“e brāhmaṇa yadi nyāya pade
bhatācārya haya tabe, kathana nā nadae”

Someone said, “If this Nimāi studies logic, He will certainly become a Bhatṭācārya.”

TEXT 203

kehā kehā bole,—“bhaī, mili’ sarva-jane
bādīsimha’ bali’ padavī dibā tā’ne

Someone else said, “O brother, let us all together award Him the title of ‘Bāḍīsimha.’”

Bāḍīsimha is the name of one Vaiśṇava 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 Bāḍīsimha.

TEXT 204

hena se tāhāna ati māyāra bādāi
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-nava-viṣe 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 Navadvīpa, who had the ability to see all these pastimes.

Śrī Gaurasundara enacted His pastimes in Śrī Navadvīpa-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 Navadvīpa 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
ekothā o taḥāna 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 yei śune, haya tāṁ'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 Digvijayī.”

Chapter Fourteen
The Lord’s Travel to East Bengal
and the Disappearance of Lakṣmīpriyā

This chapter describes Gaura-Nārāyaṇa'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 Lakṣmīdevī; the inquiries
of Tāpana 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 Panḍita was greatly honored by the wealthy people of Navadvipa 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-Navadvipa. 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
Śacī 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. Lakṣmīdevī 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-Nārāyaṇa had appeared in Navadvipa,
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 Lakṣmīdevī continually engaged in various services in the
temple room, arranged the paraphernalia for worshiping the Lord, and served
tulasī. She gave more attention to the service of Śacidevī, her mother-in-law and
mother of her Lord, than to the service of tulasī. Śacidevī 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 Pandita 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 Nārāyaṇa, 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 Lakṣmīdevī, 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-krṣṇa-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 Vārānasī 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 Lakṣmīdevi, 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-dhānā

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
Ramana Raya, who appeared in a nonseminal brahmana family, who was the
crest-jewel among teachers of devotional mellow, and who was a mahā-bhāgavata
Vaishnava acarya. Pradyumna Mśra then heard topics of Kṛṣṇa from that Vaishnava
acarya 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, Ādi-līla, Chapter 10, Madhya-līla, Chapters 1, 10, 16, and 25,
and Antya-līla, Chapter 5.
The purpose of addressing the Lord as the life of Pradyumna Mśra 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 Mśra, are described in this chapter.
Paramānanda Puri, also known as Purī Gosvāmī or Gosāni, was the middle root of
the devotional desire tree of Śrī Kṛṣṇa Caitanya's lotus feet. He was one of the nine
beloved disciples of Śrīman Madhvendra Puripāda. He appeared in the village of
Trihuta. The Gaura-ganoddesa-dipikā (118) states: “Paramānanda Purī 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, Ādi-līla, Chapters 9 and 10;
Madhya-līla, Chapters 2, 3, 9, 10, 11, 12, 13, 14, 15, 16, and 25; and Antya-līla,
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 Purī
dāsa, and also the Sanskrit Śrī Caitanya-carita-mahākavya (13.14, 112-119, and
122; 16.30; and Chapters 19 and 20).

TEXT 3

jaya jaya sarva-vaishnavera dhana-prāna
kṛpā-drṣtye kara', prabhu, sarva-jive tràna

All glories to He who is the life and soul of all Vaishnavas. O Lord, please
deliver the fallen souls with Your merciful glance.

TEXT 4

ādi-khanda-kathā, bhāi, śune eka-mane
vīpra-rūpe kṛṣṇa viharilena yemane

My dear brothers, please hear with attention the topics of Ādi-khanda, wherein
the pastimes of Kṛṣṇa in the form of a brahmaṇa are described.

TEXT 5

hena-mate vaikunṭha-nāyaka sarva-ksana
vidyā-rase viharena lai’ sisyā-gana

In this way the Lord of Vaikunṭha continually enjoyed His scholastic pastimes
with His students.
TEXT 6

sarva-navadvipe prati-nagare-nagare
sisya-gana-sange vidyā-rase kridā kare

The Lord enjoyed scholastic pastimes with His students throughout all the villages of Navadvipa.

The various villages and islands of Navadvipa at that time were known as nagaras, such as Ganganagara, Kajira-nagara, Kuliya-nagara, Vidyānagara, and Jannagara.

TEXT 7

sarva navadvipe sarva-loke haila dhvani
‘nimai-pandita adhyapaka-siromani’

Everyone throughout Navadvipa heard that Nimai Pandita was the crest jewel among teachers.

TEXT 8

bada bada viṣayī sakala dolā haite
nāmiyā karena namaskāra bahu-mate

Even the wealthy materialists would get down from their palanquins to offer respects to Nimai.

TEXT 9

prabhu dekhi’ mātra janme sabāra sādhvasa
navadvipe hena nāhi,—ye nā haya vaśa

Everyone was filled with awe and reverence on seeing the Lord. There was no one in Navadvipa who was not under His control.

TEXT 10

navadvipe yārā yata dharma-karma kare
bhojya-vastra avaśya pāṭhāya prabhu-ghare

Whenever any resident of Navadvipa 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 Nimai Pandita, who was the crest jewel of learned scholars.

TEXT 11
prabhu se parama-vyayı īṣvara vyabhāra
duḥkhītere niravadhi dena purāskāra

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
duḥkhīre dekhiye prabhu bada dayā kari'
anna, vastra, kaḍi-pāti 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
niravadhī ātithi āise prabhu-ghare
yā'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 sannyāsi āise daśa biṣa
sabā' nimantrena prabhu haiyā hariṣa

Sometimes ten or twenty sannyāsis 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 sannyāsis 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 sannyāsis 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 sannyāsis 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 sannyāsis, who travel all over the country for the householders' benefit. In the course of time, as the attached householders enviously cheated the sannyāsis 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 sannyāsis 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 sannyāsīs to His house for meals in order to teach householders to serve the sannyāsīs.

TEXT 15

sei-ksane kahi' pāthāyena janani
kudi sannyāsīra bhikṣā jhāta karibāre

He would immediately send someone to inform His mother to quickly arrange lunch for the twenty sannyāsīs.

TEXT 16-17

ghare kichu nāi, āi cinte mane-mane
‘kudi sannyāsīra bhikṣā haibe kemane?’
cintite hena, nāhi jāni kon jana
sakala sambhāra āni' deya sei-ksane

As there was nothing at home, mother Śacī thought, “How will I prepare meals for twenty sannyāsīs?” 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 sannyāsīs. By the will of the Lord, all the necessary ingredients immediately appeared there.

TEXT 18

tabe lakṣmi-devi giyā parama-santose
rāndhena visēsa, tabe prabhu āsi' vaise

Lakṣmīdevī cooked the offering with full satisfaction, and then the Lord arrived home.

TEXT 19

sannyāsī-ganere prabhu āpane vasiyā
tuṣṭa kari' pāthāyena bhikṣā karaiyā

The Lord personally watched as the sannyāsīs were served their meal. After they were fully satisfied, He bid them farewell.

Since sannyāsīs do not normally use fire, their cooking activities were done by brāhmaṇas, who use fire. The sannyāsīs 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 sannyāsīs 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 yatekha 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

gṛhaśthere mahāprabhu sikhāyena dharma
"atithira seva—gṛhaśthera mūla-karma"

Mahāprabhu taught the householders, “The foremost duty of a householder is to serve his guests.

TEXT 22

gṛhaśtha haiyā atithi-seva nā kare
paśu-pakṣi haite '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 Viśnu 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 Viśnu. For this reason, their social duties include giving shelter and food to guests and wandering mendicants who desire to please Nārāyaṇa 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 vā nā thāke kīchu pūrvārṣṭa-doṣe
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 Vaiṣṇava 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 brahmacāris, who had arrived there as guests, in order to deprive them from receiving Viṣṇu'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 Vaiṣṇava 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

tṛṇādi bhūmir udakāṁ
vāk caturthī ca vā sunrṭā
etāṁ api satāṁ 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 Maṇu-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 ācamana.
The words sunrṭā vāk mean “truth” or “sweet words,” and the word caturthī means “the four items.”

TEXT 25-27

satya vākya kahibeka kari' parihāra
tathāpi ātithya-sūnya nā haya tāhāra
akaitave citta sukhe yā'ra yena śakti
tāhā karilei bali 'atithire bhakti”
ataeva atithire āpane īśvare
jīnāsā 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-nārāyana yā're kare anna dāna

All those guest were most fortunate, for they received foodstuffs directly from Lakṣmi-Nārāyana.

Those guests who received rice prasāda from the house of Śrī Lakṣmi-Nārāyana at Yogapīṭha in Śrī Navadvīpa-dhāma are millions of times more fortunate than those mundane guests who receive rice from mundane householders.

TEXT 29
yā'ra anne brahmādīra āśā anuśasana
hena se abhutā, 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-madhye 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-vihāri
lakṣmi-nārāyana avatirṇa navadvīpe
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**

\begin{align*}
\text{anyathā se-sthāne yāibāra sakti kā'ra?} \\
\text{brahmā-ādi vinā ki se anna pāya āra?”}
\end{align*}

“Otherwise who else has the power to visit His house, and who other than personalities like Brahmā can receive such foodstuffs?”

**TEXT 34**

\begin{align*}
\text{keha bale,—“duhkhte tārite avatāra} \\
\text{sarva-mate duḥkhītere karena nistāra}
\end{align*}

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**

\begin{align*}
\text{brahmā-ādi deva yā'ra anga prati-ānga} \\
\text{sarvathā tānhāra īśvarera nitya-sanga}
\end{align*}

\begin{align*}
\text{tathāpi pratijñā tā'na ei avatāre} \\
\text{‘brahmādi-durlabha dimu sakala jivere’}
\end{align*}

\begin{align*}
\text{ataeva duḥkhitere īśvara āpane} \\
\text{nīja-gre ha anna dena uddhāra-kābane”}
\end{align*}

“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 lakṣmī-devī kareṇa randhana
tathāpi o parama-ānanda-yukta mana
lakṣmīra caritra dekhī śacī bhāgyavatī
dānde dānde ānanda-viśeṣe 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, Śacidevi's joy increased at every moment.

TEXT 40

ūṣah-kāla haite lakṣmī yata grha-karma
āpane kareṇa 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, Śrimatī Lakṣmidevi personally performed all of the Lord's household duties, beginning from the early morning till night.

TEXT 41

deva-grhe kareṇa ye svastika-mandalī
śāŋkha-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 Vibhāga): “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 Ṛṣimha
Purāṇa it is stated: “One should joyfully cleanse and decorate the temple of Viṣṇu by drawing various mandalas like padma and svastikas with different attractive colors.” In the Skanda Purāṇa, concerning the month of Kārttika, it is stated: “One who draws various shapes like sarvatabhadras 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 Kārttika, 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 Nārādiya 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 Śri Nārāyaṇa forms of Gandakī-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, dīpa, suvāsita jala
iśvara-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**
niravadhi tulasira kareṇa sevana
tato dhīka śacira 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

lakṣmira caritra dekhi śrī-gaurasundara
mukhe kichu nā Baleṇa, santoṣa antara

Seeing Lakṣmi'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 lakṣmi lai’ prabhura caraṇa
vasiyā thākena pada-tale anuṣaṇa

Some days Lakṣmi 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 GauRa-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 jvale

Mother Śacī sometimes saw brilliant effulgent flames emanating from the feet of her son.

Due to the influence of Gaura-Nārāyaṇa's opulences, Śacīdevi 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, Śacīdevi understood her son to be directly Lord Viṣṇu.

TEXT 47

kona-dina mahā-padma-gandha śacī āī
ghare-dvāre sarvatra pāyena, anta nāī
Another day mother Śacī smelled the fragrance of lotus flowers throughout the house.

TEXT 48

hena-mate lakṣmī nārāyana navadvīpe
keha nāhi cinena āchena gūḍha-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 bhagavān
banga-deśa dekhīte haila icchā tā'na

After a few days the independent Lord desired to visit East Bengal [Bangladesh].

The word bangā-deśa 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 Bhāgārathī 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-suvarna, 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, Āin-i-Akbarī, 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 Bangālā.

TEXT 50-51

tabe prabhu jananiye balilena vānī
“kata-dina pravāsa kariba, ṛtā, āmi”

lakṣmī-prati kahilena śrī-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 āpta siṣya-varga laiyā
calilena bangā-deśe-haraśita 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 Banga-deśa. 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 drśṭi nāhi 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 dekhiyā bale,—“hena-putra yā'ra
dhanya tā'ra janma, tā'ra pā'ye namaskāra

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-raśa were enthused to serve the Lord in that mood as they looked at Him with parental feelings.

**TEXT 55**
yebā bhāgyavatī hena päilena pati
strī-janma sārthaka karilenā sei satī”

“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 strī-puruṣe
punah punah sabe vyākhyā 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 vyākhyā 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 precys, 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-dhīre
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 Bhāgiratha, 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 Bhāgirathī into the Padmāvatī in order to deprive Bhāgirathī from achieving the lotus feet of Gaura. Feeling unhappy as a result, Bhāgirathī flowed by the side of Śrī Navadvipa-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
gaṇa-saha snāna karilena tā'ra jale

Seeing the Padmāvatī, the Lord joyfully took bath with His students.

TEXT 61

bhāgyavati 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 Visnu 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 srota atī manohara

The Padmāvatī River appeared most beautiful, being decorated with enchanting waves, banks, and flowing current.
padmāvatī dekhi' prabhu parama-harise
sei-sthāne rahilena tā'ra bhāgya-vase

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-kutūhale
sei bhāgya ebe pāilenā padmāvatī
prati-dina prabhu jala-krīdā kare tathi

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
bāṅga-deśe gauracandra karilā praveśa
adyāpiha sei bhāgye dhanya bāṅga-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-pañḍita adhyāpaka siromaṇi
āśiṣyā āčhena”,—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 āilena 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' pariḥāra

Coming before the Lord, they offered their obeisances and humbly spoke as follows.

The word pariḥāra means “humble words,” “faltering words,” “submissive entreaties,” or “flattering words.”

TEXT 71

āma' sabākāra ati-bhāgyodaya haite
tomāra vijaya āsi' haila e-dešete

“We consider ourselves most fortunate because of Your arrival here.

TEXT 72-73

artha-vṛttī lai' sarva-goṣṭhīra sahite
yā'ra sthāne navadvīpe yāiba padite

hena nīdi anāyāse āpane iśvare
āniyā dilena āma' sabāra duvāre

“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 tumī brhaspati-avatāra
tomāra sādṛṣa 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 amśa 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 panditya
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 dāna kara' kichu âma' sabākāre

“Now, we have one request of You: Please give us all some knowledge.

TEXT 78

uddeše âmarâ sabe tomāra tippani
lai’ paḍi, paḍāi śunaha, dvija-maṇi!

“O best of the brāhmaṇas, please hear us. We study, teach, and accept only Your explanations.

The word uddeše means “indirectly aiming at (your approval or pleasure).” The scholars residing on the banks of the Padmāvatī 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 Padmāvatī 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 śisya kara' âma' 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-deśe karilā vīlāsa

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-deśe
śrī-caitanya-sankirtana kare stṛ-śruti

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 naṣṭa kare āpastāre laoṭāisā

Sometimes sinful persons try to mislead people by accepting their homage for themselves.

The phrase loka naṣṭa 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 laoṭāisā is laoṭā (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 vargaś—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 vargaś 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 lägi' pâpîtha-sakale
'raghunâtha' kari' āpanâre keha bale

In order to fill their bellies, these sinners cheat people by claiming to be Lord Râma.

The phrase *udara-bharana lägi'* (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 Râmacandra serve Him with devotion, considering Him their worshipable Lord. Sinful persons in the guise of the Supreme Lord declare themselves to be Śrī Râmacandra and accept appropriate service from their contrived servants in order to gratify their tongues, bellies, and genitals.

TEXT 84

kona pâpi-gana châdi' krśna-sankirtana
āpanâre gâoyâya baliyâ 'nârâyana'

Other sinful persons give up chanting the names of Krśna and claim to be Nârâyana. 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 *śrî-krśna-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 Nârâyana, that is, the Supreme Lord or an incarnation of the Supreme Lord; and Mahâprabhu along with His associates, as well as Śrî Mahâ-mantra, who appears as *śabda-brâhma* in the form of syllables, who is the highest worshipable object for all animate and inanimate beings, and who was glorified by Mahâprabhu as being nondifferent from Lord Krśna, 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 Krśna, if one considers the spiritual master as the supreme worshipable object, Râdhikâ-nâtha, 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 *mahâ-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
dekhteche dine tina avasthā yāhāra
kon lāje āpanāre gāyāya se chāra?

How can an insignificant person who daily goes through three states shamelessly induce others to chant his glorifies?

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 brāhma-dāitya āche
antare rākṣasa, vipra-kāca mātra kāce

There is a powerful brāhma-dāitya in Rādha-deśa. Although he externally dresses like a brāhmaṇa, 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 Rādha-deśa, but the names of those villages are not mentioned at this point.

If brāhmaṇa becomes a ghost after death, he becomes a brāhma-dāitya. 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 brāhma-dāityas. So-called brāhmaṇas who are envious offensive blasphemers of Vaiśnava, who though breathing are lifeless, and who are situated in sinfull life are known as brāhma-dāityas. Real pure brāhmaṇas are totally partial and subordinate to Vaiṣṇava principles. Since so-called brāhmaṇas who are envious of Vaiśnava become ghosts in this very life, they are presently being addressed as brāhma-dāityas. One such brāhma-dāitya from Rādha-deśa externally exhibited brahminical behavior yet internally maintaining envy towards the Vaiśnava, and as a result he became an envious demon. When a brāhmaṇa engages in the demoniac activities of envying Vaiśnava, then he is called a brāhma-rākṣasa.

Although demons are expert in envying cows, demigods, and Vaiśnava, 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 pāpiṣṭha āpanāre bolāya 'gopāla'
atat eva tāre sabe balena 'siyāla'

That sinful person advertised himself as “Gopāla,” and people therefore called him a jackal.

The word śiyāla, or śeyāla (from the Sanskrit word śṛgāla) 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-rāksa 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 Gaura-gana-candrika, which is said to be written by Śrīmad Viśvanātha Cakravarti Tḥākura, 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 Mahārājā.’ That is why the people of Rādha-deśa called this brāhmaṇa a śṛgāla, 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 Kṛṣṇa. 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 Kṛṣṇa are very independent and transgress religious principles. The leader of the materialists has taken the position of Raghunāṭha 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-deśa, 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 Dvāpāra-yuga pastime of Kṛṣṇa killing Paundraṅka Vāsudeva, the King of Kṛṣṇa, who worshiped himself and imitated Kṛṣṇa, is described. One should also see the description of Śrīgāla Vāsudeva, the King of Karavirapura, found in the Hari-vamśa, Chapters 99-100, or 2.44-45.

Regarding the acceptance of ahaṅgrahopāsana, 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 Gosvāmī 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 Paundraṅka 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 Paundraṅka 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, sārṣṭī, sāmipya, 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 niskīncana 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, Vaikuntha, 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 sva-yam-rūpa, avatārī, sāhāṣād bhagavān, and paramēśvara, 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 Kṛṣṇa? 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 īśvara
ye adhama bale' sei chāra śocayatara

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 Kṛṣṇa, an incarnation of Rāma, an incarnation of Gaura, an incarnation of Gopāla, an incarnation of Kalki, a joint incarnation of Nītāi-Gaura, a jagad-guru, a viśva-guru, a yuga-āvatāra, 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 (Sānti-parva, Mokṣa-dharma, 180.48-50).

**TEXT 89-90**

dui bāhu tuli' ei bali 'satya' kari'
“ananta-brahmāṇḍa-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 Kṛṣṇa 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-candrāmṛta (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 yaśa gāya*
*vipatha 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-vaikunṭha-nātha gauracandra*
*vidyā-rase kare prabhu bangā-deśe 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 jāni,—ke padaye kon ṭhāni*

`suni' saba bangā-deśi āise dhāiyā*
`nimāi-pandita sthāne padibāṇa giyā'*

*hena kṛpā-drṣṭye prabhu karena vyākhyāna*
*dui māse sabeī 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 labhiya\nhare yāya, āra kata āise suṇiya*

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 bangā-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 devī kā're 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, Lakṣmīprīyā-devī 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 Lakṣmīprīyā-devī, 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 Lakṣmīprīyā-devī, the crest jewel of caste women, departed forever.

**TEXT 100**

*niravadhi kare devī 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 parigrahā kare
īśvāra-vicchede mata duḥkhītā 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

īśvāra-viccheda lakṣmī nā pāre sahiṭe
icchā harilena prabhura samipe yāite

Eventually Lakṣmī could no longer tolerate separation from the Lord, and she desired to go join Him.

TEXT 104

nījā-pratikṛti-deha thuṭ prṭhivīte
calilena prabhu-pāse ati alaṅkīte

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-dipikā (45) as follows: “She who previously appeared as Śrī Jānaki, Rukmini, and Lakṣmī has now appeared as Lakṣmī in the pastimes of Caitanya Mahāprabhu.” In the Sanskrit book Caitanya-caritāmṛta-mahākāvyā (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, Krṣṇa’s queens, and the gopīs of Vraja, Śrī Jiva Prabhupādā has stated in his Śrī Krṣṇa-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 laksṇī 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 Dvārakā) this svarūpa-śakti is known as śrī-mahiṣī, the queens of Krṣṇa. Since it is clearly stated in the Gopāla-tāpani Upaniṣad that in the Lord’s unmanifest pastimes Śrī Rukminī eternally resides in Mathurā, all other queens must also reside there. It is also stated therein that the queens of Krṣṇa 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 Krṣṇa 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 Rukminī had assumed was just suitable for her to serve as His consort.’ The meaning of this verse is very clear. Therefore, since Rukminī 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 Rukminī, Mahā-Lakṣmī Rukminī 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) Rukminī 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 Rukminī is removing Krṣṇa’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 viṣaya and aśraya, the enjoyer and the enjoyed, therefore even though You are atmārāma, Your attachment for Me is proper.’

In the Viṣṇu Purāṇa (1.8.15) it is stated:

\[
\begin{align*}
\text{nityaiva sā jagan-mātā} \\
\text{viṣnoḥ śrīr anapāyinī} \\
\text{yathā sarva-gato viṣṇus} \\
\text{tathaiveyam dvijottamāḥ}
\end{align*}
\]
“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:

\[
\begin{align*}
deva\text{-}deva\text{-}deheyaṁ \\
manuṣya\text{-}vaṁ ca mānuśi \\
viṣṇor dehānurūpāṁ vai \\
karoṭy eśātmanas tanum
\end{align*}
\]

“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:

\[
\begin{align*}
saṁkṣi\text{-}saṁkṣi\text{–}stati cāpi \\
nā vibhedaḥ kathaṇcana \\
avibhinnāpi svecchādi- \\
bhedaṁ āpi vibhāvyate
\end{align*}
\]

“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: saṁkṣi\text{-}saṁkṣi\text{–}stati cāpi na vibhedaḥ 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:

\[
\begin{align*}
agrhnād vyasṛjac ceti \\
kṛṣṇa rāmadhikāṁ tanum \\
pathyate bhagavān īso \\
mādhā buddhi vyapēkṣayā
\end{align*}
\]

‘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:
'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 Lakṣmidevī, who is the svarūpa-sakti of Gaura-Nārāyana, 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: yadātm anāgam akīrām bhagavan utsirksati—“Has the time come for the Supreme Personality of Godhead to quit His earthly pastimes?” “The word anāgam in this verse means ‘earth.’ In the Brahma-tarka it is stated: yadā tyāgadīr uceta prthivyady-anga-kalpanā tadā jñeyā na hi svāngam
‘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-tātparya)

“The word ākṛīḍa refers to the place of pastimes, or in other words, this material world. The word ānga 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 ānga 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?” (Śrīdhara Svāmipāda)

“The word ānga refers to the mundane universal form rejected while returning to His own abode.” (Krama-sandārbha)

In the Śrīmad Bhāgavatam (1.15.34-36) Śrī Śūta Gosvāmī speaks to the sages headed by Saunaka as follows:

yayāharad bhuvo bhāram
śām tānum vijahāv ajah
kantakaṁ kantakenēva
dvayam cāpiśituḥ samam

yathā matsyādi-rūpāṇi
dhatte jahyād yathā nataḥ
bhā-bhāraḥ ksapito yena
jahau tac ca kalevaram

yadā mukundo bhagavān imāṁ mahīṁ
jahau sva-tanvā śravanīya-sat-kathāḥ

tadāhār 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 own 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 Gosvāmī 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 same body, it is understood that He left this world with that same body." (Śrīdhara Svāmipāda)

"In this place [in the three Śrīmad Bhāgavatam verses quoted above] the three words tānu, rūpa, and kalevara 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-gītā (7.25) states: 'I am covered by Yogamāyā 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, Krṣna 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 niṣṭya-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 Krṣṇacandra 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-gītā (7.25), yogamāyā-samāvrtaḥ, 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 svatānva—"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 Śaunaṅka, who were morose after hearing about the pathetic demise of the Yādavas and other ksatriyas, Śrī Śūta Gosvāmi 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 Krṣna’s pastimes remained hidden from materialistic people and continued sporting with Krṣna in Dvārakā as in their previous unmanifest pastimes. This conclusion should be known from Śrī Brhad-bhāgavatāṁṛta. ‘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 ‘antaranga, or intimate (and comparatively more relishable), while the karma-bhūta, or active thorn (since it is imbedded, it is to be extricated) is unbeneficial and known as bahiranga, or iniminal (and comparatively abominable).

“How Lord Krṣṇa, 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.’ Śankarācārya'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 Śrimad 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 Śrīdhara Svāmī and the sandarbhā commentary of Śrī Jīvāpāda.” (Śrī Viśvanātha)
The commentaries on Śrī Uddhava’s words to Vidura in Śrimad 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.”

(Śrīdhara 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, Maṇḍala-parva:

krtvā bhārāvataranam
prthivyāḥ prthu-locanāḥ
mocayitvā tanum krṣṇah
prāptāḥ svasthānam uttamam

‘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-sandarbhā)

“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 bābā 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 tattaya ākṛtim tryadhīsah—“Śrī Kṛṣṇa, the Lord of the three worlds, completed His pastimes on earth,” and tyaksya deham acintyayat—“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 sarīra, ākṛti, deha, ku, prthvī, and mahī 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 prthvī sarīram—‘whose body is the earth’ is the evidence.” (Śrī Vijayadhva)

“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 jihāsātā—‘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 tyaksyan (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 Vaikuntha. 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:
tanuin 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 kṛṣnercchā-sār tinā—* "[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 icchā-sār tinā 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-sandarbha)

"The phrase icchā-sār tinā 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, Dāruka, as follows: man-māyā-ra ci tām etām vijña yopās an mar vāja—

"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 Dāruka, 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-sandarbha)

Śrī Śukadeva Gosvāmī speaks to Parīkṣit Mahārāja in Śrīmad Bhāgavatam (11.31.6) as follows:

\[
\begin{align*}
lōkābhīrāmām sva-tanum \\
dhāraṇa-dhyāna-mangalam \\
yoga-dhāranayāgneyyā- \\
dagdhvā dhāmāvi sat svakam
\end{align*}
\]

"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 Madhvacārya’s Bhāgavata-tātparya)

“The yogis who (possess the quality to) ‘die at will’ burn their own body with the fire of āgneyī yoga meditation and enter other planets, but this is not the case with the Supreme Lord Kṛṣṇa. He entered His own abode, Vaikunṭha, 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 lokābhīrāmām—attractive to all the worlds’ would become meaningless, therefore He disappeared without burning His form. This is the appropriate meaning.” (Śrīdhara 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 dagdhwā is subdued by words like lokābhīrāmām, which reveal the meaning adagdhwā. The word lokābhīrāmām indicates that the Lord’s form is the shelter of the entire world. From the word loka, the eternal associates and devotees from Mahā-Vaikunṭha and all animate living entities beginning from those of the ātmārāma-jñānis, self-satisfied transcendentalists, are indicated. Moreover, the words dhārana-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-samāsa, 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 āgneyī meditation, He nevertheless entered His own abode without burning His form by āgneyī meditation. So in order to teach yogis how to give up one’s body, the Lord first engaged in āgneyī 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 āgneyī meditation is also illusory. In Kṛṣṇa-sandarbha, the phrase icchā-saritri, ‘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 adagdhvā, ‘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-dhīyāna-maṅgala 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-bhrj-jaṇanāpāya-yeḥa [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 Bhīṣma, and then Satyabhāmā 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:

sītāyārādhi tvahaṁ
cāyā-sitāṁ ajijanat
tām jahāra dasa-grivah
sitā vahni-purāṁ gatā
darśasya-samaye vahnim
cāyā-sitāṁ viveśa sā
vahniḥ sitāṁ samāniya
tat-purastāṁ 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 Sukadeva solaces Pariksit 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 Brahmāṇa 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 adverse and inimical to the Lord, like Śīśupāla, 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 Viśnu 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 Sītā while suffering the distress of separation like a hen-pecked husband, and sometimes He is bound by the ropes of Īndrajit, 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 Vaikuntha.”

One should refer to verses 18-36 of the Śudhi-saurabha section of the Yuktimallikā, 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 anumāna (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-gītā, 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-alaksite is explained in the Śrīmad Bhāgavatam (11.31.8-9), wherein Śrī Sukadeva speaks to Śrī Parīksit 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 dhariyā hṛdaya
dhyāne gangā-tire 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**

*ekhâne śacīra duḥkhā nā pāri kahite kāśṭha dravye āira se krandaṇa śunite*

*se-sakala duḥkha-rasa nā pāri varṇite ataeva kichu kahilāṇā sūtra-mate*

*sādhu-gana śuni' bada hailā duḥkhīta sabe āśi' 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**

*iśvara thākiyā kāta-dīna baṅga-devē
dāsite hailā iċchā nija-grha-vāse*

After staying in East Bengal for some time, the Lord desired to return home.

**TEXT 110**

`
tabe grhe prabhū āśibena',—hena śuni'
yā'ra yena sāhti, 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 sabe cantoṣe 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**

prabhu o sabāra prati kṛpā-dṛṣṭi kari'
parigraha karilena gaurāṅga sāri-hari

Lord Gaurāṅga glanced mercifully at everyone as He accepted their gifts.

**TEXT 114**

santośe sabāra sthāne haiyā vidāya
nija-grhe calilena sāri-gaurāṅga-rāya

After taking leave from them, Lord Gaurāṅga happily started for home.

**TEXT 115**

aneka paḍuyā sāba prabhura sahite
calilena prabhu-sthāne tathāi 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 sukṛti brāhmaṇa
ati-sāragrāhi, nāma—misra tapana

Meanwhile, a pious swanlike brāhmaṇa named Tapan Miśra arrived there.

The phrase *sukṛti 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 *visnu-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 *bhāravāhi*, 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 *bhāravāhi*, not *sāragrāhi*. Materialists, karmis, and *jñānis* are called *bhāravāhis*. 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

sādhyasādhana-tattva nirūpite nāre
hena jana nāhi tathā, jijnāsīte yan'tre

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 sādhanā. The devotional scriptures refer to this sādhanā 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, āsanas, bathing three times a day, visiting holy places, meditation and contemplation in order to control the mind, and frutitive 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 sādhya, or goal of life. The materialists consider immediate sense gratification is the goal of life, and the salvationists ascertain that merging in the impersonal Brahmān 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 Brahmān 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 Tapanā 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-iṣṭa-mantra sadā jape rātri-dine
soyāsti nāhi ka citte sādhanāṅga 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 soyaśti (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 -vaše

While disturbed in this way, late one night the fortunate brāhmaṇa had an auspicious dream.

**TEXT 120**

sammukhe āsiyā eka deva mūrtimān
brāhmaṇere kahe gupta caritra-ākhyāna

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 tomar' 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 teṅho—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 dukkha 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’ māṇi' 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 māṇi’* means “considering himself extraordinarily fortunate.”

**TEXT 127-128**

*vasiyā āchena yathā sīr-gaurasundara
śisyā-gaṇa-sahita parama-manoḥara
āsiyā padīlā vipra prabhura carane
yode-haste dāṇḍāilā sabāra sadane*

As the enchanting Śrī Gaurasundara was sitting with His students on the bank of the Padmāvatī River, Tapan Miśra came there and fell at His feet. He got up
before everyone with his hands folded.

TEXT 129

vipra bale,—“âmi ati dîna-hîna jana
krpâ-drâstye kara' mora samsâra mocana

The brâhmaṇa said, “I'm the most fallen wretch. Please deliver me from this material existence by Your merciful glance.

TEXT 130

sâdhyâ-sâdhana-tattva kichui nà jâni
krpâ kari' âmâ' prati kahibâ âpani

“I am ignorant of the goal of life and the means for attaining it, therefore kindly explain this to me.

TEXT 131

visayâdi-sukha mora citte nâhi bhâya
kise judâibe prâna, kaha dayâ-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! tomâra bhâgyera ki kathâ
kršna-bhajibâre câha, sei se sarvathâ

The Lord replied, “O brâhmaṇa, what can be said about your good fortune? Since you wish to worship Kršna, that is quite sufficient.

Due to heaps of pious activities accumulated from many lifetimes one's propensity for serving Kršna is awakened. This is the living entities' only goal of life in all respects. The word sarvathâ means “in all respects.” Another reading for this word is sarvadâ, which means “that which bestows all desired perfection.”

TEXT 133

iśvara-bhajana ati durgama apâra
yuga-dharma sthâpiyâche kari paracâra

“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 nonduplicicous 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), Dwāpara, 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 Dwāpara-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-sanātana over the three processes of the three previous ages. It is to be understood that those who do not accept the glories of kṛṣṇa-sanātana have never heard topics of pure devotional service to the Lord.

TEXT 134

cāri-yuge cāri-dharma rākhi’ ksiti-tale
svadharma sthāpiyā-prabhu nija-sthāne cāle

“He incarnates to establish four different religious principles in the four different ages, and thereafter He returns to His own abode.

TEXT 135

paritrāṇāya sādhunām
vināśāya 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.’

See Ādi-khanda, Chapter 2, verse 18.

TEXT 136

Being sent by Vasudeva, Mahārṣī 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:

\[ \text{āsan varṇās trayo hy asya} \]
\[ \text{grhnato 'nuṣyagam tanāh} \]
\[ \text{ṣuklo raktas tathā pita} \]
\[ \text{idānim kṛṣṇatām gataḥ} \]

‘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 Dwāpara-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 nirvṛti-vācakaḥtayor 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 Dwāpara 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 Nārāyaṇa, 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 Sanātana Prabhu’s Brhad-vaiṣṇavas-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 Nārāyaṇa; 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 Nārāyaṇa 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 understood 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 Nārāyaṇa 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 Nārāyaṇa, one achieves similar 
qualities and color; but now by worshiping this blackish boy, who is famous as 
Nārāyaṇa, one achieves color and qualities similar to His. In the following 19th 
verse it will be explained that ‘this boy is equal to Nārāyaṇa 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 Prabhāṣā-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-tosant)
TEXT 137

kāli-yuga-dhāraṁ haya nāma-saṁkīrtana
cāri yuge cāri dhāraṁ jīvera kāraṇa

“The yuga-dhāraṁ for the age of Kāli 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 Kāli-yuga? In answer to this question from Parīkṣit, Śukadeva describes the one great quality among the great faults of Kāli-yuga as follows:

krte yad dhīyāyato viṁuṁ
trēṭā-yāṁ yajato makhaiṁ
dvāpāre pariṁayāyāṁ
kalau tad dhāri-kīrtanāt

“Whatever result was obtained in Satya-yuga by meditating on Viṁu, in Tretā-yuga by performing sacrifices, and in Dvāpara-yuga by serving the Lord's lotus feet can be obtained in Kāli-yuga simply by chanting the Hare Kṛṣṇa mahā-mantra.’

TEXT 139

ataeva kāli-yuge nāma-yajña sāra
āra kona dhāraṁ kaile nāhi haya pāra

“Therefore the essence of all religious principles in the age of Kāli 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 sādhaṇa for Kāli-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 śūte
tāṁhāra mahimā vede nāhi pāre dite

“The Vedaś 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 maha-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 Dwāpara-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 gṛhe tumi krṣṇa-bhaja giyā
kuṭināti parihari' 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 kutināṭi; in other words, if one gives up the improper desire to cultivate sādhana 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 Krṣṇa, then he can awaken love for Krṣṇa. Sense enjoyers, frutitive workers, yogis, and mental speculators do not endeavor to obtain love for Krṣṇa; 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 Krṣṇa will not awaken.

TEXT 143

sādhya-sādhana-tattva ye kīchu sakala
hari-nāma-sankīrtane milibe sakala

“By congregationally chanting the holy names you achieve everything, including the goal of life and the means for attaining it.

Love of Krṣṇa is the sādhya, and congregational chanting the names of Krṣṇa is the sādhana. Any questions that may arise in this regard can be resolved only by chanting the names of Krṣṇa. The uselessness of the insignificant desires of the sense enjoyers, frutitive workers, and mental speculators is easily realized by persons who are under the shelter of the holy names through the process of sankīrtana.

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 krṣṇa hare krṣṇa krṣṇa hare hare
hare rāma hare rāma rāma hare hare

Hare Krṣṇa Hare Krṣṇa Krṣṇa Hare Hare/ Hare Rāma Hare Rāma Rāma Rāma Hare Hare.

TEXT 146

ei sūkha nāma bali’ laya mahā-mantra
sola-nāma batriśa-aksara ei tantra
“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 Pañcarattra, 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-sādhana-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 śiśā 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,—“ajñā haya, āmi sange āsi”
prabhu kahe,—“tumi śighra yāo vārānasī”

Tapan Miśra then said, “Please allow me to live with You,” and the Lord replied, “You should immediately go to Vārānasī.

When Tapan Miśra expressed his desire to accompany the Lord to Śrī Māyāpur, he was instructed by the Lord to go to Vārānasī, 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 Vārānasī. 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 Tapanā Miśra, His own devotee, to reside at Kāśī.

TEXT 150

\[ \text{tathāi āmāra saṅge haibe milana} \\
\text{kahimu sakala-tattva sādhyā-sādhana} \]

“I will meet you there and explain to you the truths about the goal of life and the process for attaining it.”

TEXT 151

\[ \text{eta bali’ prabhu tān’re dilā āliṅgana} \\
\text{preme pulakita-anga haila brāhmaṇa} \]

The Lord then embraced him, and out of ecstatic love the hairs of Tapanā Miśra stood on end.

TEXT 152

\[ \text{pāiyā vaikuṇṭha-nāyakera āliṅgana} \\
\text{parānanda-sukha pāilā brāhmaṇa takhana} \]

Tapanā Miśra felt spiritual ecstasy after receiving the Lord of Vaikuṇṭha's embrace.

TEXT 153

\[ \text{vidāya-samaye prabhura carane dhariyā} \\
\text{susvapna-vṛttānta kahe gopane vasiyā} \]

At the time of departure he caught hold of the Lord's feet and confidentially described the incident of his dream.

TEXT 154

\[ \text{ṣuni’ prabhu kahe,— “satya ye haya ucita} \\
\text{āra kā’re nā kahibā e-sabha carita”} \]

The Lord smiled and said, “Whatever you have dreamt is true, but don't disclose this to anyone.”

TEXT 155

\[ \text{punah niśedhilā prabhu sayatna karīyā} \]
hāsiyā uthilā subha-kṣana-lagna pāṇā
dr. shridhara das, by dr. bhaktivedanta nityananda

The Lord again forbade Tapani Miśra from disclosing accounts of his dream to anyone, and at an auspicious moment He smiled and got up to leave.

After conversing with Tapani Miśra, the Lord began His return journey from East Bengal to Navadvipa at an auspicious moment. Realizing that an auspicious moment had arrived, the Lord smiled and happily started for home.

TEXT 156

hena-mate prabhu bangadeśa dhanya kari’
nija-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 Navadvipa 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 (vittī?) 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
arthā-vṛtti sakala dilena tā’na sthâne

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 sīsya-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 duḥkhītā, lānā sarva-parijana

Mother Śacī immediately began to cook, although she and the other family members were all aggrieved.

TEXT 161
śikṣā-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 jāhnavite 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 frutitive 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
viṣṇu-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-deśi-vākyā anukarana kariyā
bāṅgalere kadarthena hāsiyā hāsiyā

The Lord burst into laughter as He imitated the pronunciation and speaking of the people of East Bengal.

The phrase bangā-deśi-vākyā 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 haibe ka jānī 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.
The Lord laughed and joked as He sat and chewed betel.

TEXT 171

śacī-devī antare duḥkhitā hai' ghare
kāche nā-āisena putera gohare

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, dekhi ki-kāraṇa?

He then sweetly said to His mother, “O mother, I see you are very sad. Please tell Me the reason.

TEXT 174

kuśale āinū āmi dūrā-deśa haite
kothā tumī mangala karibā bhāla-mate

“I successfully returned from a distant place, and you should be happy.

TEXT 175

āra tomā' dekhi ati-duḥkhita-vadana
satya kaha dekhi, mātā, ihāra kāraṇa?”

“But on the contrary, I find you are distressed. Please tell Me the reason.”

TEXT 176

śuniyā putera vākya āti adho-mukhe
kānde mātra, uttara nā kare kichu duḥkhhe

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 brāhmanī gangā pāilā niscita

Then everyone replied, “Listen, O Paṇḍita, Your wife has indeed left this world.”

TEXT 179

patnīra vijaya śuni' gaurāṅga śrī-hari
kṣaneka rāhilā 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
tuṣni hai' rāhilena 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 nīje 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 Bhrigu, 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 Śrīmad Bhāgavatam (8.16.19):

\[
\begin{align*}
\text{kasya ke pati-putrādyā} \\
moha eva hi kāraṇam
\end{align*}
\]

“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

prabhu bale,—“mātā, duḥkha bhāva' ki-kāraṇe?

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 subhāṣubham—“A person must enjoy the fruits of his pious and impious activities.” These fruits are finished only by enjoying them.

TEXT 184-185

\[
\begin{align*}
ei-mata kāla-gati, keha kā'ro nahe \\
ataeva, 'samsāra anitya' vede kāhe
\end{align*}
\]

īśvarera adhīna se sakala-samsāra

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

ataeva ye haila īśvara-icchāya
haila se kārya, āra duhkha kene táya?

“Therefore whatever has happened by the desire of the Supreme Lord was destined. Why should you lament?”

TEXT 187

svāmīra agrete gangā pāya ye sukṛti
tā'ra bada āra ke vā āche bhāgyavati?”

“Who is more fortunate and pious than a woman who leaves her body before her husband dies?”

TEXT 188

ei-mata prabhu janāire prabodhiyā
rahileśa niśa-kṛtye āpta-gana laiyā

In this way the Lord pacified His mother and then carried on with His duties in the company of His friends.

TEXT 189

śuniyā prabhura ati amṛta-vacana
sabāra haila sarva-duḥkha-vimocana

On hearing the Lord's nectarine 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-jīvam—“the life of all transcendental knowledge.” He is always engaged in relishing scholastic pastimes.

TEXT 190

hena mate vaikuṇṭha-nāyaka gaurahari
kautuke āchenā vidyā-rase kṛḍā kari'

Thus Śrī Gaurahari, the Lord of Vaikuṇṭha, happily enjoyed scholastic pastimes in Navadvipa.
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 Gauḍīya-bhāṣya commentary on Śrī Caitanya-bhāgavata, Ādi-khaṇḍa, Chapter Fourteen, entitled, “The Lord’s Travel to East Bengal and the Disappearance of Lakṣṭimipriyā.”

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 Caṇḍi-mandapa, situated in the courtyard of Mukunda Sanjāy. If the Lord, who is the protector of Saṅgata-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 mahājanas 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, Śacitā, 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 Saṅketa Maṅsa 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 Adhivāsa, 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 Lakṣṭī-Nārāyana, were completed with great splendor. With a desire to please Lord Viṣṇu, Saṅketa Maṅsa 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 Lakṣṭī-Nārāyana were seated inside the house, the entire universe began to glorify Them. If a living entity hears the eternal marriage
pastimes of Lakṣmi-Nārāyaṇa, 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 Nārāyaṇa 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
dāna deha’ hrdaye 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 *dāna 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 gūdha-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 ṛcāmāna while chanting the mantra, *om tad viṣṇoh paramān padam sadā paśyanti sūrayo diviva caksur ātatam*—‘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 tilaka and after washing his hands he should perform Vedic *sandhyā* or Tantric *sandhyā*. It is stated in the *Vyāsa-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-samhitā: ‘A brāhmaṇa should meditate on and chant the mantra of goddess Sāvitri, 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 Sāavitri mantra.’ The sandhyā mantras are as follows: om śanma āpo đhanvanyāh samanah santu nūpyāh śannah samudriyā āpah samanah santu kāpyāh—May the waters from the desert land, ocean, and well benefit us.’ om drupād iva mumucānāh śvinnah snāto malād iva. pūtan pavitrenevajyamāpah śuddhantu 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 bhuvastra na ārje dadhātana. maheranāya caṅkṣase.—‘Pure water is the basis of the world; we will relish and worship the pure taste of water.’ om yo vah śivatamorasas tasya bhājayateha nah. uṣatir iva mātaraḥ. om tasmā arangamāmā ye yasya kṣayāya jinvatba. āpo janayāthā ca nah.—‘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 cābhiddhat tapaso’dhy ajayatah. tato rātry ajayata tatā samudro ‘rnavah. samudrād-arnavād-adhi-samvatsaro jāyata. ahorātrāni vidadhad viśvasya misato vasi sūrya-candramasau dhātā yathā pūram akalpayat. divam ca prthivīṁ cāntariṣam atho 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 māla-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-gāyatri 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
aneka janmera bhṛtya mukunda-saṅjaya
puruṣottama-dāsa haya yānahāra tanaya

Mukunda Saṅjaya was the Lord's servant for many lifetimes. His son was known as Puruṣottama Dāsa.

TEXT 6
prati-dina sei bhāgyavantera ālaya
padāite gauracandra karena vijaya

Gauracandra daily went to teach at the house of this fortunate person.

TEXT 7
candī-grhe giyā prabhu vasena prathame
tabe seše sisya-gana āisena 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 Candī.

TEXT 8
ito-madhye Kadācit keha kona dine
kapāle tilaka nā kariyā thāke bhrame

During this period sometimes by chance a student would forget to mark his forehead with tilaka.

The word 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 ārdhva-ṇḍra (two vertical lines). The forehead is one of these twelve places. In the Nārada Purāṇa it is stated: “A Vaiṣṇava who marks his forehead with ārdhva-ṇḍra immediately purifies the entire world.” The devotees of Viṣṇu always apply ārdhva-ṇḍra, or tilaka, and the devotees of Śiva, who are averse to devotional service to Viṣṇu, apply tripundra, or three lines. Śātric injunction is that a king should take the initiated twice-born who does not wear tilaka, sit him backwards on an ass, and have him driven out of town. Therefore every initiated Vaiṣṇava must always wear tilaka. That is why the Lord, who is 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 samskāras related to initiation. Generally a twice-born undergoes ten kinds of samskāras. Those who are lower than the twice-born undergo fifteen types of samskāras to become Vaiṣṇavas. Just as a brāhmaṇa is obliged to maintain a pure
brāhmaṇa thread, an initiated Vaiṣṇava is obliged to maintain sīkha, 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:

lalāte keśavam dhyāyen
nārāyanam athodare
vākṣah-sthale mādhavaṁ tu
govindaṁ kāṇtha-kūpake

viṣṇum ca daksine kuśau
bāhau ca madhusūdanam
trivikramaṁ kandhare tu
vāmanam vāma-pārśvake

śrīdharam vāma-bāhau tu
hrṣikesam tu kandhare
prṣthe ca padmanābham ca
katyāṁ dāmodaram nyaset

tat praksālena-toyan tu
vāsudevāya mūrdhani

ārdhva-pundram lalāte tu
sarveśāṁ prathamam smṛtam
lalāṭādi kremenaiva
dhāranan tu vidhiyate

“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. Śrīdharā should be remembered while marking the left arm, and Hrṣikesā 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 caṅka 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 sandhiya 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 Viṣṇu, 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 Lakṣmīdevi 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 Brahmānda 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 Lakṣmīdevi, 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 Kūrma-kṣetra, from Śrī Dvārakā, 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, Dhruva Mahārāja speaks as follows: “If you see a person decorated with the tilaka marks of a conch and cakra, adorned with tulasi maṇjaris 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 Hiranyakšiṇya 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 lāgī’ 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-Nārāyana is the inaugurator of Sanātana-dharma. Therefore He was not an inaugurator of śūdra principles, which are even devoid of karma-kānda. In order to teach people, the Lord never transgressed Vedic karma-kānda. Rather, He taught that karma-kānda is insignificant and unfavorable for pure devotional service.
TEXT 10

hena lajjā tāhāre dehena sei-kṣane
se āra nā āise kabhū 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, kāpāle tomāra
tilāka nā dekhi 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

`tilāka nā thāke yadi viprera kapāle
se kapāla śmasāna-sadrśa”—vede bale

“The Vedas say that if a brāhmaṇa's forehead is not decorated with tilaka, it is as good as a crematorium.

TEXT 13

bujhilaṇa,—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 śisya-gana
sabei atyanta nijā-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
strī dekhi' dūre prabhu hayena eka-pāśa

Śrī 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-sahajiyās 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-nāgaris, but Gaurakiśora used to display such an ideal example.

TEXT 18

viśeṣa cālena prabhu dekhi' śṛihaṭṭiyā
kadarthena sei-mata vacana baliyā

The Lord particularly teased the residents of Śṛihaṭṭa by mimicking their pronunciation.

Since the provincial words and pronunciations of Śrī Māyāpur-Navadvīpa, the capital of Gauda-deśa, and Śṛihaṭṭa, on the northeast border of East Bengal, are completely different, and since the Lord's forefathers were residents of Śṛihaṭṭa, it was natural for the Lord to joke with and tease the residents of Śṛihaṭṭa. Although the Lord apparently teased them by addressing them as “Śṛihaṭṭiyās” or “Bāṅgālas,” this actually showed His internal love for them.

TEXT 19

krodhe śṛihaṭṭiyā-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 Śṛihaṭṭa asked Him about
His forefathers' native place, and they controlled their anger by claiming with certainty that the Lord was a recent descendant of Śrīhatṭa inhabitants. The words “Haya, haya,” of Gauda-deśa are mistakenly pronounced “Aya, aya,” by the residents of Śrīhatṭa. 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,—śrīhatṭe nā haya janma kā'ra?

“Tell us, aren't Your parents and forefathers born in Śrīhatṭa?

From this it is clearly understood that both Jagannātha Miśra and Śacīdevī took birth at Śrīhatṭa.

TEXT 21

āpane haiyā śrīhatṭiyāra tanaya
tabe gola kara,—kon yukti ithe haya?”

“You Yourself are born as the son of resident of Śrīhatṭa, so why then do You tease us?”

TEXT 22

yata yata bale, prabhū prabodha nā māne
nānā-mate kadrthena se-deśī-vacane

The Lord did not heed whatever they said, rather He would continue to mimic their pronunciation and manner of speaking.

TEXT 23

tāvat cālena śrīhatṭiyāre ṭhākura
yāvat tāhāra krodha nā haya pracura

He would continue to tease the residents of Śrīhaṭṭa until they became furious.

TEXT 24

mahā-krodhe kehā 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 koṅcā śikdāra-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 śikdāra (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 sikkā (a royal coin) dāra (a responsible servant).

The word deoyāne (derived from the Pharsee word divāna or dāvana) means “in religious activities,” “in civil court,” or “in the king's court.”

TEXT 26

tabe ṣeṣe āsiyā prabhura sakḥa-gane
samaṇjasa karāiyā cale sei-ksane

Ultimately the Lord's friends would come and negotiate a settlement.

The word samaṇjasa (a Sanskrit word combining sam, meaning sampūrna, or “complete,” and aṇjas, meaning aucitya, or “agreement”), or samaścīna (the form in ancient Bengali), means “solution,” “compromise,” or “mutual agreement.”

TEXT 27

kona dina thāki' kona bāṅgālera āde
bāoyāsa bāṅgiyā tāna' palāyana 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 āḍāla, 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 ādī, 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**

`stri' hena nāma prabhu ei avatāre
śravanaṁ nā karilā,—vidita samsāre

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 nonduplicious 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 enjoymet 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 *mahājanas*, never support such deviation. Those who have properly discussed the topics of Śrī Caitanyaadeva 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
“Gaurāṅga Nāgara,” the enjor 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 Vaikuṇṭha enjoyed His scholastic pastimes in the house of Mukunda Sañjaya.

That is why the sampradāyas of mahājana who are eternally perfect associates of the Lord and always engaged in glorifying the Lord as well as their nonduplicitous followers who sing and recite the glories of the Lord never in any way illicitly addressed, address, or will address Śrī Gaurāṅga Mahāprabhu as nāgara, the enjor of conjugal pastimes. Śrī Gaurasundara is Himself Śrī Vrajendra-nandana, the only enjor of all women in both the material and spiritual kingdoms, yet there is no basis for glorifying Krṣṇa as nāgara in His Gaura pastimes, as such actions are extremely contrary to the proper conclusions of serving Gaura-Krṣṇa. Vrajendra-nandana Krṣṇa, who is Gopī-jana-vallabha, is the personification of conjugal affairs. The Gaura pastimes of Krṣṇa are by nature in the mood of vipralamba, or separation. Therefore no intelligent nonduplicitous devotee of Gaura will try to disturb the Lord's mood as Nārāyana, the Lord of Vaikuṇṭha, 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 mahābhāva, which consists of His desire to please Krṣṇa 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 sampradāyas 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 enjors 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 ācārya is extremely contrary to His nature and preaching. Rather, just as the enactment of transcendental conjugal pastimes is eternally present in the pastimes of Krṣṇa, the transcendental vipralamba-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 Krṣṇa. 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, śāstra, and guru, then he should read the spiritual weekly magazine, Gauḍīya, 5th year, Nos. 17, 18, 19, 20, 21, 23, and 24.

TEXT 33

catur-dike śobhe śiṣya-ganera mandali
madhye padāyena prabhu mahā-kutūhali

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, Śrila Rūpa Gosvāmī has explained Mahāprabhu’s nija-rasa as follows: anarpita-carir cirāt karunāyāvatirnāh kalau samarpayītum unnatojvala-rasām śva-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 nijarase is nijāveśe, which means “in His own mood.”

TEXT 35

uṭah-kāla haite dui-prahara-avadhi  
padāyā gangā-snāne cale guna-nidhi

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

niśar o arddheka ei-mata prati-dine  
padāyena cintayena sabāre āpane

In this way the Lord regularly taught and studied up to midnight.

TEXT 37

atacva prabhu-sthāne varṣeka 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-siddhāntācārya, the ācārya on the conclusions of devotional service, Śrī Rūpa Gosvāmī has become abhidheya-cārya, 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 Gauḍīya 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 Vrndāvana 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 śacī cinte nirantarā

As the Lord thus enjoyed scholastic pastimes, mother Śacī continually meditated on getting her son remarried.

TEXT 39

sarva-navadvipe śacī niravadhi mane
putrera sadrśa kanyā cāhe anuksane

Mother Śacī constantly searched throughout Navadvipa for a suitable bride for her son.

TEXT 40

sei navadvipe vaise mahā-bhāgyavān
dayāśila-svabhāva—śri-sanātana nāma

In Navadvipa there resided one most fortunate and compassionate devotee named Śrī Sanātana Miśra.

TEXT 41-43

akaitava, udāra, parama-visṇu-bhakta
atithi-sevana, para-upakāre rata

satyavādī, jitendriya, mahā-vamśa-jāta
padavī 'rāja-paṇḍita', sarvatra vikhyāta

vyavahāre o paraṇa-sampanna 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. Sanātana 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

\( tān'ra kanyā āchenā parama-sucaritā \\
muṁtimati lakṣmi-prāya sei jagan-mātā \)

Sanātana Miśra's daughter had all auspicious characteristics. She was like the personification of Lakṣmi, the mother of the universe.

TEXT 45

\( sacīdevī tān're dekhilena yei-ksane \\
ei kanyā putra-yogyā,—buḥhilena mane \)

As soon as mother Śacī saw her, she immediately thought that she was a suitable bride for her son.

TEXT 46

\( śiśu haite dui-tina-bāra gangā-snāna \\
pitr-māṭr-visnu-bhakti vine nāhi āna \)

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 Viṣṇu.

TEXT 47

\( āire dekhiyā ghāte prati-dine dine \\
namra hai' namaskāra kareṇa carane \)

She regularly met and offered her humble obeisances to mother Śacī at the Ganges bathing ghāta.
ái o kareṇa mahāprīte āśirvāda
“yogya-pati kṛṣṇa tomāra karuna prasāda”

Mother Śacī happily blessed her, “May Krṣṇa bless you with a suitable husband.”

TEXT 49

gāṅgā-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 ghaṭanā means “arrangement for marriage,” or in other words, “organization” “assembly,” or “combination.”

TEXT 50

rāja-panditera icchā sarva-goṣṭhi-sane
prabhure karite kanyā-dāna nija-mane

Sanātana Miśra and his relatives also desired that she be married to the Lord.

The phrase sarva-goṣṭhi-sane means “along with all his paternal and maternal relatives.”

TEXT 51

daive śacī kāśīnātha-panditere āni’
balilena tān’re,—“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 Krṣṇa’s pastimes he was the brāhmaṇa sent to Krṣṇa with a proposal for His marriage with Satyabhāmā. In the Gaura-ganoddeśa-dipikā (50) it is stated: “The brāhmaṇa named Kulaka, whom Mahārāja Satrājit sent to Lord Madhava 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 putere karuna kanyā dāna”

“Go tell Sanātana Miśra that if he desires he may give his daughter to my son.”

TEXT 53
KAŚINĀTHA-PANDITA CALÎLĀ SEI-KŚANE
‘DURGĀ ‘KRŚṆA’ BALI’ RĀJA-PANDITA-BHAVANE

Kāśinātha Pandita immediately left for the house of Sanātana Miśra while chanting the names of Durgā and Krṣṇa.

TEXT 54
kāśināthe dekhī rāja-pandita āpane
vasite āsana āni’ dilena sambhrame

Seeing Kāśinātha, Sanātana Miśra respectfully offered him an āsana.

TEXT 55
parama-gaurave nidhi kare yathocita
“ki kārya āilā, bhāï?” jīñāse 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 yādi, 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 Pāṇḍita. 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 ci kanyā mahā-sāti

“He is a qualified husband for your daughter, and your chaste daughter is a qualified wife for Him.
TEXT 59
yenā kṛṣṇa-rukminīte anyo'nya-ucita
sei-mata viṣṇupriyā-nimāṇi-pandita"

“Viṣṇupriyā and Nimāi Paṇḍita are as suitable a match as Kṛṣṇa and Rukmini were.”

TEXT 60
śuni' vipra-patnī-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 harṣa-mati
balilena kāśinātha panditera prati

The Rāja Pandita then happily spoke to Kāśinātha Pandita.

TEXT 63
“viśvambhara-panditera kare kanyā dāṇa
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 hanyāra

“If my family is fortunate, then my daughter will be married to Him.

TEXT 65
“So please go there and inform them of my decision. I again confirm that I have accepted the proposal.”

Feeling satisfied, Kāśinātha Miśra returned to mother Śacī and told her everything.

Mother Śacī was pleased to hear that her proposal was accepted, and she began to make the necessary arrangements.

When the Lord’s students heard news of His marriage arrangement, they were all filled with joy.

Buddhimanta Khāṇ was the first to speak. “I will bear the entire expenditure of this marriage.”

Buddhimanta Khāṇ was the Lord's neighbor and a staunch, rich, devoted brāhmaṇa follower of the Lord. A description of Buddhimanta Khāṇ is found in Caitanya-caritāmṛta (Adi 10.74) as follows: “The thirty-sixth branch, Buddhimanta Khāṇ, 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 Adi-khaṇḍa, Chapter 12, verse 72. When the Lord married for the second time, with Viṣṇupriyā-devī, he stayed with the groom throughout the marriage ceremony and bore the entire expense of the marriage. This is explained in the Adi-khaṇḍa, Chapter 15, verses 69, 71, 137, 145, and 220. His participation in the Lord’s sankīrtana 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-Lakṣmi at the house of Čandraśekhara is described in the Madhya-khanda, Chapter 18, verses 7, 13, 14, and 16. His meeting with the Lord at Śāntipura is described in the Caitanya-caritāmṛta, Madhya-liṅga, 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 caitya-ajñā yāṅhāra viṣaya—“Throughout His life His only asset was the Lord Caitanya’s instructions,”) and in Caitanya-caritāmṛta, Antya-liṅga, Chapter 10, verses 10 and 121.

The word bhāra means “responsibility” or “heaviness.” The word lāge means “requirement” or “need.”

**TEXT 70**

*mukunda saṁjaya bale,—“suna, sakhā bhāi! toṁāra sakala bhāra, mora kichu nāi?”*

Mukunda Saṅjaya then said, “Listen, my dear friend. If you bear all expenses, then what will I do?”

**TEXT 71**

*buddhimanta-khāna bale,—“suna, sakhā bhāi! vāmaninā 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 vāmaninā 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 Pāṇḍita that He will appear like a prince in the eyes of the people.”

**TEXT 73**

*tabe sabe mili’ subha-dina subha-kṣāne 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-diike ruilena kadali 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+āta—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, sāmiyānā, or mandapa (a canopy, awning, or pāndala).

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, dhânya, dadhi, âmrasâra
  yateka mangala dravya âchaye pracâra

They decorated the marriage arena with waterpots, ghee lamps, rice paddy, yogurt, mango leaves, and other auspicious items.

The word âmrasâra refers to the leaves and twigs of a mango tree.

TEXT 76
sakala ekatre âni' kari' samuccaya
  sarva-bhūmi karilena âlipanâ-maya

They further decorated the arena with designs drawn with colored powders.

The word âlipanâ (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) âlipanâ or âlipană.

The phrase samuccaya kari means “accumulating,” “collecting,” “counting,” or “amassing.”

TEXT 77-78
yateka vaisṇava, āra yateka brāhmaṇa
  navadvipe âchaye yateka susajjana
  sabārei nimantrana karilă sakale
    “adhivâse guyă āsi' khâibă vikâle”
All the Vaisnavas, brāhmaṇas, 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 brāhmaṇa families.

In this case the word brāhmaṇa refers to persons who were born in seminal brāhmaṇa 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  
bādyā 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 bājīna, which are corruptions of the Sanskrit word bādana. It refers to an actor or a person who plays musical instruments.

TEXT 80

*mṛdaṅga, sānāṇi, jayadhāka, karatāla  
nānā-vidha vādyā-dhvani uṭhila viśāla*

The playing of various instruments like mṛdaṅga, sānāṇi, jayadhāka, and karatālas created a tumultuous sound.

TEXT 81

*bhāta-gane padite lāgila rāyavāra  
pati-vratā-gane 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 veda-dhvani  
madhye āsi’ vasilā dvijendra-kula-maṇi*

As the brāhmaṇas 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, tāmbula, divya-mālā
brāhmaṇa-ganera sabe dibāre ānilā

Aguru, sandalwood paste, pan, and flower garlands were brought out and offered to the brāhmaṇas.

TEXT 85

śire mālā, sarva-ange lepiyā candane
eka-bāṭā tāmbula se dena eko jāne

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 āiśe, 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-madhyae lobhiṣṭha aneka jana āche
eka-bāra laiyā punaḥ 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-madhya (used in ancient Bengali) means “among them.” The word lobhiṣṭha (lobha—“greed”+(to indicate excessive) īṣṭha—“desired”) means “extremely greedy.”

TEXT 88
ära-bāra āsi’ 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 ânande matta, ke kāhāre cine?
prabhu o hāsiyā ājnā karilā âpane

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 icheh yāhāra”

eka-bāra niyā ye ye laya āra bāra
e ājnāya tāhāra kailena pratikāra

“pāche keha ciniyā viprere manda bale
paramārthe doṣa haya sāṭhya kari’ nilē”

“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 kenāpy upāyena manah krṣne niveśayet—“Somehow or other one must engage his mind in the Absolute Truth, Krṣṇa,” 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 cittera ei kathā
tina-bara dile purna haibe sarvathā

Being affectionate to the brāhmaṇas, the Lord considered, “If they are given three times, then they will be fully satisfied.”

The phrase cittera kathā means “the purpose of the mind.”

TEXT 94

tina-bāra pā'ı' sabe harasita-mana
śāṭhya kari' āra nāhi laya kona jana

All the brāhmaṇas 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 du’re
prthvīte padila yata, dite manusyere

sei yadi prākrta-lokera ghare haya
tāhātei tā'na pānca 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
hena 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
akātare keha kabhu nāhi kare' dāna”

“We have never seen anyone distribute sandalwood paste, garlands, and pan so indiscriminately.”

**TEXT 101**

tabe rāja-pandita ãnanda 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, svastiha, 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 Viśṇu 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 brāhmaṇas, family members, musicians, dancers, and singers.

TEXT 103
veda-vidhi-pūrvaka parama-harṣa-mane
īśvarera 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 īśvarere 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
vādyatī gīte 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' adhivāsa śubha-kāya
gīte calilena sanātana-vipra-rāja

After completing the Adhivāsa ceremony, Sanātana Miśra, the king of the brāhmaṇas, returned home.

TEXT 107
ei-mate giyā īśvarera āpta-gane
lakṣmire karilā adhivāsa śubha-ksane

Meanwhile, the Lord's family members went to the bride's house to perform the Adhivāsa 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 *lokaçara* refers to worldly or traditional family customs or ceremonies that are not based on Vedic injunctions.

**TEXT 109**

\[ \text{tābe suprabhāte prabhu kari' gangā-snāna} \\
\text{āge viṣṇu pūjī' gauracandra bhagavān} \]

Early the next morning the Lord took bath in the Ganges and then worshiped Lord Viṣṇu.

**TEXT 110**

\[ \text{tābe śese sarva-āpta-ganera sahite} \\
\text{vasilena nāndimukha-karmādi karite} \]

Thereafter He sat with His family members to perform the Nāndimukha ceremony.

The word *nāndimukha-karma* is a combination of *nāndī*—“glorification or good fortune” and *mukha*—“principle,” or *nāndī*—“auspicious” and *mukha*—“beginning.” This ceremony is an elaboration of *śraddha*, 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 grandfather. 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 *śraddha* ceremony. A compiler of the *smṛtis* 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 *garbhādhāna* ceremony, and the ceremony of seeing the face of one's son for the first time.

Śrī Gopāla Bhaṭṭa Gosvāmī, the author of Vaiṣṇava *smṛtis*, has written in his *Sat-kriyā-sāra-dipika*: “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 *brāhmaṇas* according to one's ability. In this way one's forefathers will be satisfied.”

**TEXT 111**

\[ \text{vādy-ṇṛtya-gīte haila mahā-kolāhala} \\
\text{catur-dīke jaya-jaya uthila mangala} \]
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

pūrna-ghāta, dhānya, 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 ropiyā bandhilenā āmra-śakhā

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’ sange
lokacāra 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 pūjīyā paraṇa-haṛṣa-mane
tabe vādyā-bājane gelena ṣaṣṭhi-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

ṣaṣṭhi pūji’ tabe bandhu mandire mandire
lokacāra kariyā āilā nija-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
Tabe khai, kalā, taila, tambūla, sindūre
diyā diyā pūrṇa karilena strī-ganere

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 niksepa 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
\[\begin{align*}
\text{tabe saba-brāhmanere bhojya-vastra diyā} \\
\text{karilena santoṣa parama-namra haiyā}
\end{align*}\]

Thereafter the Lord humbly satisfied all the brāhmaṇas with foodstuffs and cloth.

TEXT 124
\[\begin{align*}
\text{ye ye-mata pātra, yā'ra yogya yena dāna} \\
\text{sei-mata karilena sabāre samāna}
\end{align*}\]

The Lord respectfully gave everyone charity according to their qualification.

TEXT 125
\[\begin{align*}
\text{mahā-prīte āśīrvāda kari' vipra-gaṇa} \\
\text{grhe calilena sabe karite bhojana}
\end{align*}\]

All the brāhmaṇas affectionately blessed Viśvambhara and went inside His house to eat.

TEXT 126
\[\begin{align*}
\text{aparāhna velā āsi' lāgilā haite} \\
\text{sabāi prabhura veśa lāgilā karite}
\end{align*}\]

As the afternoon approached, everyone began to dress the Lord.

TEXT 127
\[\begin{align*}
\text{candane lepita kari' sakala śri-āṅga} \\
\text{madhye madhye sarvatra dilena tathi gandha}
\end{align*}\]

The Lord's beautiful limbs were smeared with sandalwood pulp in which aguru had been mixed.

TEXT 128
\[\begin{align*}
\text{ardha-candrākṛti kari' lalāte candana} \\
\text{tathi-madhye gandhera tilaka susobhana}
\end{align*}\]

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.

TEXT 129
adbhuta mukuta sōbe śrī-śira-upara
sugandhi-mālāya pārṇa haila kalevara

He wore a wonderful crown on His head, and fragrant flower garlands covered His body.

TEXT 130
dīvya 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 mañjarī 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 mañjarī refers to newly grown banana leaves or the middle portion of a banana tree.

TEXT 132
suvarṇa-kundaḷa duī śruti-mūle dole
nāṇā-ratna-hāra bāndhilaṇa 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 sōbā kare ye-ye aṅge
sakala ghatānā sabe karilena range

In this way everyone joyfully decorated the Lord’s limbs with appropriate items.

The words ghatānā karilena mean “joined,” “composed,” “beautified,” “assimilated,” or “entrusted.”

TEXT 134
īśvarera mārtī dekhī’ yata nara-nārī
mugdha hailena sabe āpanā’ pāsāri’

On seeing the beautifully decorated form of the Lord, all the assembled men
and women were overwhelmed and forgot themselves.

TEXT 135

prahareka velâ âche, henai samaya
sabei balena,—“subha karâha vijaya”

At mid afternoon, everyone said, “Now let us begin our auspicious journey.

TEXT 136

prahareka sarva-navadvipe bedâiyâ
kanyâ-grhe yâibena godhûli karîyâ”

“We will pass through the streets of Navadvîpa for a few hours and arrive at
the bride's house right at dusk.”

For a explanation of godhûli one should refer the purport to Ādi-khañḍa, Chapter
10, verse 91.

TEXT 137

tabe divya dolâ kari buddhimanta-khâna
harîse âniyâ karilena upasthâna

At that time Buddhimanta Khân happily brought an exquisite palanquin for
the Lord.

The phrase upasthâna karilena means “[a divine palanquin] was brought before,”
in other words, “set in front.”

TEXT 138

vâdyâ-gîte uîhila para ma kolâhala
vipra-gane kare veda-dhvani sumaâgala

Musical instruments and singing created a tumult, while the brâhmanas
chanted auspicious Vedic mantras.

TEXT 139

bhâta-gane padite lâgilâ râyavâra
sarvâ-dike haila ânanda-avatâra

Professional blessers began to recite various prayers. The whole scene
appeared as if bliss personified had advented.

TEXT 140

tabe prabhu jananire pradakşiṇa kari’
vipra-gane namaskari' bahu mānya kari'

Lord Gaurāṅga circumambulated His mother and offered obeisances to the brāhmaṇas.

TEXT 141

dolāya vasilā śrī-gaurāṅga mahāśaya
sarva-dike uṭhila māṅgala 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

prāhame vijaya karilena gaṅgā-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 lāgilā jvalite
nānā-vidha bājī saba lāgilā karite

Thousands of lamps were lit, and various fireworks were set off.

TEXT 145

āge yata padātiṅka 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 sāri (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
burying 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 patākā 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
patāha, dagada, śankha, vanśi, karatāla

varanga, śingā, paṇca-sabdī-vādyā bāje yata
ke likhibe,—vādyā-bhāṇḍa bāji' yāya kata?

Various musical instruments were played like jayadhākas, viradhākas,
mrdangas, kāhālas, kettledrums, snare drums, conchshells, flutes, karatālas,
varaṅgas, horns, and paṇca-sabdīs. Who can name all the instruments that were
played?

TEXT 150

lakṣa-lakṣa śīṣu vādyā-bhāṇdera bhitare
range nāci' yāya, dekhi' hāsena iśvare

Millions of children danced along with the music, while the Lord watched and
smiled.

TEXT 151

se mahā-kautuka dekhi' Śiṣura ki dāya
jñānāvan 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-ksana
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-purī

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 dekhyāchi”—loke bale
“e-mata samrddhi nāhī 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 bhāsyaye dekhi' sukṛti 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 rūpavatī kanyā āche ghare
sei-saba vipra sabe vimarśa kare

Those brāhmaṇas who had beautiful daughters at home simply lamented.
TEXT 158

“hena vare kanyā nāhi pārīlāna dite
āpanāra bhāgya nāhi, haibe ke-mate?”

“We are most unfortunate, so how could we marry our daughters to such a boy?”

TEXT 159

navadvipa-vāśira carane namaskāra
e saba ānanda dekhibāre saktī yā'ra

I offer my obeisances unto the residences of Navadvipa who were qualified to see such pastimes.

TEXT 160

ei-mata range prabhu nagare nagare
bhramena kautuke sarva-navadvipa-pure

In this way the Lord joyfully moved throughout every quarter of Navadvipa.

TEXT 161

godhuli-samaya āsi' pravesa haite
āilena rāja-pāṇḍitera mandirete

Then at dusk the procession arrived at the house of Sanātana Miśra.

TEXT 162

mahā-jaya-jayakāra lāgīla haite
dui vādyā-bhānda vāde lāgīla 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.

TEXT 163

parama-sambhrame rāja-pandita āsiyā
dolā haite kole kari' vasālā laiyā

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.”
TEXT 164

puspa-vr̥sti karilena santoṣe āpane
jāmāṭa dekhiyā harse deha nāhi jāne

As Sanātana Miśra showered the groom with flowers, he forgot himself in happiness.

The phrase harse deha nāhi jāne means “he forgot himself out of ecstasy.”

TEXT 165

tabe varanera saba sāmagrī āniyā
jāmāṭa varite vipra vasiḻ āsiyā

Then Sanātana Miśra brought the appropriate ingredients and sat down to offer welcome to his son-in-law.

The word varana (vr—“to cover” + anat karane) means “a cloth used in welcoming during marriages or worship of the demigods.”

TEXT 166

pādyā, arghya, ācāmaniya, vastra, alāṅkāra
yathā-vidhi diyā hailā varana-vyabhāra

He duly performed the welcome ceremony by offering pādyā, arghya, ācāmaniya, cloth, and ornaments.

The word pādyā refers to water for washing the feet. The word arghya refers to ingredients that are offered in the hands for worship. These ingredients are listed in the Kāsi-khaṇḍa as follows: “The following eight ingredients are offered as arghya: water, milk, kuṣa grass, yogurt, ghee, rice, barley, and white mustard.” The word ācāmaniya refers to water meant for washing the mouth. It is stated: “Water that is pure and devoid of foam that is offered for washing the mouth is known as ācāmaniya.”

TEXT 167

tabe tā'na paṭni nārī-gaṇera sahite
maṅgala-vidhāna āsi' lāgilā karite

Then Sanātana Miśra's wife and other ladies also welcomed the groom according to prescribed regulations.

TEXT 168

dhānya-dūrvā dilena prabhura śrī-mastake
ārati karilā saptā-ghrtera pradīpe
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
lakṣmi-devi ānilena āsane dhariyā

Visṇupriyā, 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-khaṇḍa, Chapter 10, verses 94-99.

TEXT 171

tabe harse prabhura sakala âpta-gane
prabhureha tulilena dhariyā āsane

Thereafter, the Lord's relatives joyfully lifted Him by raising His seat.

TEXT 172

tabe madhye antahpāta dhari' lokācāre
sapta pradaksīna karāilena kanyāre

Following current practice, the Lord was blindfolded with a cloth and the bride was made to circumambulate Him seven times.

The word antahpāta 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, Visṇupriyā came before the Lord and offered Him obeisances.

TEXT 174
tabe puspa phelapheli lāgilā haite
dui vādyā-bhānda mahā lāgilā bājite

All the ladies then showered flowers on the couple, and the two groups of musicians began to play.

TEXT 175
catur-dike stri-purse kare jaya-dhvanī
ānanda āsiyā avatarilā āpanī

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 laksmini 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 īsat hāsiyā
laksmini galāya mālā dilena tuliyā

Then Lord Gauracandra sweetly smiled as He offered a flower garland to Viṣṇupriyā.

TEXT 178
tabe laksmini nārāyane puspa-phelapheli
karite lāgilā hai mahā-kutuhali

Thereafter Lakṣmi and Nārāyana happily showered flowers on each other.

TEXT 179
brahmādi devatā saba alaksita-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-Nārāyana and Śrīmati Viṣṇupriyā-devī, who is nondifferent from Mahā-Lakṣmi, Lord Brahmā and the demigods, who are devotees of Lord Viṣṇu, joyfully showered flowers while
remaining unseen by people.

**TEXT 180**

\[ \text{ānanda-vivāda lakṣmī-gane prabhu-gane} \\
\text{ucca kari' vara-kanyā tole harṣa mane} \]

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 \text{ānanda-vivāda} refers to a joyful competition between two parties. The phrase \text{lakṣmī-gane} refers to the persons in Viṣṇupriyā-devi's party. The phrase \text{prabhu-gane} refers to the persons in Viśvambhara's party.

**TEXT 181**

\[ \text{ksane jine' prabhu-gane, ksane lakṣmī-gane} \\
\text{hāsi' hāsi' prabhure bolaya sarva-jane} \]

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**

\[ \text{īsat hāsilā prabhu sundara śrī-mukhe} \\
\text{dekhī' sarva-loka bhāse parānanda-sukhe} \]

The Lord smiled sweetly in reciprocation. In this way everyone there floated in an ocean of ecstasy.

**TEXT 183**

\[ \text{sahasra-sahasra mahātāpa-dīpa jvale} \\
\text{karne kichu nāhi śuni vādyā-kolāhale} \]

Thousands of torches illuminated the arena, and nothing could be heard other than singing and the playing of musical instruments.

The phrase \text{mahātāpa-dīpa} (derived from the Farsi word \text{mahtāv}) means “colorful fire,” “torch,” or “lantern.”

**TEXT 184**

\[ \text{mukha-candrikāra mahā-vādyā-jaya-dhvani} \\
\text{sakala-brahmānde pasileka, hena śuni} \]

At the time when the bride and groom exchanged glances, the tumultuous sound of music filled the entire universe.

The phrase \text{śrī mukha-candrikā} refers to the bride and groom's auspicious glancing at each other. One may see \text{Ādi-khaṇḍa}, Chapter 10, verse 100.
TEXT 185

ehena-mate śrī-mukha-candrā kari’ range
vasilena śrī-gaurasundara lakṣmi-sange

After exchanging glances, Śrī Gaurasundara sat down with Viṣṇupriyā.

TEXT 186

tabe rāja-pandita parama-harṣa-mane
vasilena karibāre kanyā-sampradāne

At that time the ecstatic Śrī Sanātana Miśra sat down to offer his daughter in marriage.

TEXT 187

pādya, arghya, ācamaniya yathā-vidhi-mate
kriyā kari’ lāgilena sankalpa karite

Following the Vedic injunctions, Sanātana Miśra offered the Lord pādya, arghya, and ācamiya. Then he chanted the prescribed mantras for giving his daughter in marriage.

TEXT 188

viṣṇu-priti kāmya kari’ śrī-lakṣmīra pitā
prabhura śrī-haste samarpilena duhitā

With a desire to please Lord Viṣṇu, Sanātana Miśra then offered his daughter into the sacred hands of the Lord.

TEXT 189

tabe divya dhenu, bhūmi, sayyā, dāśī, dāsa
aneka yautuka diyā karilā ullāsa

He thereafter joyfully gave cows, land, bedding, servants, and maidservants to the couple.

TEXT 190

lakṣmi vasāilena prabhura vāma-pāse
homa-karma karite lāgilā tabe śeṣe

Sanātana 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 pāche

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 yā' vasilena seše

Vaikunṭha manifested in the house of Sanātana Miśra. Finally they all sat to take their meal.

TEXT 193

bhojana kariyā sukhē rātri sumangale
laksmi-krṣṇa ekatra rahilā kutūhale

After taking their meal, the Supreme Lord and His wife joyfully spent the auspicious night together.

TEXT 194

sanātana-panditera gosthira sahite
ye sukha haila, tāhā ke pāre kahte?

Who can describe the happiness enjoyed by Sanātana Miśra and his family members?

TEXT 195

nagnajit, janaka, bhīṣmaka, jāmbuvanta
pārve tān' rā yehe na hailā bhāgyavanta

Kings of the past like Nagnajit, Janaka, Bhismaka, and Jāmbavān all experience good fortune.

Nagnajit was a most pious kṣatriya king of Ayodhyā. Lord Kṛṣṇa's queen, Satyā, appeared as his beloved daughter, so according to the name of her father she was also known as Nagnajitī. According to the stipulation put forward by Nagnajit, Lord Kṛṣṇa easily subdued seven ferocious, sharp-horned, indomitable bulls who could not tolerate even the scent of their opposition and thus duly married Śrīmati 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 Śrīadhvajā. 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 Śrīadhvajā and that daughter became known as Śitā. His duly begotten daughter was named Úrmilā, and her younger brother's name was Kuśadhvaja.

Previously, after the destruction of Daśa'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 Śitādevī, 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, kṣatriya kings of various kingdoms who came to Mithila with a desire for the hand of Śitādevī 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 Śitādevī.

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 Sabhā-parva (8.19). His conversation with Aśṭāvakra Muni is found in the Vana-parva, Chapters 132-134; his conversation with Pañcaśikha Muni on spiritual topics is found in the Śānti-parva, Chapters 221 and 324; his conversation with his wife regarding a kṣatriya's duty and necessity for maintaining his subjects is found in the Śānti-parva, Chapter 18; his conversation with the brāhmaṇa named Aśma is found in the Śānti-parva, Chapter 27; his displaying heaven and hell to his soldiers is found in the Śānti-parva, Chapter 99; his remaining fixed in consciousness even upon the burning of Mithila is found in the Śānti-parva, Chapter 223; Śrī Śukadeva Gosvāmi's coming before him and their conversation is found in the Śānti-parva, Chapter 333; his conversation with Māndavya Muni is found in the Śānti-parva, Chapter 296; and his conversation with Yājñavalkya Muni regarding the creation of the living entities is found in the in the Śānti-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—Rukmī, Rukmaratha, Rukmabāhu, Rukmakesa, and Rukmamāli—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 Śiśupāla, the son of Damaghośa, 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, Śiśupāla, who was the born enemy of Kṛṣṇa, also came to Vidarbha with like-minded persons like Śālva, Jarāsandha, Dantavakra, Paundraka, and Vidūratha. Meanwhile, out of affection for his son Rukmi, Bhīṣmaka, the King of Kundina, made elaborate arrangements for offering his daughter to Śiśupāla. 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 Śiśupāla, Jarāsandha, and all the other kings who were desirous of fighting and thereafter returned to Dvārakā and duly married Mahā-Lakṣmi.

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 Hari-vamsa, 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 Kīśkindhā. It is said that he was born during the yawn of grandfather Brahmā. He was the father of Mahā-Lakṣmi Jāmbavatī-devi, 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
Kṛṣṇa, 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 Kṛṣṇa, 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 Rksarāja, Jāmbavān, presented the Syamantaka jewel and his daughter, Jāmbavati, to Lord Kṛṣṇa. The Lord then returned to Dvārakā and duly married Jāmbavati. 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
pālīnai 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 gīre āsibāra haila kāla
vādyā, gīta, nrtya 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-dvani lāgila haite
nārī-gaṇa jayakāra lāgilena dite

The sound of joy filled all directions, and the ladies joined in by making
auspicious sounds of ulu-dhvani.

TEXT 200

vipra-gaṇa āśīrvāda lāgilā karite
yātrā-yogya śloka sabe lāgilā padite

The brāhmaṇas offered their blessings by reciting verses appropriate for an auspicious journey.

TEXT 201

dhāka, paṭaha, sānāṇi, vadaṅga, karatāla
anyo'nye vāda kari' bājaya viśāla

The musicians competitively played their dhākas, kettledrums, sānāṇi, vadaṅgas, and karatālas.

TEXT 202

tabe prabhū namaskari' sarva-mānya-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

‘hari hari’ bali’ sabe hari’ jaya-dhvani
calilena laiyā tabe dvija-kulamani

Then the best of the brāhmaṇas departed along with His associates, while everyone chanted “Hari! Hari!”

TEXT 204

pathe yata loka dekhe, caliyā āsite
‘dhanya-dhanya’ sabe prāsamse 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 dekhīyā bale,—“ei bhāgyavatī
kata janma sevilena kamalā-pārvatī”

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 śri-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 Sītā.” In this way all the pious ladies talked amongst themselves.

TEXT 209

hena bhāgyavanta strī-purusa 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

lākṣmī-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

nrtya, gīta, 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-kśane prabhu sakala-maṅgale
āilena grhe lakṣmi-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 lakṣmi-nārāyana
jaya-dhvanī-maya haila sakala bhuvana

As Lakṣmi-Nārāyana 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

yāṅhāra mūrtira vibhā dekhole nayane
pāpa-mukta hai' yāya vaikuntha-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 Śrīmati Viṣṇupriyā-Lakṣmi, 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, bhīksuka-ganere
tuśilena 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 pratyekte
äpane īsvara vastra dilena kautuke

The Lord also happily gave cloth to each of the brāhmaṇas, relatives, and friends.

TEXT 220

buddhimanta-khāne prabhu dilā ālingana
tāhāna ānanda ati akathya-kathana

Then the Lord mercifully embraced Buddhimanta Khān, who felt such ecstasy that it is beyond all description.

TEXT 221

e saba lilāra kabhu nāhi pariccheda
`āvirbhāva` `tirobhāva` ei kaihe veda
Although the Vedas describe the Lord's “appearance” and “disappearance,” there is actually no end to His pastimes.

Since the propensity for fruítive 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 fruítive 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 avīrbhāva, 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
štata-varše tāhā ke varnibe,—hena âche?

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
śūtra-mātra likhi āmi kṛpā-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 īsvara-lilā ye pade, ye śune
se avaśya viharaye gauracandra-sane

Whoever reads or hears these pastimes of the Supreme Lord certainly associates with Lord Gauracandra.

TEXT 225

śrī kṛṣna-caitanya nityānanda-cândā jāna
vṛndāvana dāsa tachi 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 Viṣṇupriyā.”

Chapter Sixteen

The glories of Śrī Haridāsa Ṭhākura

This chapter describes the glories of Thākura 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 kṛṣṇa-saṅkīrtana, the execution of Haridāsa's chanting 300,000 names of Kṛṣṇa 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 Vaśnavas 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 kṛṣṇa-saṅkīrtana, 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 Kṛṣṇa 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 Thākura Haridāsa arrived at Navadvīpa. Haridāsa appeared in the village of Budhana. By his mercy, the holy names of Kṛṣṇa 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 Śāntipura, where he became intoxicated by chanting the holy names of Kṛṣṇa in the association of Advaita Ācārya. Being maddened with love of Kṛṣṇa in the form of chanting His holy names, Haridāsa was, more than anyone, free from the least inclination for things other than Kṛṣṇa. 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 Thākura. 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 Kṛṣṇa'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 Vaiṣṇava. 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 fortunate 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 brāhmaṇa 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 brāhmaṇa 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 brāhmaṇa 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 dīna-bandhu śrī-gaurasundara
jaya jaya lakṣmī-kānta sabāra īśvara

All glories to Śrī Gaurasundara, the friend of the poor. All glories to the Supreme Lord, the beloved of Lakṣmī.

TEXT 2

jaya jaya bhakta-rakṣā 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-goṣṭhi-sahita gaurāṅga jaya jaya
śunile 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-khaṇḍa-kathā ati amṛtera dhāra
yahin gaurāṅgera sarva-mohana vihāra

The topics of Ādi-khaṇḍa 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 paraśīya attributed to Gaurasundara by the gaura- nāgaris is not the purport of the phrase sarva-mohana.
TEXT 5

\begin{align*}
\text{hena-mate vaikuntha-nāyaka navadvipe} \\
\text{grhastra haiyā padāyena dvija-rūpe}
\end{align*}

In this way the Lord of Vaikuntha continued teaching as a householder.

TEXT 6

\begin{align*}
\text{prema-bhakti-prakāśa nimitta avatāra} \\
tāhā tīchu nā kareṇa, icchā se tānḥāra
\end{align*}

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.

TEXT 7

\begin{align*}
\text{ati paramārtha-śunya sakala samsāra} \\
tuccha-rama viṣaye se ādara sabāra
\end{align*}

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 madden 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.

TEXT 8

\begin{align*}
\text{gitā bhāgavata vā padāya ye-ye-jana} \\
tārā o nā bale, nā balaya kṛṣṇa-sankirtana
\end{align*}

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

hâte tâlî diyâ se sakala bhakta-gana
âpanâ-âpani meli' harena kirtana

The devotees performed kirtana among themselves while simply clapping their hands.

TEXT 10

tâhâte o upahâsa karaye sabâre
“ihârâ ki kârye dâk cháde uccasvare

Yet people still criticized them by saying, “Why are they chanting so loudly?

The word dâk 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 cháde (coming from a local corruption of the word sâra, which is derived from the Sanskrit verb sr+nic, and the verb châdâ, which comes from the Hindi word chodnâ) means “to release or let out,” in other words, “to release from one's mouth.”
The phrase dâk cháde thus means “shouting” or “making noise.” Those devotees who chanted the names of Krṣṇa while clapping their hands were ridiculed by foolish persons who were bewildered by the illusory energy and devoid of chanting the holy names of Krṣṇa. Such persons did not at all understand the purpose of loudly chanting the names of Krṣṇa.

TEXT 11

ùmi-brahma, ùmâtei vaise nirañjana
dâsa-prabhu-bheda vâ karaye ki-kârana?”

“I am the Supreme Brahman. Within me sits the Absolute Truth. So, where is the difference between master and servant?”

The word nirañjana refers to one who is without añjana (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 Upanisad it is stated: tadâ vidvân punya-pâpe vidhûyâ nirañjanah paramam sâmyam upaïtâ— “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 dâsa-prabhu-bheda is explained as follows: The transcendental relationship, in the form of prabhu-dâsa, between the Supreme Brahman (the almighty fully conscious Viṣṇu, the controller of mâyâ) and the minutely conscious living entities who are controlled by mâyâ is the purport of Śrîmad Bhâgavatam, which is the ripened fruit of the Vedic desire tree, the natural commentary on the Brahma-sûtras, 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-bheda: In the Mundaka Upaniṣad (3.2.3) and Katha Upaniṣad (1.2.23) it is stated: yam evaisa vrnte tena labhyas tasyaisa atmā vivrnte tanum svam—“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 dhīraḥ pratyag ātmānām aikṣad āvṛttaka-caksur amṛtatvam icchān—“With a desire to attain immortality, a sober practitioner sees the Supreme Lord while closing his eyes,” and mahāntam vibhūm ātmānām matvā dhīro na socati—“A sober worshiper, after realizing the great, all-pervading Supersoul no longer laments.” In Katha Upaniṣad (2.2.3) it is stated: madhye vāmanam āśīnām visve deva upāsate—“Śrī Vāmanadeva is sitting amongst all the demi-gods, who are worshiping Him.” In Katha Upaniṣad (2.2.12-13) it is stated: tam ātmastham ye' nupāsyantṛ dhīras-teṣāṁ sukham sāsvatam (sānti sāsvati) netaeresām—“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 jñātvā mucyate jantar 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 vidyā veditavya iti, ha sma yad brahma-vido vadanti—parā caiva-parā 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-vijnānārthaṁ sa gūrūm evāhīgacchet—“In order to understand the transcendental science, one must approach a bona fide spiritual master,” and tasmaī sa vidvān upasanāyayenākṣaram puruṣāṁ veda satyam provacā tāṁ taittāvā brahma-vidyāṁ—“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 nihitāṁ guhāyāṁ so 'vidyā-ghanthim vikrirīthā 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 paripaśyānti dhīrā anānandārāpam amṛtām yad vibhāti—“By knowledge of the Absolute Truth, the sober practitioners realize that blissful, immortal, all-pervading Supreme Lord,” and

hiranmaye pare kośe
virajam brahma niśkalam
tac chubbham 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), Śvetāṣṭāvatara Upaniṣad, Chapter 4, and Rk-samhitā (2.3.17) state:

dvā suparnā sayujā sakhāyā
samānam vrksam pariśavajāte
tayor anyah pippalaṁ svādv atty
anāśnann anyo 'bhicākaṣṭi
“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.

samāne vrkse puruso nimagno
‘niśayā śocati muhyamānah

justam yadā paśyaty anyam iṣam
asya mahimānām eti viṣa-śokah

“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.

yadā paśyah paśyate rukma-varnāṁ
kartāram iṣam puruṣāṁ brahma-yonim

tadā vidyāṁ punya-pāpe vidhūya
nirañjanaṁ paramaṁ śaṁyam upaiti

“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: ātma-kṛida ātma-ratiḥ kriyāvāneṣa brahma-vidāṁ varisṭah—“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: yam paśyanti yatayah ksīṇa-dosāḥ—“He whom the faultless renounced practitioners see.” Mundaka (3.1.8) states: jñāna-prasādena viśuddha-sattvas tu tam paśyate nīskalāṁ dhyāyamānāḥ—“If by the mercy of spiritual knowledge one meditates on the unchangeable, pure Supreme Lord, he can get darśana of Him.” Mundaka (3.1.9) says: eso ‘nur ātma cetasa veditavyah—“The soul is atomic in size and can be perceived by perfect intelligence.” Mundaka (3.2.1) says: upāsate puruṣāṁ ye hy akāmāṁ te sakram etad ativartanti dhirāḥ—“Those sober persons who worship the most pure personality, Śrī Kṛṣṇa, become free from all material desires and are liberated from the bondage of māyā.” Mundaka (3.2.4) states: nāyam ātma bala-hīnena labhya etair upāyair yatate yas tu vidvāṁs tasyaiṣa ātma 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: tathā vidvāṁ nāma-rūpāṁ vimuktah parā-param puruṣāṁ 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 Taittirīya Upaniṣad (2.4) it is stated: ānandaṁ brahmaṇo vidvāṁ na bibheti kadācana—“After achieving the loving service of the Supreme Lord, a practitioner becomes fearless.” Taittirīya (2.5) states: ātmanandamayah. ānanda ātma brahma puccham pratiṣṭhāḥ—“The Supreme Lord is full of ecstasy. The impersonal Brahman is His bodily effulgence. He is the source of Brahman.” Taittirīya (2.7.1) states: yad vai tat suśrūtam raso vai sah, rasaṁ hy evāyaṁ labdhvāṇandi bhavati. esa hy evānandayati. atha so ‘bhayam gato bhavati—“When one understands the
Personality of Godhead, the reservoir of pleasure, Kṛṣṇa, he actually becomes transcendentally blissful. He alone is the source of all pleasure. Therefore by knowing Him one becomes fearless.” Taittiriya (3.6) states: ānando brahmaṇi vyājānāt. ānandoddhy eva khilvānī bhūtāṃ jāyante. ānandena jātāni jīvanti. ānandam prayantaḥ abhisamvīṣantiti. tad brahmaṇy upāśīta—“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-mupāśīta—“One should worship with the hymns of the Sāma Veda that inexhaustible Lord, who is nondifferent from omkāra.” Chāndogya Upaniṣad (3.14) states: sarvam khāv idam brahma taj jalānīti sānta upāśīta—“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: ācāryādādy eva vidyā viditā sādhisthām prāpayatīti—“One should learn devotional service from an ācārya and worship the Lord, then he will certainly attain his goal of life.” Chāndogya (6.8.16) states: sa ātmā tat tvam asi śvetaketō iñī—“You are that soul, O Śvetaketu.” Chāndogya (6.14) states: ācāryavān puruṣo veda—“One who approaches a bona fide spiritual master can understand everything about spiritual realization.” Chāndogya (7.25) states: ātmaivedam sarvam iti sa vē eṣa evam pāṣyannevaṃ manvān evam vijñānam ātma-rañītāt ātma-kṛīda ātma-mithuna āttānandah 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 samprasādō ’smāc charīrāt samuṭhāya param jyoti-rūpā-sampadya svena rūpenākhinispadyata esa ātmeti havačaitad amṛtam bhayam etad brahmaṇi, tasya ha vē etasya brahmaṇo 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 uttamah puruṣah sa tatra paryeti jahṣat kriḍan ramaṁānah. tam vē etam devā ātmānām upāṣate—“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: svaṁc chavalam prapadye śauvāc chyāmaṃ prapadye. vidhiya pāpamītvā šariram kṛtam kṛtāmaṃ brahma-lokam-abhisambhavāṃiti—“For receiving the mercy of Kṛṣṇa, I surrender unto His energy [Rādhā], and for receiving the mercy of His energy, I surrender unto Kṛṣṇa. By worshiping Them a practitioner becomes freed from all sinful reactions and, being fully satisfied, he goes to the eternal abode of the Lord.”

The Brhad-āranyaka Upaniṣad (1.4) states: ātmānam eva priyam upāśīta—“One should worship the Supreme Lord, who is most dear to everyone.” Brhad-āranyaka (2.1) states: maitasmin samvadiṣṭā indro vaiκunṭho ’parājita seneti vē ahām etam upāśa iti—“Do not argue on this topic. I worship that Lord Hari who is full of six opulences, who resides in Vaikunṭha, and whose associates are un conquerable.” Brhad-āranyaka (2.1) further states: yathāgneh kṣudrā visphulinga vyucchānty evam
evāsmād ātmanah sarve prānāh sarve lokāh sarve devāh sarvāni 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 aksaram gārgi viditvāsmāl-
lokāt praiti 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 brāhmanā vividiṣānti—“He 
becomes as good as Brahman and attains Brahman. The brāhmanas can understand 
this Supreme Brahman, the Lord, through the Vedas.” Brhad-āranyaka (4.5) states: 
ātmā vā are draṣṭavyah srotavyo mantavyo nididhyāṣītavyah—“O Maitreyi, one 
should constantly follow, see, hear, and remember this supreme soul, Lord 
Govinda.” Brhad-āranyaka (5.5) states: te devā satyaṃ evopāsate tad 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 Śvetāsvatara Upanisad (1.7) it is stated: brahma-vido viditvā līna brahmani 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.” Śvetāsvatara Upanisad (1.8) states: bhoktṛ bhāvaj jñātā 
devah mucyate sarva pāsaṅh—“If one understands the Supreme Lord, in other 
words, if one worships Him with full knowledge, then he becomes freed from all 
bondage.” Śvetāsvatara (1.9) says: jñāṇau dvāv ajāv īśāṁśau—“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.” Śvetāsvatara (1.10) says: harah 
ksarātmānaḥ 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.” Śvetāsvatara (1.11) states: jñātā devah sarva-
pāṣāpahāṇih—“When one realizes the Supreme Lord in truth, he becomes freed 
from all material bondage.” Śvetāsvatara (1.12) states: nātah param veditavyam hi 
kiṁcit—“The Supreme Lord alone is the living entities’ object of meditation.” 
Śvetāsvatara (1.15) also states: evam ātmāmanī gṛhyate ‘svā satyenaśām tapasā yo 
‘nupāśyati—“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.” Śvetāsvatara (2.15) states: 
yadātma-tattvena tu brahma-tattvam 
dipopameneha yuktah prapaśyet 
ajām dhruvam sarva-tattvair viśuddham 
jñātā devah mucyate sarva-pāśaṅh

“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 Subhayā samyunaktu*—"May the Supreme Lord give us pure intelligence so that we can fix our mind in worshiping Him.” Śvetāsvatara (3.7) states: *viśvasyākam pariveśitāram īṣam tam jñātvāmṛtā bhavanti*—"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 viḍyate ‘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 duhkham 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 prabhum īṣoṇam 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 akratum pasyati vita-soko dhātuh 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: *kasmā devāya havisā vidhema*—"To Him, the Personality of Godhead, we offer our worship with oblitations of ghee.” Śvetāsvatara (4.15) states: *tam eva jñātvā mṛtyu pāsās chinati*—"When a human being realizes and worships Him, his material bondage is cut to pieces.” Śvetāsvatara (6.7) states: *vidāma devam bhuvanesam idyam*—"We meditate on the Supreme Lord, who is worshipable to material leaders and controllers.” Śvetāsvatara (6.13) states: *jñātvā devam mucyate sarva-pāśaṁ*—"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-prakāśaṁ mumukṣuṣr vai saranam 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 paraḥ bhaktir
yadhā deve tathā guruḥ
tasyaite kathūḥ hy arthāḥ
prakāśante mahāmanāḥ
```

“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: *bhedavyapadesāc 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: bhedavapadesāc cāṇyaḥ—“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 vakturātmopadesād iti ced adhyātma sambandha bhūmāḥ 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 cēn na 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 pravistavatmānau hi tad 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: anavasthīteh 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: sāriraḥ cobbhaye ’pi hi bhedenaínamadhiyaye—“Both the living entity and the Supersoul are present within the body. But the followers of the Kāṇva and Mādhyandina branches of the Veda accept the Supersoul as different than the individual soul.” Brahma-sūtra (1.2.28) states: atāeva na devatā bhūtām 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: bhedavapadesāt—“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: sthityaadānābhyām 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: anya bhāvavyavrteṣ 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: itarpapārāmarśāḥ sa iti cen 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: avārthāṃ ca parāmarśah—“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: suṣuptayut.krāntyore 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: adhikan tu bheda nirdadeṣāt—“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: *utkṛṣṭa-vyagatāvat—*“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: *prthag 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 vyapadeśāḥ prājñavat—*“Although the living entity is called the knower, he is full of knowledge because this quality is constitutionally present in him exactly as Lord Viśnu is declared by the Vedas to be omniscient, yet He is full of eternal knowledge.” Brahma-sūtra (2.3.43) states: *aṃśo nāṇāvyapadesāt—*“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: *abhāsa eva ca—*“Both the living entities and the incarnations such as Matsya have been described as aṃśas, 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 Viśnu.

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 Viṣṇavas 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 Viśnu 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 jānaite”*

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 bhāngiyā”
iei yukti kare saba-nadiyā miliyā

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 perana, pelana, 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
Krṣṇa 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 pāyena duhkha sarva-bhakta-gane
sambhāsa karena, hena nā pāyena jane

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

śūnya dekhi' bhakta-gana sakala-samsāra
'hā krṣṇa' baliyā duhkha bhāvena apāra

The devotees saw the entire world as devoid of devotional service, so they
prayed to Krṣṇa in great distress.

The word śūnya means “devoid of devotion to Lord Krṣṇa.” Seeing the absence of
pure devotional service throughout Navadvipa at that time, the pure devotees of
the Lord always prayed to Krṣṇa and deeply considered how to remove the
unlimited miseries of the distressed, conditioned living entities.
At that time Haridāsa Thākura arrived in Navadvipa. 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 Navadvipa-Māyapur. 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 Phuliyā, near Sāntipura.

Phuliyā is a remote village near Sāntipura. Thākura Haridāsa lived for some time in both Phuliyā and Sāntipura, both of which are situated on the banks of the Ganges.
pāiyā tāhāna sāṅga ācārya-gosāñi
hunkāra kareṇa, ānandaṃ anta nāi

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-thākur o advaita-deva-sānge
bhāsāṇa govinda-rasa-samudra-tarānge

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-sahajīyās 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-sahajīyā 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-tire-tire
bhramenā kautuke ‘kṛṣṇa’ bali uccasvāre

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 ayyartha-kālatvāṁ
viraṅktir māna-sūnyatā
dā-bandhah samuṭkāntah
nāmā-gāne sadā ruciḥ

āsaktis tad-gaṇākhyāne
“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-vrataḥ sva-priya-nāma-kirttyā
jātānurāgo druta-citta uccaiḥ

hasatī atho roditī rautī gāyatī
unmāda-van nṛtyati 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 agraganya
krṣṇa-nāme paripūṇa 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 rāsaś 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 virakti
bhakti-rase anuksana 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 kareṇa nṛtya āpānā-āpāni
kakhano kareṇa mātra-simha-prāya dhvani

Sometimes he danced alone, and sometimes he roared like a mad lion.

TEXT 26

kakhano vā uccaiḥsvare kareṇa rodana
atī-atī māhā-hāsya hāsena kakhana

Sometimes he cried loudly, and sometimes he laughed loudly.

TEXT 27

kakhano garjena ati hunkāra kariyā
kakhano mūrĉhita hai’ thākena pādiyā

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, hāsya, mūrĉchā, gharma
kṛṣṇa-bhakti-vikārera yata ache marmā

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), veppathu, or kampa (trembling), vaivarnya (fading of color), aśru (weeping), and pralaya, or mūrĉchā (devastation).
TEXT 30

prabhu haridāsa mātra nṛtye praveśile
sakalā āsiyā 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 Krśna consciousness while gratifying their material bodies.

TEXT 31

hena se ānanda-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 Krśna 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 transcendentally ecstatic transformations.

TEXT 32

kibā se adbhuṭa ange śrī-pulakāvali
brahmā-śiva o dekhiyā hayena kutūhalī
c

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 rahlena 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
kājjī giyā mulukera adhipati-sthāne
kahileha tāhāna sakala vivaraṇe

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
“yavāna 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 sīghragati

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
By the mercy of Kṛṣṇa, Śrī 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

'kṛṣṇa kṛṣṇa' baliyā calīlā sei-kṣane
muluka-patira âge dilā daraśane

Chanting the name of Kṛṣṇa, he immediately went to see the king.

TEXT 41

haridāsa-thākurera śuniṇā 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 âche bandi-ghare
tā'ra saba hṛṣṭa haila śuniṇā 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-vaiṣṇava haridāsa mahāśaya
tā'ne dekhi' bandi-duḥkha haiheka kṣaya"

“Haridāsa is a great Vaiṣṇava. 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’ krṣā-drṣṭi haila mane

When Haridāsa Thākura came there and saw the prisoners, he glanced mercifully upon them.

TEXT 46

haridāsa-thākurerā carana dekhiyā
rahilena bandi-gaṇa pranatī kariyā

Seeing the lotus feet of Haridāsa Thākura, all the prisoners offered obeisances to him.

TEXT 47

ājānu-lambita-bhuja 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 krṣṇa-bhaktīra 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 krṣā-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

“ṭhāka ṭhāka, ekhana āchaha yena-rūpe”
gupta-āśirvāda kari' hāsena kautuke

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 krpa-yukta hai' haridāsa
gupta āśirvāda kahe kariyā prakāśa

Shortly after, however, Haridāsa mercifully explained the meaning of his mysterious blessing.

TEXT 53

“āmi toma'-sabāre ye kailun āśirvāda
tāra artha nā bujhiyā bhaśvaha 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 āśirvāda 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' kāri thekaha anuksana_

“Now you can all together constantly chant the names of Krṣṇa and think of Krṣṇa.

TEXT 57

_ ebe himsā nāhi, nāhi prajjāra 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
visaya thākite kṛṣṇa-prema nāhi haya
visayira dāre 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
visaye āviṣṭa mana baḍai jaṅjāla
stri-putra-māyā-jāla, ei saba 'kala'

“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
daive kona bhāgyavān sādhu-saṅga pāya
visaye āveśa chādi' 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
sei saba aparādha habe punar-bāra
viṣayera dharma ei,—śuna kathā-sāra

“In conclusion, the nature of material enjoyment is that one makes the same mistake again and again.

TEXT 63
`bandi thāka',—hena āśīrvāda nāhi kari
“viṣaya pāsara', ahar-nīśa bala 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
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-pratī dayā-darśana āmāra
krṣne drdha-bhakti hauka tomā'-sabākāra

“I glance mercifully on all living entities. May you all have firm devotion for Lord Krṣna.

TEXT 66
“cintā nāhi,—dina duī-tinera bhitarē
bandhana ghucibe,—ei kahilun tomāre

“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 kahbu 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
āilenā 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 dilā sthāna

When the king saw Haridāsa's brilliant effulgence, he respectfully offered him a seat.

TEXT 70
āpane jijnāsee tān’re mulukera pati
“kene, bhāi, tomāra 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 ācāre 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-vamśa-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.
Kalma (an Arabic word) means “word” or “statement.” Kalma refers to a passage
from the Koran indicating the acceptance of Mohammed's Islam religion.

TEXT 75

śuni' māyā-mohītera 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
“suna, bāpa, sabāraī ekai īsvara

nāma-mātra bheda kare hinduye yavane
paramārthe ‘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 hātyā 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
enjoys 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 laoyâyena 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-bhūtānāṁ
hrd-deśe 'ṛjuna tīṣṭhatī
bhrāmayant sarva-bhūtāṁ
yantrārūdhāṁ māyāyā

“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 jagatē
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 sabâra bhāva laya
himsā karilei se tāhāna himsā 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 hatha-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 īśvara yehena
laoyāiyāchena 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 priti-pūrvakam
dadāmi buddhi-yogaṁ tam
yena māṁ upayānti āṁ

“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 icheśāya 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 vā 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

mahāsaya, 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 kājī muluka-patire
balīle lāgilā,—“sāsti karaha ihāre

Only the sinful Kazi instigated the king, saying, “Punish him.

TEXT 88

ei duṣṭa, āro duṣṭa karibe aneka
yavana-kulete anahimā 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 và āpana-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 bhāi!
āpanāra sāstra balā, tabe cintā nāi

anyathā karibe śāsti saba kāṭi-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 karāna īsvare
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
īsvare se kare,—ihā jānīha 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 chādi 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 tāhāṇa vākyya mulukera pati
jijñāsīla,—“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,—“bāiśa 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 Ambuyā-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

bāiśa-bājāre mārileha yadi jiye
tabe jāni,—jñāni-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 nonduplicitous. And if he dies, then his punishment was proper.”

TEXT 98

pāika-sakale dāki’ tarja kari’ kahe  
“e-mata māribi,—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

pāpīra vacane sei pāpī ajnā dila  
duṣṭa-gane 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 nirjīva kari’ mahā-krodha-mane

The miscreant guards thereafter took Haridāsa from market to market and mercilessly beat him.

TEXT 102
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-rājiya
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 dibha, 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 ṣarīre
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 duhkha nā jānila,—sarva-ṣāstre 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 Śīksāstaka 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 by 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 aseṣa prahāre
duhkha 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*<br>*chinde sei-ksane, haridāsera 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 māre*<br>*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, kṛṣṇa! karaha prasāda*<br>*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**

*e-i-mata pāpi-gana nagare-nagare*<br>*prahāra karaye haridāsa-thākurere*

In this way the sinful guards beat Haridāsa Thākura in the various
marketplaces.

TEXT 115

dṛḍha kari' māre tā'rā prāṇa laibāre
manah-smṛti nāhi haridāsara prahāre

They beat him severely in order to kill him, but Haridāsa 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:

krṣna-nāme prīta, jade udāśīna, nīrdoṣa ānanda-maya—“They are attached to the holy names of Krṣṇa, indifferent to material objects, faultless, and always joyful.”

TEXT 116

vismita haiyā bhāve sakala yavane
“manuṣyena prāṇa ki rahaye e mārane?

The Moslems were astonished to see this, and thought, “Can a human being survive after such a beating?

TEXT 117

dui tina bājāre mārile loka mare
bāiṣa-bājāre mārīlāna ye ihāre

“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,—hāse kṣane kṣane
“e puruṣa pīra vā?”—sabei bhāve mane

They all thought, “He has not died, and moreover we see that he is smiling! Is he a powerful saint?”

The word pīra (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 haridāsā!
tomā' haiite āmā'-sabāra haibeka nāṣa
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

\textit{eta prahāre o prāṇa nā yāya tomāra kājī prāṇa laibeka āmā' sabāhāra’}

“Although we've beaten you so much, you're still alive. Therefore the Kāzi will kill us.”

TEXT 121-122

\textit{hāsiyā balena haridāsa mahāsaya}

“āmi jile tomā' sabārā manda yadi haya

\textit{tabe āmi mari,—ei dekha vidyamāna”}

\textit{eta bāle' āviṣṭa hailā kari' dhīyāna}

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

\textit{sarva-sakti-samanvita prabhu-haridāsa}

\textit{hailena aceṣṭa, kothā o nāhi śvāsa}

Haridāsa, who was endowed with all mystic powers, then became motionless and his breathing stopped.

TEXT 124

\textit{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
“māṭi deha' niṅā” bale mulukera pati
kāji kahe,—“tabe ta pāibe bhāla-gati

The king ordered them, “Bury him,” but the Kazi countered, “Then he will achieve an higher destination.

The phrase māṭi 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

māṭi diile paraloke haibeka bhāla
gāṅge phela,—yena duḥkha pāya cirakāla

“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
gāṅge phelāite sabe tole giyā tā'ne

Following the Kazi's instructions, the guards took Haridāsa's body to throw in the Ganges.

TEXT 129

gāṅge 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.

Who had the power to move Haridāsa's body, when it had become the abode of Lord Viśvambhara?

As the strongest Moslems tried to push Haridāsa, they found he was as immovable as a stone pillar.

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.”

He did not even know whether he was in the sky, on the land, or in the waters of the Ganges.

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 Nṛṣimhadeva'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 Nṛṣimhadeva with full attention in complete trance.”

TEXT 136

haridāse ei saba kichu citra nahe
niravadhi gauracandra yānhāna hṛdaye

This is not at all astonishing for Haridāsa, for Lord Gauracandra constantly resides in his heart.

TEXT 137-138

rāksasera bandhane yehena hanūmān
āpane laitol kari' brahmāra samāna

ei-mata haridāsa yavana-prahāra
jagatere śiksā làgi' 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 Lankā (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
“aśeṣa durgatihaya, yadi yāya prāna
tathāpi vādane nā chādibahari-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, fruitful workers, and Māyāvādīs, 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-henaraksakahākite
kā'ra sakti āche haridāsere langhitē?

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

haridāsasmarane o e duhkhasarvathā
khande sei-kṣane, haridāsera 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 haridāsa—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 brahmāna.” Actually Thākura Haridāsa was already the crest-jewel amongst the best of the brahmānas. Although the materialists see that he was born in a Moslem family, he was the greatest Vaśṇava, 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-īśvara 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 Gosvāmi is qualified to be called Gosvāmi, Jagat-īśvara, or Vaiṣṇava.

TEXT 143

hena-mate haridāsa bhāsena gangāya
kṣaneke haila bāhyā īśvara-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 uccaiḥ-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

pīrā' jñāna kari' sabe kaila 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 pāilena haridāsa
muluka-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 yudī’ dui kara
balite lāgila 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’-jnāna 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-jnāna 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.

“All ordinary pseudo yogis and pseudo jñānis speak of advaya-jnāna, 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 dosa, mahāsaya! kṣamibā āmāre

“O sir, I have personally come to meet you, therefore please forgive all my offenses.

TEXT 153

sakala tomāra sama,—ṣatru-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
gandr-tīre 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-thākurerā 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 the 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 ānileka márībāra tare
`pира’-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, Vaiṣṇava Thākuras! 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 Viṣṇu 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 Thākura's lotus feet.

TEXT 158

yavanere krpa-dṛṣṭi kariyā prakāśa
phuliyāya āilā thākura-haridāsa

After glancing mercifully on the Moslems, Thākura Haridāsa entered Phuliyā.

TEXT 159-161

ucca kari’ hari-nāma laite laite
āilena haridāsa brāhmaṇa-sabhāte
haridāse dekhi’ phuliyāra vipra-gana
sabei hailā ati parānanda-mana
hari-dhvani vipra-gana lāgilā karite
haridāsa lāgilena ānande nācite

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 ecstasy.

Being relieved from the torture and repression of the king and the Kazi and in order to benefit the brāhmaṇa community of Phuliyā, 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
āśru, kampa, hāsyā, mūrcchā, pulaka, hūṅkāra

Haridāsa displayed endless ecstatic transformations like crying, shivering, laughing, falling unconscious, hairs standing on end, and roaring.

TEXT 163

āchāḍa khāyena haridāsa prema-rase
dekhiyā brāhmaṇa-gaṇa 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 vasilā haridāsa
vipra-gaṇa vasilena bedi' cāripāsa

After a while, when Haridāsa became pacified, the brāhmaṇas sat around him.

TEXT 165

haridāsa balena,—“sunaha vipra-gana!
duḥkha nā bhāviha kichu âmāra kāraṇa

Haridāsa then said, “O brāhmaṇas, please listen. Don't feel sorry for me.

TEXT 166

prabhu-nindā āmi ye suniluṁ apāra
tā'ra sāsti 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 prakṛta-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 prakṛta-sahajiyā sampradāya tries to artificially imitate the quality of his tolerance, they ultimately achieve various miseries in life. Since the maha-bhāgavata 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 Nāmaśṭaka (4) as follows:

\[
yad-brahma-sākṣat-kṛti-niṣṭhayāpi
\]
\[
vināśam āyāti vinā na bhogaiḥ
\]
\[
apaiti nāma sphuranena tat te
prārabdhā-karmeti virauti vedaḥ
\]

“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

bhāla haila, ithe bada pālun santosa
alpa śāstit 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:

\[
tat te 'nukampāṃ su-samikṣamāno
bhuṅjāṇa evātma-kṛtam vipākam
\]
\[
hrd-vāg-vapurbhir vidadhan nāmas te
\]
jiveta yo mukti-pade sa dāya-bhāk

“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

kumbhipāka haya visnu-nindana-śravane
tāhā āmi vistara sūniluṇ pāpa-kāne

“One who hears blasphemy of Lord Visnu is sent to the hell known as Kumbhipāka, 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 Kumbhipāka 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 śṛṇvams
tat-parasya janasya vā
tato nāpaiti yah so ‘pi
yāty adahā 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 śāstī karilena iśvara 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 sunicatā or on the pretext of taror api sahiṣṇutā. 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 prākṛta-sahajiyā sampradāyas, who are offenders of the holy names, cannot understand the actual purport and substance of these statements of Thākura Haridāsa.

TEXT 170

hena-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 duḥkha dila ye-saba yavane
savamśe 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 Vaiṣṇavas. In the Skanda Purāṇa it is stated:

hanti nindati vai dveṣṭi
vaiṣṇavān nābhijnandati
krudhyate yāti no harṣam
darsane patanāni ṣaṭ

“Whoever kills or blasphemes a Vaiṣṇava, whoever is envious of or angry with a Vaiṣṇava, and whoever does not offer obeisances or feel joy upon seeing a Vaiṣṇava 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-tīre gopāḥ kari’
thākena virale ahaṛ-niṣa kṛṣṇa smari’

Then Haridāsa went and found a cave on the bank of the Ganges. He remembered Kṛṣṇa 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 Mahāśāya loudly chanted the names of Kṛṣṇa 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 Kṛṣṇa in a solitary place in the category of upāmsu-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 nityaṁ
gnataḥ ca sva-cēṣṭitaṁ
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 nondoifferent 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 grahana
gopāḥ haila tāṇ'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 vaise sei gopāra bhitare
tā'ra jvālā 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-thākurerre sambhāsā 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-viśera jvālā sabei pāyena
haridāsa punaḥ ihā kichu nā jānena

They all felt intense burning from the poison, but Haridāsa was again completely oblivious.

TEXT 177

vasiyā kareṇa yucti sarva-vipra-gane
“haridāsa-āśrame eteka jvālā kene”

The brāhmaṇas sat down together and considered, “What is that burning sensation in Haridāsa's cave?”

TEXT 178
sei phuliya vaise mahà-vaidya-gana
tà'ra āsi' jàniléka sarpera kàrana

There were some expert physicians living in Phuliya. When they came there, they could understand that the burning sensation was due to the presence of a snake.

TEXT 179
vaidya balíleka,—"ei gophàra talàya
eka mahà nágà āche, tāhàra jvàlàya

A physician said, “There is big snake somewhere inside the cave.

TEXT 180
rahite nà pàre keha,—kahilun niscaya
haridàsa satvare caluna anyàśraya

“No one can remain here due to the effects of its poison. This is our assurance. Therefore Haridása should immediately go somewhere else.

Those who came to see Thàkura Haridása 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 Haridása Thàkura's kuṭira. Due to excessive heat from the burning poison, no one could stay there for any length of time. But Haridása Thàkura, 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 Haridása to shift to another place.

TEXT 181
sarpera sahita vàsa kabhu yukta naya
cala sabe kahi' giyà tâhàna àśraya”

“It is not wise to live with a snake. Let us go to his cave and inform him.”

TEXT 182
tabe sabe āsi' haridàsa-thàkure
kahila vṛtānta sei gophà chàdibàre

Then they all went to see Haridása to explain the situation and request him to move.

TEXT 183
“mahā-nāga vaise ei gophāra 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' tum 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 gophāya 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 calimu kāli āmi ye-se-bhite
satya yadi ihāte thākena mahāsaya
tenho yadi kāli nā chādena e ālaya
tabe-āmi kāli chāḍi' yāimu sarvathā
cintā nāhi, tomarā balaha krṣna-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 Krṣna'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 Krṣna and constantly sing the glories of Krṣna.”

Regarding the second half of verse 188, one should discuss Mahārāja Parīkṣit's statement to the innumerable rājarsis, maharsis, devarsis, and brahmarsis 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**

ei-mata kṛṣṇa-kathā-mangala-kirtane
thākite, adbhuta ati haila sei-kṣaṇe

As soon as they began to perform kirtana, a wonderful incident took place.

**TEXT 190**

`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**

garta haite uṭhi' sarpa sandhyāra praveṣe
sabei dekhena,—calilena anya-deṣe

It was early evening as everyone there saw the snake leave the cave.
The phrase sandhyāra praveṣe means “in the evening” or “as night approached.”

**TEXT 192**

parama-adbhuta sarpa—mahā-bhayaṅkara
pita-nilā-śukla varṇa—parama-sundara

The large wonderful snake looked most fearful, yet it was also very beautiful, being colored yellow, blue, and white.

**TEXT 193**

mahāmani jvaliteche mastaka-upare
dekhi' bhaye vipra-gaṇa 'kṛṣṇa kṛṣṇa' smare

As the brāhmaṇas saw the brilliant jewel adorning its head, they fearfully remembered Kṛṣṇa.

**TEXT 194**

sarpa se caliyā gela, jvalā nahi āra
vipra-gaṇa hailena santosa apāra

After the snake left that place, the brāhmaṇa were overjoyed to find that the burning sensation was gone.
TEXT 195

dekhi’ haridāsa thākurera mahā-sakti
vipra-ganera janmila višesa 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 Vaiśnava 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 ākhyāna
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**

_mrdanga-mandirā gītā—tā'ra mantra ghore_
_danka bedī' sabē gāyena uccaih-svare_

His associates played the _mrdanga_ 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 _mrdanga_ 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 dekhenā haiyā ēka-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 kutāhale_

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**
The snake charmer was loudly and sweetly singing about Kṛṣṇa’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 Kṛṣṇa 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 Kṛṣṇa, 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 Kṛṣṇa gave Kāliya on the pretext of awarding punishment.

TEXT 204-208

suni' nija-prabhura mahimā haridāsa
padilā mūrcchita hai' kothā nāhi svāsa

kšaneke caitanya pāi, kariyā hunkāra
ānande lágila nṛtya karite apāra

haridāsa-thākurerā āveśa dekhiyā
eka-bhita hai' danka rahilena giyā
gadāgadi yāyena thākura-haridāsa
adbhuta pulaka-asru-kampera prakāsa

rodana kareṇa haridāsa-mahāsaya
suniḥā prabhura guna 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 Kṛṣṇa’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 Kṛṣṇa, the snake charmer, who was possessed by Anantadeva, respectfully stood aside. Being absorbed in hearing and remembering Kṛṣṇa’s incomparably great quality of mercy on the fierce, cruel serpent Kāliya, Thākura
Haridāsa became absorbed in love of Kṛṣṇa 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 gāyena hariśe
yода-haste rahi’ danka dekhe ēka-pāše

Then everyone surrounding Haridāsa joyfully began chanting Kṛṣṇa's glories, while the snake charmer respectfully stood to the side with folded hands.

TEXT 210

ksaneke rahila haridāsera āvesa
punah āsī’ 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-viśeṣa

Everyone was overwhelmed with joy after seeing Haridāsa's ecstatic absorption.

TEXT 212

yekhāne padaye tān'rā caraṇera dhūli
sabei lepena ange hai’ kutūhalī

They all eagerly took the dust from his footprints and smeared it on their bodies.

TEXT 213-218

āra eka dhāngia-vipra thāki’ seikhāne
“muñi o nācimu āji’” gane mane-mane

“bujhilāna,—nācilei abodha barbare
alpa manasyere o parama-bhakti kare”

etā bhāvi’ sei-kṣane āchāda khāiyā
padila yehena mahā-acesṭa haiyā

yei-mātra padila dankera nrtya-sthāne
mārite lāgilā ēnka mahā-krodha-mane
āse-pāse ghāde-mude vetrera prahāra
nirghāta māraye đanka, rakṣā nāhi āra

vetrera prahāre dvija jarjara haiyā
'bāpa bāpa' bali' sese gela palāiyā

One pseudo brāhmaṇa 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 brāhmaṇa fell near the dancing snake charmer, the snake charmer became angry and began severely beating the brāhmaṇa with a stick. After being beaten with a stick all over the body, the anguished brāhmaṇa ran away screaming, “Father! Father!”

The word dhanga-vipra refers to that pseudo brāhmaṇa, who was a hypocritical, deceitful, cheating, artificial, imitative prākṛta-sahajiyā and lowest of the brāhmaṇas. Being puffed-up with the pride of being a brāhmaṇa and being induced by his polluted intelligence, that pseudo brāhmaṇa tried to artificially imitate the transcendental characteristics of mahā-bhāgavata Vaisnava Thākura Haridāsa. 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 abunant respect. Therefore, since people offered such respect to Haridāsa Thākura, who is an ordinary human being (?) born in a non-Hindu family, while I am born in the topmost varṇa in Hindu society; if I can imitate the characteristics and eight ecstatic transformations of a Vaisnava Thākura’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 nonsemital brāhmaṇa like Haridāsa Thākura so much just by seeing his display of petty ordinary emotions, then if I, the son of a seminal brāhmaṇa, 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 prākṛta-sahajiyā suddenly fell on the ground and artificially pretended to be unconscious. As soon as that pseudo brāhmaṇa 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 brāhmaṇa ultimately left that place, shouting, “O father, save me! O mother, save me! I’m dying!”

TEXT 219

tabe đanka nija-sukhe nācilā vistara
sabāra janmila 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 daṅka-sthāne
“kaha dekhi,—e-viprere márilā 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 nācīte 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 daṅka-mukhe viśnu-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 jijnāsilā,—e bada rahasya
yadyapi akathya, tabu kahimu avaśya

“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 prāktta-sahajiyā 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 dekhiyā āveṣa
tomarā ye bhakti bada karilā viṣeṣa

“You all felt great reverence for Haridāsa when you saw his ecstatic dance.

TEXT 225
tāhā dekhī o-brāhmaṇa dhāṅgāti kariyā
paḍilā mātsaryā-buddhye āchāḍa khāiyā

“Seeing this, that pseudo brāhmaṇa fell to the ground in an envious imitation of Haridāsa.

TEXT 226

āmāra nṛtya-sukha bhangā karibāre
mātsaryā-buddhye kon jane śakti dhare?

“Who has the power to enviously disturb the pleasure of My dancing?

TEXT 227

haridāsa-sāṁge sparddhā mithyā kari’ kare
ataeva sāṁti bahu karilūn uhāre

“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 māhā-bhāgavata Vaiṣṇava 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

“bāda loka kari’ loka jāṅuka āmāre”
āpanāre prakāṭāi 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 bāka-vṛata and vaidāla-vṛata as found in the following verses:

\[
\begin{align*}
\text{adho-drśṭir naikṛtikah} \\
\text{svārtha-sādhanā-tatparah} \\
\text{sātho mithyā-vinītaś ca} \\
\text{bāka-vṛata-paro dvijah}
\end{align*}
\]

“An imposter brāhmaṇa, the follower of bāka-vṛata, `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 
chādmiko loka-dambhakaḥ 
vaidāla-vratikō jñeyo 
himsra-savābhisandhikah

“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-vrati, `the vow of a cat.'”

TEXT 229

e-sakala dāmbhikera krśne pṛti nāi 
akaivata haile se krśna-bhakti pāi

“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 Vaishnava 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-dhvajis, vaidāla-vratis, and baka-vratis are absent, and pride, duplicity, and extraneous motives are present wherever such faults are found.

TEXT 230-231

ei ye dekhilā,—nācilena haridāsa 
o-nṛtya dekhile sarva-bandha haya nāśa

haridāsa-nṛtye krśna nācena āpane 
brahmānda 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

_uhâna se yogya pada 'haridâsa'-nâma
niravadhi krśna-candra hrdaye uhâna_

“His name, ‘Haridâsa,’ is appropriate, for Lord Krśna constantly dwells in his heart.

For an explanation of the second line of this verse, one should see Śrīmad Bhāgavatam (9.4.63-68).

TEXT 233

_sarva-bhūta-vatsala, sabāra upakārī
iśvarera sange 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.

Haridâsa Thâkura 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 niraparâdha viśnu-vaishnave
tsvane o unhâna drṣṭi nā yāya vipathe_

“He is never offensive to Viśnu or the Vaiśnavas, and even in a dream he does not deviate from the proper path.

Since Haridâsa Thâkura is a direct associate of the Lord, he cannot commit any offenses against Viśnu or the Vaiśnavas. He can never deviate from his endeavor to serve Krśna like an ordinary human being, even in a dream.

TEXT 235

_tilârddha unhâna sânga ye-jīvera haya
se avaśya pāya krśna-pāda-padmâśraya_

“One who associates with Haridâsa for even a fraction of a moment will certainly attain shelter at the lotus feet of Krśna.

If by the good fortune resulting from accumulated pious activities over many lifetimes, a living entity associates with Haridâsa Thâkura for even a short time, he will certainly achieve the lotus feet of the Lord.

TEXT 236

_brahmâ-sivo haridâsa-hena bhakta-sânga
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

‘jāti, 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

‘adharma-kule yadi viṣṇu-bhakta haya
tathāpi se-i se pūjya’—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 brahmaṇa, 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 puruṣam sāksād


\textit{ātma-prabhavam iśvaram}  
\textit{na bhajanty avajānanti}  
\textit{sthānād bhraṣṭāh patanty adhah}

“If any of the members of the four \textit{varnas} and four \textit{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.”

\textbf{TEXT 240}

\textit{ei saba veda-vākyera sākṣi dekhāite}  
\textit{janmilena haridāsa adhama-kulete}

“Haridāsa thus took birth in a low-class family to prove the words of the scriptures.

\textbf{TEXT 241-242}

\textit{prahlāda yehena daitya, kapī hanumān}  
\textit{ei-mata haridāsa nīca-jāti nāma}

\textit{haridāsa-sparśa vānchā kare deva-gaṇa}  
\textit{gāṅgā o vānchena haridāṣera 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 Gāṅgā desires that Haridāsa immerse in her waters.

Just as Śrī Prahlāda appeared in a demon family that was naturally averse to Viśnu and Śrī Hanumānji 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 Gāṅgā. But what to speak of the demigods headed by Lord Brahmā, even the most sanctified Gāṅgā, who emanates from the lotus feet of Viśnu, desires to become glorious by the touch of \textit{mahā-bhāgavata, paramahāṁsa}, Vaiṣṇava \textit{ācārya} Haridāsa Ṭhākura, who is the representative of all the demigods.

\textbf{TEXT 243}

\textit{sparśera ki dāya, dekhilei haridāsa}  
\textit{chinde’ sarva-jīvera anādi karma-pāsa}

“What to speak of his touch, just by seeing Haridāsa one is released from the bondage of frutitive 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.

\textbf{TEXT 244}

\textit{haridāsa āśraya karibe yei jana}
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 nahi 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 utters 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 thākurera anubhāva
kahiya āchena pūrve śrī-vaiṣṇava-nāga

Thus the Vaiṣṇava snake related the glories of Haridāsa Thākura.
TEXT 250

sabāra parama-priti haridāsa-prati
nāga-mukhe sunī' 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-śūnya 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 māyā 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
vaśṇavere sabei karaye parihāsa

There was no trace of devotional service to Viṣṇu anywhere. Everyone simply taunted the Viśṇavas.

Due to the absence of discussing topics of Hari, people were devoid of devotion to Viṣṇu. So without understanding the exalted position of the Viśṇavas, 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
pāsandi pāsandi meli' balgiyāi mare

The miscreants became most indignant even at this. Those atheists would meet together to blaspheme the devotees.

TEXT 256

“e vāmunagulā rājya karibeka nāsa
ihā sabā' haiite ha'be durbhikṣa prakāsa

“These brāhmaṇas will destroy this country and bring about famine.

TEXT 257

e vāmanagulā saba māgiyā khāite
bhāvuka-kirtana kari' nānā chala pāte

“These brāhmaṇas 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 brāhmaṇas 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

gosāṅira sayana varisā cāri-māsa
ihāte ki yuyāya dākite bada dāka?
“The Lord takes rest for four months during the rainy season, but these 
brahmañas loudly call Him even at that time. Is this proper?

The atheistic smārtas who were attached to fruitive activities used to say, “Lord 
Visnu takes rest during the four months of Cāturmāṣya, therefore no one should 
chant the names of Kṛṣṇa during these four months—Śrāvana, Bhadra, Āsvina, 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 Vaiśnava 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

nīdrā bhangā haile kruddha haibe gosānī
durbhikṣa karibe deśe,—ite dvidhā nāī”

“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' kilaimu ghāde”

Someone said, “If the price of rice increases, then I'll catch them and give them 
a punch.”

TEXT 261

keha bale,—“ekādaśi-niśi-jāgārane
karibe govinda-nāma kari' uccārane

Someone else said, “On Ekādaśi, these devotees stay up all night and chant the 
name of Govinda.

TEXT 262

prati-dina uccārana kariyā ki kāya?”
ei-rāpe 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 uccaiḥsvara 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 nonduplicitious 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 brahmana 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. Vaisnāvas 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 brahmana 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 brahmans 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 brahmana 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 brahmana 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 brahmana arrogantly asked Haridāsa the reason for his loud chanting. His conception was that since Haridāsa Thākura was not born in a seminal brahmana 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 brahmana'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?
ei ta' paṇṭita-sabhā, balaha 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**

$tomarā-sabāra mukhe suntā se āmi
balitechi, balibāna yebā kichu jānī$

“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 Hare Krṣṇa 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-guṇam 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 iḥāra?”

The brāhmaṇa said, “How does one get one hundred times more benefit by loud chanting?”

TEXT 276

haridāsa balena,—“sunaha, mahāśaya! ye tattva iḥāra, 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 śrī-mukhe lāgilā karite vyākhyā kṛṣṇānanda sukhe

Haridāsa then revealed the purport of all the scriptures as he began his explanation in the ecstacy of Kṛṣṇa consciousness.

TEXT 278
“Suna, vipra! sakṛt śunile kṛṣṇa-nāma
paśu, paksi, hiita yāya śri-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-dīkṣa, 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 śāstric 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 Sarasvati. After worshiping 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 Vidyādharī, 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).
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 sanketa (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 akhilan, 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 samnyasa, 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 srotin, 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 Sanātana Prabhu's and Śrī Jiva Prabhu's Vaiṣṇava-tosani)

TEXT 280

paśu-paksi-kiṭa-ādi balite nā pāre
sunilei 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 śrī-krṣṇa-nāma āpane se tare
ucca-sankirtane para upakāra kare*

“If one silently chants the names of Krṣṇa, 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 krṣna-kīrtana is compassionate to all living entities and able to perform the highest welfare activities for all.

TEXT 282

*ataeva ucca kari' kīrtana karīle
sata-gunā phala haya sarva-sāstre bale*

“Therefore the scriptures say that one gets a hundred times more benefit by chanting loudly.

TEXT 283

*japato hari-nāmāni
sthāne sata-gunādhikah
ātmānām ca punāty uccair
japān śrotvā punātī 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 Nārādiya Purāṇa.]

TEXT 284

*japa-kartā haite ucca-sankīrtana-kāri
sata-guna adhika se purāṇete dhari*

“The Purāṇas 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 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 suddha-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 kārāṇa
japi' āpanāre sabe karaye poṣana

“O brāhmaṇa, listen carefully to the reason behind this. One who softly chants the holy names liberates only himself.

TEXT 286

ucca kari’ harile govinda-sankirtana
jantu-mātra śuniḥāl pāi vimocana

“One who loudly chants the names of Govinda, however, liberates himself along with all living entities who hear him.

TEXT 287

jīhvā pāiṇāo nara-vinā sarva-prānī
nā pāre balite krṣṇa-nāma-hena dhvani

“Although all living entities have a tongue, only the human beings are able to chant the names of Kṛṣṇa.

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-jamma 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 poṣana
keha vā poṣana kare sahasreka jana

“One person may maintain himself, while another may maintain a thousand people.

TEXT 290
duite 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' haridāsera katham
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 Vaiṣṇava 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-šeśe śūdra veda karibe vākhāne
ekhanai tāhā dekhi, šeše 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-šeśe refers to the last part of Kali-yuga. A mahā-yuga consists of the four yugas—Satya, Tretā, Dwāpara, and Kali. The duration of these four yugas 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 yugas, 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 Śrīmad Bhāgavatam (12.1.36-41, 12.2.1-16, and 12.3.31-46) that at the end of Kali-yuga the varṇāśrama principles will be completely absent. We are already experiencing the future behavior of Kali-yuga in the beginning of the age. According to the varṇāśrama 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 samśkāras, or purificatory rites, but the sinful śūdras are not at all qualified to undergo the samśkāras of the twice-born. The śūdras 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—śaукra, 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-samśkāra, or sacred thread ceremony. Then, by taking Visnu-dikṣa after becoming a twice-born, one achieves the third, or daikṣa, birth. A śūdra, however, has no second or third birth. Due to wide-spread discrepancies in the practice of garbhādhāna-samśkāra, 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 Vaiṣṇava considerations, the Vaiṣṇava considerations based on sāstras are the most respectable methods for ascertaining daiva-varnāśrama principles. Since ignorant persons expert in material knowledge follow nonscriptural 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 Vaiṣṇavas become bewildered by illusion while considering who is brāhmaṇa and who is a śūdra.

In this case also, the atheistic, meat-eating, nondevotee, seminal, so-called brāhmaṇa has presented external, mundane, gross bodily considerations of Vaiṣṇavas. 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 Vaiṣṇavas, who reveal purpose of the Vedas, as śūdras. Actually that atheist was himself an abominable śūdra. Godlessness, cripple-mindedness, and untruthfulness made him averse to pure Vaiṣṇavas in every sphere of his life. Although he was a fallen śūdra who proudly considered himself a brāhmaṇa, he considered a Vaiṣṇava, 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 śūdra, who was envious of the Vaiṣṇavas and proud of being a brāhmaṇa, must have heard descriptions of Kali-yuga stating that śūdras 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 saiva-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 saiva-dikṣa. This is clearly described in the Brahma-sūtra. Śrī Yāmunācārya has completely refuted the atheists' view that “Vaiṣṇavas 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 Gaudīya Vaiṣṇavas there are five additional sāṃskāras. Therefore they undergo twenty sāṃskāras. In his Sāṃskāra-dīpikā, which is an appendix to his Sat-kriyā-sāra-dīpikā, Gopāla Bhaṭṭa Gosvāmī has mentioned these sāṃskāras. The Vaiṣṇavas state:

svayam brahmaṇi nikṣaptān
jātān eva hi mantratah
vinitānatha putrādin
samskṛtya pratibodhayet

“When the guru gives mantra to his disciple according to the rules and regulations of pāṇcarātra-viḍdhi, 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 Pāṇcarātra 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.

na śudrā bhagavad-bhaktā
te tu bhāgavatā matāh
sarva-varnesu te śudrā
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 àpanāre 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 kāna 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’ iṣat 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 pāpi sabhāsad, seha pāpa-mati
ucita uttara kichu nā karilā iṭhi

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 rāksasa, 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 rāksasas. Some people call such persons brāhmaṇa-bruva—“so-called brāhmaṇas” or brāhmaṇādhamas—“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 rāksasa, 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 rāksasa-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

rāksasāḥ kalim āśritya
jayante brahma-yonisu
uppanā 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, namakāra
dharma-sāstre sarvathā nisedha 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 brähmana, 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-sāstras (Manu 2.168) and the Srimad Bhāgavatam (11.5.3):

\begin{verbatim}
  yo 'nadhitya dvijo vedam  
  anyatra kurute śramam  
  sa jivan eva śūdratvam  
  āsu gacchati sānvayah
\end{verbatim}

“A brähmana 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.

\begin{verbatim}
  ya esām puruṣam sākṣād  
  ātma-prabhavam īśvaram  
  na bhajanty avajānanti  
  sthānād bhraṣṭāḥ patanty adhah
\end{verbatim}

“If one simply maintains an official position in the four varnas and āśramas but does not worship the Supreme Lord Viṣṇu, he falls down from his puffed-up position into a hellish condition.”

TEXT 303

\begin{verbatim}
  kim atra bahunoktena  
  brāhmanā ye hy avaiśnavāh  
  teśāṃ sambhāsanam sparśam  
  pramādenāpi varjjayet
\end{verbatim}

“There is no need to speak further on this. Even by mistake one should not touch or speak to those brāhmanas who have no devotion for the Supreme Lord.

[This and the following verse are spoken by Lord Śiva in the Padma Purāṇa.]

TEXT 304

\begin{verbatim}
  śvapākam iva nekṣeta  
  loke vipram avaisnavam  
  vaisṇavo varna bāhyo 'pi  
  punāti bhuvana-trayam
\end{verbatim}

“Just as one in this world should never see a dog-eating candāla, one should never see a nondevotee brāhmana.”

TEXT 305

\begin{verbatim}
  brāhmana haiyā yadi avaiśnava haya  
  tabe tā'ra ṛāpeha punya yāya kṣaya
\end{verbatim}

One who converses with a nondevotee brāhmaṇa loses his piety.
If one converses with a person who was born in a seminal brāhmaṇa 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 viprādhämēra kata-divasa thākiyā
vasante nāśikā tā'ra padīla khasiyā

Within a few days, that wretched brāhmaṇa was attacked by smallpox and as a result his nose melted away and fell off.

Within a few days that abominable, envious brāhmaṇa 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 nihsvāsa

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 brāhmaṇas 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 brahmaçāris are situated in that āśrama only because they cannot marry. The grhaçātras 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, Kaśyapa, Patañjali, 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, Ayodhyā, 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 renunciate. 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 ḫṛṣṇa-kiṅṭana, who are decorated with tears and hairs standing on end in love of God, and who are equipoised both internally and externally?"

**TEXT 309**

*kata-dine ṭāiśnava' dekhite icchā kari*

āilena haridāsa navadvīpa-puri

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, Gauḍa-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 prāṇa haiṭe adhiṭa 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 haridāsā-pratī
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-jvālā
anyo'nye sabe tāhā kahite lāgilā

They discussed amongst themselves the burning offensive statements of the
athiests.

Seeing the devotee brāhmaṇas' 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 lāi sarva-bhakta-gana
anyo'nye vicāre thākēna sarva-kṣaṇa

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 Vaiṣṇava 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 prākrta-sahajīyās, the devotees of the Lord discussed the conclusive statements of Vaiṣṇava literatures like Gītā and Bhāgavata. While conducting iṣṭa-goṣṭhis in this way, they desired the highest eternal benefit for the entire world.

TEXT 315

eye-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 krṣna-caitanya nityānanda-cānda jāna
vrndāvana dāsa tacha 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 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 Punpurn, His meeting with Īśvara Pūri at Gayā, His bestowing mercy on Īśvara Pūri 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 smārtas were being quickly propagated. Even hearing the name of bhakti-yoga was rare. The sinful people went on unnecessarily criticizing the Vaiṣṇavas. Considering that the proper time had arrived to manifest Himself, Śrī Gaurasundara enacted the pastime of going to Gāyā for performing worldly frutitive rituals in order to refute the atheistic and smārta 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 Gāyā. 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 Gāyā. He took bath at Brahma-kunda 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 brāhmaṇas, the Lord became decorated with pure ecstatic transformations and thus inaugurated His pastimes of manifesting loving devotional service. By providence, the Lord met Īśvara Purī there. Śrī Mahāprabhu revealed to Śrī Īśvara Purī that the perfection of visiting Gāyā is to meet pure devotees like Īśvara Purī, that seeing Vaiṣṇavas is matchlessly greater than worshiping and offering oblations to the forefathers at Gāyā, and that His purpose of traveling to Gāyā was to permanently surrender at the lotus feet of a maha-bhāgavata spiritual master. Without disturbing the foolish ill-motivated frutitive workers who are bewilder 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 frutitive activities, and to simultaneously bewilder the atheists, Śrī Gaurasundara exhibited the pastimes of offering various oblations to the forefathers at Gāyā according to worldly customs. Thereafter He returned to His room and began to personally cook. At that time Śrīpāda Īśvara Purī arrived there overwhelmed with love of Kṛṣṇa. The Lord personally served all the foodstuffs that He cooked for Himself to Īśvara Purīpāda, and by directly serving His spiritual master, Purīpāda, 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 Purī 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 Purīpāda, 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 Gāyā 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 Krṣṇa, “O dear Krṣṇa, 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 Īśvara Puri and then returned to Śrī Navadvīpa with His students. In this way the author has concluded the topics of Ādi-khaṇḍa. 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 śṛi-gaurasundara mahesvara
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-vaiṣṇavāra dhana prāna
krpā-drṣṭye kara’, prabhu, sarva-jīve trāna

All glories to the Lord, who is the life and wealth of all the Vaiṣṇavas. O Lord, please deliver the living entities by Your merciful glance.

TEXT 3

ādi-khaṇḍa-kathā, bhāi, suna sāvadhāne
śṛi-gaurasundara gayā calilā yemane

O brothers, listen carefully to the topics of Ādi-khaṇḍa, which describe the Lord’s journey to Gayā.

TEXT 4

hena-mate navadvīpe śṛi-vaikuṇṭha-nātha
adhyāpaka-siromaṇi-rūpe kare vāsa

In this way the Lord of Vaikuṇṭha resided at Navadvīpa as the crest jewel of teachers.

TEXT 5-6
catur-dike pāsandā bādaye gurutara
‘bhakti-yoga’ nāma haila ṛṇite duṣkara

mithyā-rase dekhi’ ati lokera ādara
bhakta-saba duḥkhha 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, fruitive 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-viṣṭha-raśa, the stool-like mellows of material enjoyment. Seeing that they were averse to drinking the sac-cid-ānanda-kṛṣṇa-raśa, the eternally, cognizant, blissful mellows of Kṛṣṇa consciousness, and busy collecting temporary anarthaς 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 āviṣṭa hai’ āchenā adhyayane
bhakta-saba duḥkhha pāya,—dekhena āpane

Although the Lord was absorbed in studying and teaching, He noted the devotees' distress.

TEXT 8

nīravadhi vaisnava-sabere duṣṭa-gane
nindā kari’ bulu, 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 āṭma-prakāśa karite bhāvilena—“āge āśi’ giyā gayā hai’ta”
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-kāṇḍa. 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-kāṇḍa 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 Veda. 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 Veda. 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 Veda, Lord Gadādhara Viṣṇu established at Gayā His supreme lotus feet, which are full of transcendental variegatedness. According to the mantra from Rg Veda: tṛdhā 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 sisya 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 ajña 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, parihāsa-rase
mandāre ālā 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 svalilāya

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 Kālāpāhāda, the Deity of Madhusūdana was shifted to the village Vaumsi, 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**

\[
i-	ext{mata kata patha āsite āsite}
\]
\[
āra dina jvara prakāsilena dehete
\]

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**

\[
prākrta-lokera prāya vaikunṭha-īsvara
\]
\[
loka-sikṣā dekhāite dharilena jvara
\]

In order to instruct people, the Lord of Vaikunṭha 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-vigrāha 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 prāktā-sahajiyās would consider themselves transcendentally liberated Vaiṣṇavas, 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**

\[
\text{madhya-pathe jvara prakāsilena īsvare}
\]
śisya-gana hailena cintita antare

When the Lord manifested His fever halfway to Gayā, the hearts of His students were filled with anxiety.

TEXT 19

pathe rahī 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 vyavasthālā ausadha āpane
`sarva-duhkha 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 Viśṇu, 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 Viśṇu. Just as in the pastimes of Nārāyaṇa, the Lord increased the glories of His devotees by accepting the mark of Brṛgu'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 yal laṅkanam proktam
puṁso varṇābhivyāṅjakam
yad anyatraṁ drṣyeta
tat tenaivā vinirdiśet

“If one shows the symptoms of being a brāhmaṇa, kṣatriya, vaiśya 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 ignorance 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 karpanas, or misers. The Dharma-sāstra writer Atri has stated:

brahma-tattvam na jānāti
brahma-sūtrena gārvitaḥ
tenaiya sa ca pāpena
vipraḥ paśur udāhṛtaḥ

“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-pādodake mahimā bujhāte
pāna 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 pāna kariyā īśvara
sei-kṣane sustha hailā, āra nāhi jvara

As soon as the Lord drank that water, His fever subsided and He felt relief.

TEXT 23

īśvare ye kare vipra-pādodaka pāna
e tā'na svabhāva,—veda-puraṇa 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 fruitful 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-kāṇḍa as the path of spiritual life. Fearing that people may foolishly misunderstand the purport of the scriptures and introduce the process of karma-kāṇḍa 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{śraddhā 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 kīrtanam 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 Nārada-pañcarātra as follows:

\begin{align*}
&\text{laukikā vaiḍikī vāpi} \\
&\text{yā kriyā kriyate mune} \\
&\text{hari-sevānukūṣāvai} \\
&\text{sa kāryā bhaktim icchatā}
\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 varṇāśrama 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 varṇāśrama-dharma} \\
&\text{akīncana hanā laya kṛṣṇaika-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 varṇas 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{ājñāyaivaṃ guṇān dosān} \\
&\text{mayādiśṭān 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:

\[
\begin{align*}
\text{sva-dharmān parityajya} \\
\text{mām ekam śaranaṁ vṛaja} \\
\text{ahām tvāṁ sarva-pāpebhyo} \\
\text{mokṣayisyāmi mā śucah}
\end{align*}
\]

“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 Sanātana-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 niyamāgraḥa, 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 Krṣṇa, also instructs karma-yoga and jñāna-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

\[
\begin{align*}
ye yathā māṁ prapadyante \\
tāṁś tathaiva bhajāmy aham \\
mama vartāṁnuvartante
\end{align*}
\]
“As all surrender unto Me, I reward them accordingly. Everyone follows My path in all respects, O son of Prthā.”

“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 yathā 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 dāṣya-pada bhāve nirantara
tāhāna avaṣya dāṣya kareṇa iṣvara

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 jñānīs 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 brāhmana in order to teach and glorify the propensity for serving the Lord of brāhmaṇas who have given up temporary, abominable material pride, who have become trnaḍ api sunica and taror api sahiṣṇunā, 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-sahajiyās, who are averse to the Lord and baffled by mâyâ, consider that pure brāhmaṇas under the shelter of the lotus feet of Śrī Caitanya and demoniac brāhmaṇas who are averse to Hari, Guru, and Vaiṣṇava and opposed to Śrī Caitanya are equal; in other words, they consider that so-called brāhmaṇas 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 brāhmaṇas who are worshipers of the nontual 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 brāhmaṇa 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-sahajiyās and smārtas by opening their eyes, which are covered by the darkness of ignorance.

While distorting the meaning of the Bhagavad-gītā verse: ye yathā māṁ prapadyante tāṁs tathaiva bhajāmy ahāṁ, 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 nonduplicitous, 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:

\[
\text{astv evam ūnga bhagavān bhajatāṁ mukundo}
\]
\[
\text{muktim dadāti karhicit sma na bhakti-yogam}
\]

“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 Nārāyana, the Lord accepts two and half types of rasas—śānta (neutralitv), dāsy (servitorship), and gaurava-sakhya (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—visrambha-sakhya (friendship in equality), vātsalya (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-vātsalya, affection for His devotees, and bhakta-premādhinātva, 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 Bhīsmadeva, 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 Parīksit 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 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.”
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 Visu, 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 Māyāvādīs. 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 brāhmaṇas, the Lord concluded His pastime of having fever and thus broadcast in this world the glories of brāhmaṇas who are engaged in the service of Kṛṣṇa.

TEXT 28

hena-mate kari' prabhu jvarera vināśa
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 punapunā-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 Pāmā-gaṇḍa 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 Pāmā-gaṇḍa 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

snāna kari' pitr-deva kariyā arcana
gayāte paviṭha hailā śri-śacindana

After taking bath and offering oblations to His forefathers, Śrī Śacindana 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 fulfill 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-tīrtha, one should see the Garuda Purāṇa, Chapters 82-86, the Vāyu Purāṇa, Sveta-varāha-kalpa, Chapter 108, and the Agni Purāṇa, Chapters 114-116.

**TEXT 30**

\[ \text{gayā tīrtha-rāje prabhū praviṣṭa haiyā} \\
\text{namaskarilena prabhū śrīkara yudiyā} \]

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**

\[ \text{brahma-kunde āśi prabhū karilena śnāna} \\
\text{yathocita kailā pīt-devera sammāna} \]

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**

\[ \text{tabe āilena cakravedera bhitare} \\
\text{pāda-padma dekhibāre calilā satvare} \]

The Lord then entered Cakraveda and quickly went to see the lotus feet of Lord Viṣṇu.

The word cakraveda refers to Gayā-tīrtha. This is where the lotus feet of Viṣṇu are situated.

**TEXT 33**

\[ \text{vipra-gana vediyāche śri-carana-sṭhāna} \\
\text{śri-carane mālā,—yena deula-pramāna} \]

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
jokhnā, 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-dike 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

“kāsinātha hrdaye dharilā ye-carana
ye-carāṇa niravadhi lakṣmīra jivana

“Lord Śiva accepted these same lotus feet in his heart, and these same lotus
feet are constantly served by Lakṣmī.

The word kāsinātha refers to Lord Śiva, the controller of the universe.

TEXT 37

bali-sire āvirbhāva haila 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

tilārdheko 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-sāstras 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 prakāṣa
niravadhi hrdaye 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
āviṣṭa hailā prabhu premānanda-sukhe

Hearing the glories of the Lord's lotus feet from the brāhmanas, 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 Gayāśura 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 pañcopāsakas are buried under these lotus feet of Gadādharā. Since the pañcopāsakas ultimately become impersonalists, they are simply Buddhists in disguise. The conceptions of the
fruative 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-harsa-kampa haila carana-darśane

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 ārambah

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 Vaiṣnava, then the lotus feet
of the worshipable Lord Viśnu 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 Gadadhara marked the beginning of His propagation of loving devotional service.

TEXT 45
avicchinnā gāṅgā vahe prabhura nayane
parama-adbhuta saba dekhe vipra-gane

The brāhmaṇas were all startled to see tears flow from the Lord's eyes like the unbroken flow of the Ganges.

TEXT 46
daiva-yoge īśvara-pūrī o sei-kṣane
ātlena 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 Puriṣpāda 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 Pūrṇaprajña Madhvacārya Ānandatīrtha in the Vedic disciplic succession, Śrī Gaurasundara, who is the Supreme Lord of all ācāryas, inspired Īśvara Puriṣpāda to come there.

TEXT 47
īśvara-pūrīre dekhi śrī-gaurasundara
namaskarileṇa ati kariyā ādara

On seeing Śrī Īśvara Puri, Śrī Gaurasundara respectfully offered him obeisances.

TEXT 48
Iśvara Purī was also delighted to see Gauracandra, and he happily embraced Him.

**TEXT 49**

donhākāra vīghra donhākāra 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 Iśvara Puripāda is attached to *prema-bhakti*, loving devotional service. By seeing Gaurasundara'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 Gaurasundara 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-yātārā saphala āmāra
yata-ksane dekhilāna carāna 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 Bhaktiveṇodu Thākura, the crest-jewel of the mahājanas, has written in his *Kalyāna-kalpa-taru* as follows:

*mana, tumi tīrthe sadā rata
ayodhyā, mathurā, māyā, kāśi, kānci, avantiyā,
dvārāvatī, āra āche yata*

“My dear mind, you are always attached to the different places of pilgrimage such as Ayodhyā, Mathurā, Haridvāra, Kāśi, Kānci, Avanti, and Dvārakā.

*tumi cāha bhramibāre, e sakala bāre bāre,*
mukti-lābha karibāra tare
se sakala taba bhrama, nirarthaka pariśrama,
citta sthira tirthe nāhi 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 sādhu-sanga, sādhu-sange antarānga
śri-krṣṇa-bhajana manohara
yatā sādhu, tathā tirtha, sthira kari' nija citta,
sādhu-sanga kara nirantarā

“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 tīrthe vaiśnava nāī, se tīrthete nāhi yāi,
ki lābha hāntiyā dāra-desa
yatāya vaiśnava-gana, sei stāna vrṇdāvana,
sei sthāne ānanda aśeṣa

“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.

krṣṇa-bhakti yei sthāne, mukti dāsi seikhāne,
salila tathāya mandākini
giri tathā govardhana, bhūmi tathā vrṇdāvana,
āvīrbhūta āpani hladini

“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, bhramiṇā 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 Vaiśnavas with firm resolution and untiring endeavor.”

TEXT 51-52

tīrthe pīṇḍa dile se nistare pitr-gaṇa
seha,—yāre pīṇḍa 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 Krṣna 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

atayevā tīrisya 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):

bhavad-vidhā bhāgavatās
tīrtha-bhūtāh svayam vibho
tīrthi-kurvanti tīrthānī
svāntāh-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 haitte uddhārāha 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:

\[
\begin{align*}
guru-pādāśrayas tasmāt \\
krṣṇa-dīkṣādī-śikṣanam \\
viśrambhena guruḥ sevā \\
sādhu-vartmānuvartanam
\end{align*}
\]

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), vipralipsa (the tendency to cheat) and karanāpātaya (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 bhagavad-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 śaranāgati, in the form of atma-niṣepa 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 Krṣṇa and whose all endeavors are meant for the pleasure of Krṣṇa have no possibility of being delivered from the pangs of hell.

**TEXT 55**

\[
\begin{align*}
'krṣṇa-pāda-padmera amṛta-rasa pāna \\
āmāre karāo tumī’—ei cāhi dāna”
\end{align*}
\]

“I beg that you make Me drink the nectar of Krṣṇa’s lotus feet.”

Persons in whose hearts the eternally beneficial realization, sajāṭiyāṣaye snigdhe sādhau saṅgah 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 Kṛṣṇa'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.

\[ na\ dhanam\ na\ janam\ na\ sundarim \]
\[ kavitām\ vā\ jagad-īśa\ kāmaye \]

\[ mama\ janmani\ janmanīśvare \]
\[ bhavatād\ bhaktir\ ahaṅkutikā\ tavyai \]

“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 Gadādāra manifested and constantly remained in the heart of Śrī Īśvara Purīpāda on the strength of Śrī Mādhavendra Purī’s full nonduplicitous mercy.

**TEXT 56**

\[ balena\ īśvara-purī,—“śunaha, pāṇḍita! \]
\[ tumī\ ye\ īśvara-amsa,—jāninu\ niścita \]

Īśvara Purī then said, “Listen, dear Pāṇḍita. 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.

\[ jīvera\ 'svarūpa\'\ haya——krṣnera\ 'nitya-dāsa' \]
\[ krṣnera\ 'tatāstha-śakti'\ 'bhedabheda-prakāśa \]

“It is the living entity's constitutional position to be an eternal servant of Kṛṣṇa because he is the marginal energy of Kṛṣṇa 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 pânditya, ye citra 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 dekhiḷāna
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 pāī anuśāne

“O Pandita, I'm telling You the truth! I'm feeling great ecstasy every moment since I've seen You.

TEXT 60

yadavadhī tomā dekhīyači nadiyāya
tadavadhī citte āra kīchu nāhi bhāya

“From the time I saw You in Nadia, my heart has had no other attraction.

TEXT 61

satya e kahi,—i the anya kīchu nāi
krṣna-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-sambhāṣa
yata haila, tāhā varnibena veda-vyāṣa

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 vasīlā 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-tirthe kari’ bālakāra pinda dāna
tabe gelā giriśrnge 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 Rāmaḥ. 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 Laksmi.” Construction on the 395 steps was begun and completed in the year 1775.

TEXT 66

*preta-gayā-śrāddha kari’ śrī-sacīnandana*
*daksīnāye vākya tuṣilena 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 daksīnā 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 tulasī 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 sanātāpiyā*
*daksina-mānase calilena harṣa haiyā*

After duly delivering the forefathers, the Lord happily went to Daksina-mānasa.

TEXT 68

*tabe calilena prabhū śrī-rāma-gayāya*
*rāma-avatāre śrāddha karilā yathāya*

He next went to Śrīrama-gayā, where He had previously performed śrāddha in His incarnation as Rāmacandra.

TEXT 69

*eho avatāre sei-sthāne śrāddha kari’*
*tabe yudhiṣṭhira-gayā gela gaurahari*

In this incarnation He again performed śrāddha at that place. Thereafter Lord
Gaurahari went to Yudhiṣṭhira-gayā.

TEXT 70

pūrve yudhiṣṭhira pinda dilena tathāya
sei prīte tathā śrāddha kālā 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 gayāoyāla) 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

Śri Śacīnandana smiled on seeing this, and thus the brāhmaṇas were freed from all material bondage.

TEXT 74

uttara-mānase prabhu piṇḍa dāna kari'
bhima-gayā karilena gaurāṅga śrī-hari

The Lord next offered śrāddha at Uttara-mānasa. He then went to Bhima-gayā.

TEXT 75

śiva-gayā brahma-gayā ādi yata âche
saba kari' sōdaša-gayāya gelā pāche
Thereafter the Lord performed the prescribed rites at Śiva-gayā, Brahma-gayā, and finally at Ṣoḍaśa-gayā.

TEXT 76

śoḍaśa-gayāya prabhu śoḍaśī kariyā
sabāre dilena pinda śrāddhā-yukta haiyā

While at Ṣoḍaśa-gayā, the Lord faithfully offered śrāddha with sixteen ingredients on behalf of all His forefathers.

The word śoḍaśi refers to a particular type of śrāddha in which the following sixteen ingredients are offered: land, āśana, 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 mahāprabhu brahma-kunda kari' snāna
gayā-sire āsī' karilena pinda dāna

Thereafter the Lord took bath at Brahma-kunda and offered oblations at Gayā-sīra.

TEXT 78

divya mālā-candana sṛi-haste prabhu lāiyā
viṣṇu-pada-cihna pūjilena harṣa haiyā

The Lord then personally worshiped Lord Viṣṇu'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 brāhmanas at all the recommended places, the Lord returned to His room.

Regarding the karma-kāṇḍa system of performing śrāddha at Gayā, in the Viṣṇu Purāṇa (2.16.4) Aurva spoke to Sagara Mahārāja the following words:

gayām upetya yah śrāddham
karoti prthivi pate
saphalām tasya tai janma
jāyate pitr tuṣṭidam

“O King, a person who goes to Gayā and offers oblations makes his life successful by satisfying his forefathers.”
TEXT 80

*tabe mahâprabhu kata-kâsne sustha haiyâ
randhana karite prabhu vasilena giyâ*

After He took some rest, the Lord then sat down to cook.

TEXT 81

*randhana sampûrna haila, henai samaya
âilena sî-îsvara-pûrî mahâsaya*

As soon as the Lord finished cooking, Śrī Īśvara Pūrī arrived there.

TEXT 82

*prema-yoge krṣṇa-nâma balite balite
âilena prabhu-sthâne ðhulite ðhulite*

Īśvara Pūrī's head was rolling back and forth in ecstatic love as he arrived there chanting the names of Kṛṣṇa.

While chanting the holy names of Kṛṣṇa, Īśvara Puripāda was overwhelmed with love of God and unable to control his balance as he came before Śrī Gaurasundara. At that time the Lord was engaged in cooking.

TEXT 83

*randhana ediyâ prabhu parama-sambhrame
namaskari' tâne vasâileenâ âsane*

The Lord immediately left the kitchen and, after respectfully offered obeisances, He seated Īśvara Pūrī comfortably.

TEXT 84

*hâsiyâ balena purî,—“sunaha, paṇḍita!
bhâlai samaye hailâna upanîta”*

Īśvara Pūrī smiled and said, “Listen, O Paṇḍita. I see I've come at the right time.”

TEXT 85

*prabhu bale,—“yabe haila bhâgyera udaya
ei anna bhîksâ âji kara mahâsaya”*

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 haiyāche, tāhā tumī 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-pratī
purir o nāhika kṛṣṇa-chādā anya-matī

Īśvara Purī's mind never deviated from the lotus feet of Kṛṣṇa, 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 Purī with His own hands, and Īśvara Purī thus ate in
great ecstasy.

TEXT 93
sei-kṣane ramā-devī ati-alaksite
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 bhihsā karāiyā
āpane o bhojana karilā harṣa haiyā

Then, after the Lord first fed Īśvara Purī, He happily ate Himself.

TEXT 95
īśvara-purīra sange prabhura bhojana
ihāra śravane mile krṣṇa-prema-dhana

One who hears about the Lord taking His meal with Īśvara Purī 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 Purī.

The jagad-guru Lord set the ideal example of serving the spiritual master by
personally smearing the body of Īśvara Puṛīpāda 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
yata prīta iśvarera iśvara-purīre
tāhā varṇibāre kon jana sakti dhare

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-purīra 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 Kumārahāṭa, which is 3 km. from the Halisahara Station on the E.B.R. line. Recently the sakhibhekis 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,—“kumārahāṭberapa namaskāra
śrī-īśvara-purīra ye-grāme avatāra”

The Lord said, “I offer My obeisances to the village of Kumārahāṭa, where Śrī Īśvara Puri appeared.”

TEXT 100
kāndilena vistara caītanya sei sthāne
āra sabda 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 mr̥ttikā 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 mr̥ttikā-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 śvarera prīta śvara-pūrīre_

_bhaktere bādāte prabhau saba sakti dhare_

The Lord exhibited such affection for Śvara 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 Śvara Purīpāda as His spiritual master.

**TEXT 104**

_prabhau bale,—“gāyā karite ye āilāna_

_satya haila,—śvara-pūrīre ākṣhīlāna“_

The Lord said, “I came to Gāyā to offer oblations to My forefathers. Now that I have seen Śvara Puri, My journey has become successful.”

In order to teach His sadhaka 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 Gāyā, 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 śvara-pūri-sthāne_

_mantra-diksā cāhilena madhura-vacane_

On another day the Lord went privately to Śvara Puri and in sweet words requested him for initiation.

The phrase mantra-diksā is defined in the Bhakti-sandarbhā (207) as mantra-diksā-rūpaḥ anugrahaḥ—“receiving mercy in the form of initiation.” According to the passage, mananāt trāyate yasmāt tasmānaḥ mantraḥ prakīrtitah, 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 jñānām yato dadyāt_

_kuryāt pāpasya sāṅkṣayam_

_tasmād dīkṣetī sā proktā_

_desākais tattva-koviḍaḥ_

“Diksā 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 diksā.” 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-saṁskāra and yoga-saṁskāra and thus become fully initiated with the five saṁskāras. Thereafter, those who perform navejyā-karma, or nine forms of arcana, and master the knowledge of artha-paṁcaka are called uttama-adhikāris. Persons who have received pāncarātrika 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 Kṛṣṇa. In the bhāgavata-saṁpradāya, 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 Kṛṣṇa consciousness by which the conception that everything in the world is meant for the service of Kṛṣṇa awakens and thus one always and everywhere continually remembers the Lord.

TEXT 106

purī bale,—“mantra và baliyā kon kathā?
prāṇa āmi dite pāri tomāre sarvathā”

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-mantrera grahāna

Then in order to instruct everyone, the Lord accepted the ten syllable mantra from Īśvara Puri.

Śrī Gaurasundara is directly Śrī Kṛṣṇa. (In the first verse of Lilāsūka Bilvamangala's Śrī Kṛṣṇa-karnāmrta it is stated: sīkṣā-guruṣ ca bhagavān śīkhi-pīṇcha-maulih—“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
tabe prabhu pradaksina kariyā purire
prabhu bale,—“deha âmî dilâna tomâre

The Lord then circumambulated Īśvara Purī and said, “I fully surrender Myself unto you.

TEXT 109
hena subha-drṣṭi tumi karaha âmâre
yena âmî bhâsi krṣṇa-premera sâgare”

“Please glance mercifully on Me, so that I may float in the ocean of love of Krṣṇa.”

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 Krṣṇa by completely rejecting the four cheating objectives of life—dharma, artha, kāma and mokṣa—and praying to His spiritual master, Īśvara Puripāda, for love of Krṣṇa, which is the only principle goal for a devotee to achieve. Personally realizing that love of Krṣṇa is the only goal of life, He then glorified it before Īśvara Purī.

TEXT 110
śuniyā prabhura vâkyâ srī-īśvara-purī
‘prabhure dilena âlingana vakše dhari’

Hearing the Lord’s words, Śrī Īśvara Purī embraced Him.

TEXT 111
donâhâra nayana-jale donâhâra sarîra
sîncita hailâ preme, keha nahe sthira

The bodies of both became soaked with their tears and agitated due to ecstatic love.

TEXT 112
hena-mate īśvara-purire krpâ kari'
katar-dina gayâya rahilâ gaurahari

In this way, while bestowing mercy on Īśvara Purī, Śrī Gaurahari remained in Gayâ 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 Krṣṇa, 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 Caitanyadeva 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

âtma-prakâśera āsi' 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 sānta-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-dina mahāprabhu vasyā nibhrte
nija-īśta-mantra dhyāna 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 prabhur rodana dākiyā

After some time, when the Lord regained His external consciousness, He began to shed tears and call for Krṣṇa.

The word dhyāna is defined (in Bhakti-sandarbha 278) as višeṣato rūpādi cintanam
dhânam—“the transcendental spiritual cultivation of specifically contemplating the forms, names, qualities, and pastimes of the Lord.” No one should think that the word dhâraya 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 prâkrtasahajiyâ-sampradâya. 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 Sri Gaurasundara exhibited in the external world after engaging in the cultivation of Krâsna consciousness by meditating on His worshipable mantra are indicative of His vipralambha-rasa, or feelings of separation from Krâsna. At that time, in spite of being with Krâsna, 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 sadhana, the Lord, who proudly considers Himself a servant afflicted with separation from Krâsna, 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 prâkrtasahajiyâs accept the Sâkteya philosophy of sambhoga, which is averse to devotional service and ruins everything, and thus establish and advertise themselves as another community of material enjobers. Considering Himself a surrendered servant, afflicted with separation from Krâsna, Sri Gaurasundara began to cry while loudly addressing Krâsna in a devotion-filled voice.

TEXT 116

“krâsna re! bâpa re! mora jivana srî-hari!
kon dike gelâ mora prâna kari’ curi?”

“O My dear Krâsna! O father! O Hari, My life and soul! Where did You go after stealing My heart?

Being situated in the mood of pure dasya-rasa as a servant of Krâsna, the Lord considered Krâsna as His father and Himself as the son and began to speak as follows: “O father, Krâsna, 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

pâinu iśvara mora kon kike gelâ?”
sloka pâdi’ prabhu kândite lâgilâ
“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 haila īśvara
sakala śṛi-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
“kotha 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 mādhurya-rasa, He is the lover; in vātsalya-rasa, He is the son; in sakhyā-rasa, He is the friend; in dāśyā-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 Vrndāvana residents, who are under the shelter of five types of rasas, with five types of moods.

TEXT 120

ye prabhu āchilā ati-parama-gambhīra
se prabhu hailā preme parama-asthīra

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 (Adi 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 nīja-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 āsi sarva-sīsya-gane
sustha karīlena āsi aśeṣa yatane

Then, after some time, Nimāi’s students came and pacified Him with great care.

TEXT 123

prabhu bale,—“tomāra sakale yāha ghare
mui āra na yāimu saṁsāra-bhitare

The Lord said to them, “You all go back to Navadvīpa, I will not return to material life.

TEXT 124

madhurā 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 Vrajendra-nandana, who is the object of that rasa.

TEXT 125

nānā-rūpe sarva-sīsya-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 svāṣṭhya nā pāyena, rahibena kati

The Lord of Vaikunṭha, however, was absorbed in devotional sentiments and His heart was agitated, so how could He remain peaceful?

TEXT 127

kāhāre nā bali' prabhu katarātri-šeṣe
mathurāke calilena premera āveše

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

“kṛṣṇa 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 dūra yāite śunena divya-vāni
“ekhane mathurā nā yāibā, dvijamani!

After traveling a while, the Lord heard a voice from the sky say, “O crest-jewel of the brahmanas, don't go to Mathurā now.

TEXT 130

yāibāra kāla äche, yāibā takhane
navadvipe niha grhe calaha ekhane

“You will go when the appropriate time comes. Now You should return to Your house in Navadvīpa.
TEXT 131

tumi ūri-vāikunṭha-nātha loka nistārite
avatirṇa haiyācha sabāra sahite

“You are the Lord of Vaikunṭha, and You have appeared along with Your associates to deliver the people of the world.

TEXT 132

ananta-brahmānda-maya kariyā kirtana
jagatere bilāibā prema-bhakti-dhana

“When You distribute the wealth of ecstatic love, Your kirtana will inundate innumerable universes.

TEXT 133-134

brahmā-śiva-sanakādi ye-rase vihvala
mahāprabhu ‘ananta’ gāyena ye maṅgala

tāhā tumī jagatere dibāra kārane
avatirṇa 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
ataevo kahilāna carane tomāra

āpanāra vidhātā āpane tumī prabhu
tomāra ye icchā, se langhāna nahe kabhu

ataevo, mahāprabhu! cala tumī gharā
vilambe dekhibā āsī’ mathurā-ṇagara”

“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 Gaurasundara! 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 prakāśite

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 paripūrna 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 milība hṛdaya

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-yaśa ṣunite se krṣṇa-sanga pāi
iśvarera 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 likhīte 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 haite sakti nāhika sarvathā

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

kāṣṭhēra 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 ädi-anta nāhi jāni
ye-te mate caitanyera yaśa se vākhāni
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 uḍī 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 (Antya 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 Vrindavana 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 nāī
yāre yata sakti-kṛpā, sabhe tata gāī

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 Naimiśāranyā lead by Śaunaka, who were desirous of hearing the topics of Śrīmad Bhāgavatam from māhā-bhāgavata Śūta Gosvāmī, Śrī Śūta describes the unlimitedness of Kṛṣṇa's topics, names, forms, qualities, associates, and pastimes in the following words:

nabhah patanty ātma-samam patattrinas
tathā samam viṣṇu-gatim vipaścitah

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 acquire 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 Viśrāghava)

TEXT 151

sarva-vaiśnavora pā'ye mora namaskāra
ithe aparādha kichu nāhuka āmāra

I offer my respectful obeisances unto the feet of all the Vaiśnava, so that they may not consider my offenses.

“Accepting subordination to all Vaiśnavas, 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 Vaiśnavas; but since they are either material enjoyers or pseudo renunciates, they are situated far away from nonduplicious 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 sava-vaisnava in this verse, Vaisnava acarya Thakura Vrdavana did not refer to pseudo devotees, atheists, or prakrtasahtiyas. He has taught everyone to accept subordination to the Vaisnavas.

aula, baula, kartabhaj, nedara, daravasa, san
sahajiyas, sakhibheki, smarta, jata-gosani
ativadi, cudahdari, gauranga-nagari
tota kahe, ei tera'ra sanga nahi kari

“One should avoid associating with the thirteen different classes of imitation devotees known as aula, baula, kartabhaj, nedara, daravasa, san, sakhibheki, smarta, jata-gosani, ativadi, cudahdari and gauranga-nagari.” These thirteen types of apa-sampradayas 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 obsessively thinks that the word sava-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 nonduplicistic principles of Vaisnavism. Acceptance of subordination to the pure Vaisnavas and encouraging vaisnava-eparadhah born from the external enjoying propensity are never the same.

TEXT 152

samsarera para haiya bhaktira sagare
ye dubbe, se bhajuka nitaicandere

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 prakrtasahtiyas, the pseudo devotees, and the nondevotee communities misidentify as guru while considering the transcendental guru-tattva is not Nityananda Svarupa.

TEXT 153
āmara prabhura prabhu śrī-gaurasundara
e baḍa 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

kehā bale,—“prabhu-nityānanda-balārāma”
kehā bale,—“ Caitanya-ra mahā-priya-dhāma”

kehā bale,—“mahā-tejiyān adhikāri”
kehā bale,—“kona-rūpa bujhite nā pāri”

kibā yati nityānanda, kibā bhakta, jñānī
yāra yena-mata icchā nā bolaye keni

ye-se kene Caitanya rityānanda nahe
se carana-dhana mora rahuka hṛdaye

eta parihāre o ye pāpi nindā kare
tabe lāthi māro nāra śīrera 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 jñānī. 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 Kṛṣṇa, 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 prāmarahamsa. And there are some people who cannot understand who He is. Nityānanda Svārūpa may be the parāmahamsa avadhūta spiritual master of the sannyāsis, 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 Andhatāmīśra 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 prākṛta-sahajiyās, 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 apasampradāyas who are opposed to Thākura Vṛndāvana. Yet if due to past misdeeds or misfortune one happens to face such bad association, then the Gauḍīya Vaiṣṇavas have no qualification to associate with such a dishonest person whoseill-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 fruitive 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

jaya jaya nityānanda caitanya-jivana
tomāra carana mora hauka ḥarana
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 bedāna

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 māṭhas as members of the Viśva-vaishnava 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-khanda caitanyera kathā
tāhāre śrī-gauracandra milibe sarvathā

One who hears the topics of Lord Caitanya described in Ādi-khaṇḍa will certainly attain His lotus feet.

TEXT 162

iśvara-pūrīra sthāne haiyā vidāya
gre āilena prabhu śrī-gaurāṅga-rāya

After taking leave of Iśvara Puri, Lord Gaurāṅga returned home.

TEXT 163

śuni' sarva navadvipa haila ānandita
prāna āsi' dehe yena haila upanita

Everyone in Navadvipa 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 Gayā and stayed there for some time, all the residents of Navadvipa became lifeless. Now by Śrī Gaurasundara's return to Śrī Māyāpur-Navadvipa, 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-khanda, Chapter Seventeen, entitled, “The Lord's Travel to Gayā.”

Madhya-khanda

Chapter One

The beginning of the Lord's manifestation and instructions on krṣṇa-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 Krṣṇa, and His instructions on the congregational chanting of the holy names of Lord Krṣṇa.

After returning from Gayā-dhāma, the Lord began to manifest ecstatic symptoms out of feelings of separation from Krṣṇa 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 Sadāśīva at the house of Śuklāmbara Brahmacārī; their astonishment and crying on seeing the Lord's ecstasy in separation from Krṣṇa; the Lord's visit to the houses of Gaṅgādāsa Pandita and Mukunda Saṅjaya; mother Śacī's anxiety for her son and her prayers to Krṣṇa on His behalf; the Lord's explanation to His students that the name of Krṣṇa 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 Krṣṇa; 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 Krṣṇa; the Lord's boasting that His explanation of the scriptures is incomprehensible to logicians during His conversation with Gaṅgādāsa Pandita; the Lord's manifestation of ecstatic symptoms upon hearing Ratnagarbha Ācārya recite with devotion a verse in glorification of Krṣṇa; the Lord's explanation to His students that verbs are the energies of Lord Krṣṇa; 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 krṣṇa-saṅkīrtana is described by the Lord to His students.

TEXT 1

ājānu-lambita-bhujau kanakāvadātāu
sankirtanaika-pitarau kamalâyatåksau

viśvambharau dvija-varau yuga-dharma-pålau
vande jagat priya-karaun karuñavatårau

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 brähmanas, 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 trikåla satyåya
jagannåtha sutåya ca
sa-bhṛtyåya sa-putråya
sa-kalatṛåya 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 Gosvāmi 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, Lakṣmipriyā, who is Śrī-śakti, and Navadvipa, 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-råja
jaya viśvambhara-priya vaisnava samåja

All glories to Viśvambhara, the king of the brähmaṇas. All glories to the society of devotees, who are dear to Viśvambhara.

The phrases viśvambhara ‘dvija-råja’ and viśvambhara-priya ‘vaisnava samåja’ are explained as follows: Although Śrī Gaurasundara is Himself the full manifestation of the brähmaṇa’s worshipable Lord, He is the best of the brähmanas; and the society of devotees, or the paramahamsa Gurus of all varnas and aśramas, are most dear to Him. People who have not undergone saṁskāras, or purificatory processes, are known as once-born śudras, and persons who have undergone saṁskāras are known as twice-born. Although ksatriyas and vaiśyas are also known as twice-borns, the word dvija-råja refers only to the brähmaṇas. 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 āśramas 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-samāj, as most dear. He established Mādhva-Gaudīya brāhmaṇa like Śrī Sanātana and Śrī Rūpa Prabhus, who were born in a brāhmaṇa family belonging to the bona fide Vaiṣṇava society of Karnataka, as His own beloved Vaiṣṇava ācāryas. Moreover, He accepted the two Prabhus Śrīpāda Prabodhānanda and Śrīpāda Gopāla Bhaṭṭa 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 śmārtas like the pāṇcāpāsākas, the worshipers of five gods. That is why He ordered Śrīmat Sanātana Gosvāmipāda, who was born in the Śrī Mādhva brāhmaṇa society, to compile the Vaiṣṇava smṛti named Hari-bhakti-vilāsa. Since Śrīpāda Gopāla Bhaṭṭa 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-dīpikā and Samskāra-dīpikā 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 śmārtas has created various obstacles on the path of Vaiṣṇava smṛtis, Śrī Dhyānacandra, Śrī Rasikānanda, and, more recently, Śrī Śrīmad 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 sampadāya. After a short span of time, a new concocted sampadāya devoid of eternal Vedic injunctions called Gaurāṅga-samāj was established in Calcutta. Gaudīya Vaiṣṇava society is a branch of the Viśva-vaiṣṇava Rāja-sabhā. Due to their shortsightedness, the modern logicians say that there is no mention of the word Vaiṣṇava-samāj 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 Kṛṣṇa, 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 ācāryas, 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 Vaiṣṇavism on the basis of qualities rather than birth, acceptance of 
the supremacy of devotional scriptures, rejection of the unauthorized process of 
pāṁcopāsanā covered by karma and jñāṇa, and many other characteristics that were 
not preached by ācāryas of the medieval age are found in Gauḍīya Vaiṣṇava 
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 
Vaiṣṇava behavior.

Vaiṣṇava-samrāṭ Śrīla Jagannātha dāsa and his follower Śrī Śrīmad Bhaktivicnoda 
Thākura Mahāśaya have totally removed many discrepancies that had entered 
Gauḍīya Vaiṣṇava society. Therefore, at present, these pure exalted Vaiṣṇavas and 
their nonduplicitious beloved followers can be addressed as viśvambhara-priya 
vaishnava 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 Vaiṣṇava society; in other words, they are 
disliked, being opponents of Śrī Gaurasundara's dear ones.

TEXT 4

gauracandra jaya dharma-setu mahā-dhīra
jaya sankirtana-maya sundara-sarīra

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 Vaiṣṇavas. 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 prāhṛta-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 Adhokṣaja by building a bridge in the form 
of preaching congregational chanting of the names of Hari.

The word mahā-dhīra 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 sannyāsīs. Although attached householders and gaura-nāgariḥ, 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 sankirtana-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 nityānandera bāndhava dhana prāna
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-kāśīsvareṇa hṛdaya

All glories to the Lord, who is most dear to Jagadānanda. All glories to the heart and soul of Vakreśvara and Kāśīsvara.

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 amrtera khandā
ye kathā sunile ghuce antara-pāsaṇḍa

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, bhai, 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

gayā kari’ āilena sri-gaurasundara
dhipūrna 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 âге, 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-yogya kailā prabhu sabāre sambhāsa
viśvambhare dekhi’ sabe hailā ullāsa

The Lord spoke befittingly with everyone, and they all became jubilant on seeing Viśvambhara.

TEXT 13

āguvādi’ sabe ānilena nīja-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 āśīrvāde
gayā-bhūmi dekhiyā 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 hailā dekhi’ prabhura vinaya
The Lord spoke with such great humility that everyone became fully satisfied.

TEXT 16

sīre hasta diyā keha `cirajīvi’ kare
sarva-ange hasta diyā keha mantra paḍe

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 śitalānanda 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 sacī bhāgyavatī
putra dekhi’ hariṣe nā jāne āche kati

The most fortunate mother Śacī was filled with joy and forgot herself while seeing her son.

TEXT 19

lakṣmīra janaka kule ānanda uthila
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 vaisnava-gana harīsa hailā
dekhite-o sei-ksane keha keha gelā

All the Vaiṣṇavas became pleased. Some of them immediately went to see the Lord.

TEXT 21

sabākāre karī’ prabhu vinaya-sambhāsa
vidāya dilena sabe gelā nija-vāsa

The Lord humbly spoke to everyone, and after taking leave they all returned to
their homes.

TEXT 22

visnu-bhakta guṭi-dui-cāri-jana laiyā
rahaḥ-kathā kahibāre vasilena giyā

The Lord then took a few devotees to a solitary place to discuss some confidential topics.

The word guṭi means “a small number.” There are two kinds of people in this world. The majority become indifferent to the service of Viṣṇu 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
krṣnera apūrva ye dekhilun 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 viśeṣa

“As soon as I entered the abode of Gayā, I heard the most auspicious sounds.

TEXT 25

sahasra sahasra vipra pade vedā-dhvani
́dekhā dekha visnu pādodaka tīrtha-khaṇī'

“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 dhuiłā caraṇa

“When Kṛṣṇa previously visited Gayā, He washed His feet at that place.

TEXTS 27-28
yān'ra pādodaka lägi' gangāra mahattva
śire dhari' siva jāne pādodaka-tattva

des carana-udaka-prabhāve sei sthāṇa
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 Śrīmad 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 Śrīmad 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

śese prabhu hailena bada asambara
‘kṛṣṇa' 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 ‘kṛṣṇa kṛṣṇa' bale

The flower garden was inundated with tears of love, and the Lord sighed deeply while chanting the name of Kṛṣṇa.
TEXT 32
pulake pūrṇita 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 krṣṇa-premera krandana

Śrīmān Pandita and the other devotees all watched as the Lord cried out of intense love for Krṣṇa.

TEXT 34
catur-dike 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 sabei 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-krṣṇera 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-drṣṭi 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.
TEXT 38

prabhu kahe,—“bandhu saba! añi ghares yâhâ
kâli yathâ bali' tathâ asîbâre câhâ

The Lord said, “O friends, please return home today. I will tell you where you may come and meet Me tomorrow.

TEXT 39

tomâ' sabâ sâhita nibhrta eka sthâne
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.”

TEXT 40

kali sabe śuklāmbara-brahmacārī ghare
tumi āra sadāśiva āśiha satvare”

“You and Sadāśiva should come early tomorrow to Śuklāmbara Brahmacārī'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).

TEXT 41

sambhāsa kariyā sabe karilā vidāya
yathā-kārye rahilena viśvambhara-rāya

After speaking to everyone, Viśvambhara bid them goodbye and then performed His duties.

TEXT 42

niravadhi kṛṣṇāveśa prabhura śarīre
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

_buḥite 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

_kṛṣṇa kṛṣṇa bali' prabhu karaye krandana_
_āi dekhe,—asru-jale bharila angana_

As the Lord wept, He cried out the name of Kṛṣṇa. His mother saw that the courtyard was flooded with tears.

TEXT 45

“kothā kṛṣṇa! kothā kṛṣṇa!”—balaye ṭhākura
_balite balite prema bādaye pracura_

The Lord cried out, “Where is Kṛṣṇa? Where is Kṛṣṇa?” While calling out in this way, His love incessantly increased.

TEXT 46

_kīchu 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_
_ananta brahmānda-maya haila ullāsa_

As the Supreme Lord began to manifest Himself, innumerable universes rejoiced.
TEXT 48

‘prema-vṛṣṭi karite prabhura śubhārāmbha' dhvani śuni' yāya yathā bhāgavata-vrnda

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 vaiṣṇava gelā prabhu-daraśane sambhāṣa karilā prabhu tān' sabāra sane

All the Vaiṣṇavas who came to see the Lord were warmly greeted by Him.

TEXT 50

“kāli śuklāṁbara-ghare milibā āsiyā mora duḥkha nivedimu nibhrte vasiyā”

“Meet tomorrow at Śuklāṁbara's house, where I will submit My sorrows to you in seclusion.”

TEXT 51

hariše pūrṇita hailā śrīmān-pandita dekhiyā adbhuta prema mahā haraśīta

Śrīmān Pandita was filled with joy. He was delighted on seeing the wonderful manifestation of love.

TEXT 52

yathā kṛtya kari' uṣah-kāle sāji laiyā calilā tulite puspa haraśīta hayā

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 vaisnava tole tulite na pare
aksaya avyaya puspa sarva-kshana dhare

The Vaisnavas picked as many flowers as they liked, but the supply of flowers always remained inexhaustible and undiminished.

TEXT 55
usah-kale uthiyaa sakala bhakta-gana
puspa tulihare asi haila milana

After rising in the morning, all the devotees would regularly meet there to gather flowers.

TEXT 56
sabei tolena puspa krshna-katha rase
gadadhara, gopinatha, ramani, srivase

Gadadhara, Gopinatha, Rama, and Srvasa all picked flowers while discussing topics of Krsna.

TEXT 57
henai samaye asi srman-pandita
hasite hasite asi haila vidita

At that moment, Srman Pandita arrived there with a smile on his face.

TEXT 58
sabei balena,—“aji baDa dekhi hasya?”
srman kahena,—“ache karana avaasya”

They all said, “It seems you are very happy today?” Srman Pandita replied, “There is, of course, a good reason.”

TEXT 59
“kaha dekhi”—balilena bhagavata-gana
srman-pandita bale,—“sunaha karana

The devotees said, “Please explain.” Srman Pandita then said, “Please hear the reason.
TEXT 60

parama-adbhuta kathā, mahā asambhava
‘nimāi-pandita hailā parama vaisnava’

“A most wonderful and most impossible incident has occurred; Nimāi Paṇḍita has become the greatest Vaiṣṇava.

“The same Nimāi 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

gayā haite āilenā sakala kuśale
śuni’ āmi sambhāṣite gelāna vikāle

“Hearing that He has happily returned from Gayā, I went to greet Him yesterday afternoon.

TEXT 62

parama-virakta-rūpa sakala sambhāsa
tilārdheka 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 kṛṣna-kathā
ye ye sthāne dekhilena 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 pūrṇita
‘hā kṛṣṇa!’ baliyā mātra paḍilā bhūmita

“His entire body began to tremble and all the hairs on His body stood on end.
Calling out, `O Krṣṇa!' He fell to the ground.

TEXT 66
sarva ane dhātu nāhi, hailā mūrchita
kata-kṣane bāhya-drṣṭi 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
šeṣe ye baliyā 'krṣṇa' kāndite lāgilā
hena būjhi,—gāndādevī āsiyā mililā

“Then finally He cried out the name of Krṣṇa. It seemed as if Gāndā herself appeared in His eyes.

TEXT 68
ye bhakti dekhilu āmi tāhāna nayane
tāhāne manusya-buddhi nāhi āra mane

“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
“suklāmbara-ghara kāli milibā sakale

“On regaining external consciousness, He said only, `Let us meet at the house of Śuklāmbara early tomorrow morning.'

TEXT 70

   tumi āra sadāśiva pandita murāri
tomā' sabā' sthāne duḥkha 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

śrimānera vacana śuniyā bhakta-gane
’hari’ bali’ mahādhvani karilā takhane

On hearing the news from Śrīmān Pandita, the devotees triumphantly chanted the name of Hari.

TEXT 73

prathamei 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

gotraṁ nu vardhatāṁ iti

May our family increase.

TEXT 75

ānande kareṇa sabe krṣṇa-saṁkathana
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 puṣpa tuli' bhāgavata-gana
pūjā karibāre 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-tīre
śuklāmbara-brahmacārī—tāhāna mandire

Śrīmān Pandita went to the house of Śuklāmbara Brahmacārī on the bank of the Ganges.

TEXT 79
suniyā e-sāba 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'
thākileṇa 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.
They all greeted Him in great happiness, but the Lord did not manifest any external vision.

**TEXT 84**

dekhilena mātra prabhu bhāgavata-gaṇa

paḍite lāgīlā sloka bhaktira laksṇa

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 Śuklāmbara, the Lord, who was overwhelmed with love of Kṛṣṇa, recited the following verses glorifying the characteristics of pure devotional service:

\[
\begin{align*}
\text{sarovādhī-vinirmuktam} \\
\text{tat-paratvena nirmalam} \\
\text{ḥṛṣikena ḫṛṣikeśa-} \\
\text{sevanam bhaktir ucyate}
\end{align*}
\]

“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.'

\[
\begin{align*}
\text{anyābhilāṣitā-śūnyaṁ} \\
\text{jñāna-karmādy-anāvrtam} \\
\text{ānukūlyena krṣṇānu-} \\
\text{silanam bhaktir uttama}
\end{align*}
\]

“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 Mādhavendra Puri which is the purport to the following verse 85: pāinu, iṣvara mora kon dike gelā?—“I attained My Lord, but, Oh! where has He gone?”

\[
\begin{align*}
\text{ayi dīna-dayādra nātha he} \\
\text{mathurā-nātha kadāvalokyase}
\end{align*}
\]

\[
\begin{align*}
\text{hrdayāṁ tvad-aloka-kātaram} \\
\text{dayita bhrāmyati kim karomy aham}
\end{align*}
\]

“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?” This verse indicates the mood of separation from the Lord.
TEXT 85
“pāinu, iśvara mora kon dike gelā?”
etā bali' stambha kore 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 Krṣna.

TEXT 86
bhāṅgila grhera stambha prabhura āveśe
`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 `hā krṣṇa' baliyā
bhakta saba padilena dhaliyā dhaliyā

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 gadādharā
kebā kon dike pade, nāhi parāpara

Gadādharā Pandita fell unconscious within the room. No one knew who fell on
whom.

The word parāpara is a combination of para—“other” and apara—“own” and
means “without any distinction between oneself and others.”

TEXT 89
sabe hailā kṛṣṇa-prema-ānande mūrchita
hāsena jāhnavī-devi haiyā vismita

All the devotees lost consciousness due to ecstatic love of Krṣna, and the
goddess Jāhnavī smiled in amazement.

TEXT 90
kata-kṣane bāhya prakāśiyā visvambhara
`kṛṣṇa 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

“kṛṣṇa re, prabhu re mora! kon dike gelā?”
eta bali' prabhu punah bhūmite padilā

“O Kṛṣṇa, O My Lord! Where have You gone?” Saying this, the Lord again fell to the ground.

TEXT 92

kṛṣṇa-preme kānde prabhu śacīra nandana
catur-dīke vedi' kānde bhāgavata-gana

The son ofŚacī cried out of love for Kṛṣṇa, and all the devotees surrounding the Lord also cried loudly.

TEXT 93

āchādera samuccaya nāhika śrī-ange
nā jāne thākura kichu nija-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

uṭhila 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

sthira hai, ksaneke vasilā viśvambhara
tathāpi ānanda-dhārā vahe nirantara

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?” Śuklāmbara Brahmacārī replied, “It is Your Gadādhara.”

TEXT 97

henta māthā kariyā kāndena gadādhara
dekhiyā santosha baḍa prabhu viśvabhara

Gadādhara bent his head down and cried. Seeing this, Lord Viśvabhara became greatly satisfied.

TEXT 98

prabhu bale,—“gadādhara! tumi se sukṛti
šiśu haite krṣṇete karilā drāha-mati

The Lord said, “O Gadādhara, you are indeed most fortunate. From your childhood you have had a strong inclination for Krṣṇa.

TEXT 99

āmāra se hena janma gela vrthā-rase
pāīnu amūlya nidhi gela daīva-doṣe”

“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 Krṣṇa since your childhood, you are most fortunate. I did not have the strong determination for serving Krṣṇa like you. I have uselessly wasted My time by studying books on logic. Although I found My lost wealth, Krṣṇa, due to My misfortune I am now bereft of Him.”

TEXT 100

eta bali' bhūmite padilā viśvabhara
dhūlāya lotāya sarva-sevya kalevara

After saying this, Viśvabhara again fell to the ground, and His entire body, which is worshipable to everyone, became covered with dust.

The transcendental body of Śrī Gaura is worshipable by all subordinates within the fourteen material worlds and the transcendental spiritual abodes of Vaikuṇṭha and Goloka-Vṛndāvana.

TEXT 101
punah-punah haya bākya, punah-punah pade
daive rakṣā pāya nāka-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 caksu prema-jale
sabe eka 'krṣṇa krṣṇa' śrī-vadane bale

He could not open His eyes due to excessive tears of love. Other than the name of Krṣṇa, nothing issued from His beautiful mouth.

TEXT 103
dhariyā sabāra galā kānde viśambhara
"krṣṇa kothā?—bhāi saba! balaha satvara"

Grasping the necks of those present, Viśambhara wept and asked, “O brothers, tell Me quickly, where is Krṣṇa?”

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 duhkha 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 kesa, 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 sukhé sarva-dīna gela ksana-prāya
kathāncaḥ sabā-pratī 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 Kṛṣṇa, Gaurasundara, who was absorbed in the mood of a devotee, passed the entire day, consisting of twelve hours, in the happiness of love for Kṛṣṇa. Thus the day appeared to be only a moment in duration. Being intoxicated by the beverage of love for Kṛṣṇa and remaining half-conscious, the Lord took leave from the devotees with great difficulty.

TEXT 108

gadādhara, sadāśiva, śrīmān pandita
ṣuklāmbara-ādi sabe hailā vismita

The devotees headed by Gadādhara, Sadasiva, Śrīmān Pandita, and Ṣuklāmbara became struck with wonder on seeing the transformations of ecstasy displayed by the Lord.

TEXT 109

ye ye dekhilena prema, sabei avākya
apūrva dekhiyā ha'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

vaiṣṇava-samāje sabe, āilā hariṣe
ānapūrva kahilena aśeṣa-višeṣe

They all joyfully went to the community of Vaiṣṇavas and narrated in detail the entire incident.

TEXT 111

śuṇiyā sañala mahā-bhāgavata-gana
‘hari hari’ bali sabe karena krandana

Hearing the news, all the great devotees chanted, “Hari, Hari,” and began to cry.
TEXT 112

śuniyā apūrva prema sabei 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 chindibāre 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 sandeha nāī, jānīha avaśya”

Some of them said, “Know for certain that this is one of Kṛṣṇa's mysteries. There is no doubt about it.”

Some devotees said, “Everyone will certainly understand the mystery of Kṛṣṇa's unknown pastimes from this Nimāi Pandita. There is no doubt about it.”

TEXT 115

keha bale,—“iśvara purīra saṅga haite
kibā dekhibena krṣṇa prakāśa gayāte”

Others said, “By associating with Īśvara Purī, He must have seen some manifestation of Kṛṣṇa at Gayā.”

TEXT 116

ei-mata ãnande sakala bhakta-gana
nānā jane 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
Krśna'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 āvīsta 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 bāhya prakāśiyā viśvambhara
calilena gaṅgādāsa panditera gharā

Returning to partial external consciousness, Viśvambhara went to the house of Gangādāsa Pandita.

TEXT 121

gurura kariḷā prabhū carana vandana
sambhrame uṭhiyā guru kailā álīnaga

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
pitr-kula mātr-kula kariḷā 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 aila tumi sabara prakasha
kali haite padaibā ājī yāha vāsa*

“Now that You have returned, You should begin teaching from tomorrow. Today go home.”

The phrase *sabara 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 paduyā 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**

*aīlānā śrī-mukunda-saṅjayera ghare
āsiyā vasilā caṇṭi-mandāpa-bhitāre*

The Lord then arrived at the house of Mukunda-Saṅjaya, where He sat down within the Caṇḍi-mandapa.

**TEXT 127**

*goṣṭhī-saṅge mukunda-saṅjayaya punyavanta
ye haila ānanda, tāhāra nāhi anta*

Accompanied by his relatives, the most pious Mukunda-Saṅjaya experienced unlimited happiness.

**TEXT 128**

*puruṣottama-saṅjayere prabhu kaila kole
siṅcilena anga tāna nayanera jale*

The Lord embraced Puruṣottama-Saṅjaya and drenched his body with tears.

**TEXT 129**

*jayakāra dite lāgilena nāri-gaṇa*
parama-ānanda haila mukunda-bhava

All the ladies made auspicious sounds, and the house of Mukunda became the abode of supreme happiness.

TEXT 130
śubha dṛṣṭipāta prabhū kari' sābākāre
āilēna mahāprabhū āpāna-mandire

After glancing mercifully on everyone, Mahāprabhu returned to His house.

TEXT 131
āśiśā vasilā viśṇu-grhera dūyāre
prīti kari' vidāya dīlēna sābākāre

He came and sat at the doorstep of His Viśṇu 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 śācī kichui nā būjhe
putrera mangala lāgi' gangā-visṇu pūje

Mother Śacī was unable to understand anything of her son's behavior, she simply worshiped the Ganges and Lord Viśṇu for the welfare of her son.

TEXT 135
“svāṁi nilā kṛṣṇacandra! nilā putra-gaṇa
avaśiṣṭa sabe-mātra âche eka-jana

"My Lord Śacī! You are Kṛṣṇa! My son! Give mercy to me!"

The Mother’s words express the state of the ladies.
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
susta-citte grhe mora rahu viṣvambhara”

“O Kṛṣṇa! I am a widow. Please give me the benediction that Viṣvambhara may peacefully remain at home.”

TEXT 137

lakṣmire āniṇā putra-samipe vasāya
drśtipāta kariya o prabhu 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 Nīmāi’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 anuṣkana

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 nāhi yā'na prabhu krṣṇa-rase
virāhe nā pāya svāsthyā, 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 karena 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

āilenā 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 Paṇḍita, 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’ bali’ punthi melilena sisya-gana
śuniṇā ānanda hailā sri-sacinandana

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-drṣṭi 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 haiyā prabhu kareṇa vyākhyaṇa
sūtra-ṛṣṭi-ṭikāya, sakala hari-nāma

Being fully absorbed in Kṛṣṇa, the Lord explained the names of Hari in all the sūtras, aphorisms, and commentaries.

As a teacher who was fully absorbed in love of Kṛṣṇa, 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 Kṛṣṇa 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 Kṛṣṇa'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 Krṣṇa are the eternal Truth. All scriptures explain Krṣṇa and nothing else.

The holy names of Krṣṇa 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 Krṣṇa and Krṣṇa Himself, the form of Krṣṇa, 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 Krṣṇa. As stated in the Hari-vamśa:

vede rāmāyane caiva
purāne bhārate tathā
ādāv ante ca madhye ca
hariḥ sarvatra giyate

“In the Vedic literature, including the Rāmāyana, Purāṇas, and Mahābhārata, from the very beginning (ādaśu) 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 ṅsvara
aja-bhava-ādi, saba—krṣṇera kinkara

“Krṣṇa is the supreme controller, the creator, the maintainer, and the annihilator. Everyone beginning from Lord Brahmā and Lord Śiva is His servant.

Krṣṇa 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 Krṣṇa, 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-vacanē

“The life of anyone who gives up the lotus feet of Krṣṇa and explains things as separate from Him is useless as a result of his false statements.

Krṣṇa 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), jīvaṅ-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 jāgat-jīvana
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
paḍīyā 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 sandehe yāra, se-i duḥkha pāya

“This is the purport of all scriptures. Anyone who doubts this fact suffers.

TEXT 157

kṛṣnera bhajana chādi' ye sāstra vākhāne
se adhama kabhū 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 śrutis, smṛtis, and Purāṇas.

The Chāndogya Upaniṣad (6.14.2) states: ācāryavān puruṣo veda—“One who follows the disciplic succession of ācāryas knows things as they are.”

The Svetāsvatara Upaniṣad (6.23) states:

\[ \text{yasya deve pari bhaktir} \\
\text{yathā deve tathā guru}
\]
\[ \text{tasyaite kathitā hy arthāh} \\
\text{prakāśante mahāmanah} \]

“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.”

The Kaṭha Upaniṣad (1.2.23) states:

\[ \text{nāyam ātmā pravacanena labhyo} \\
\text{na medhayā na bahunā śrutena} \]
\[ \text{yam evaisa vrnute tena labhyas} \\
\text{tasvaisa ātmā vivrnute tanūṁ svām} \]

“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:

\[ \text{sabda-brahmani nisnāto} \\
\text{na nisnāyāt pare yadi} \]
śramas tasya śrama-phalo
yḥ adhenum īva raksataḥ

“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-leśānugṛha eva hi

jānāti tattvam bhagavan-mahimno
na cānya eko 'pi cirām 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, adhyāpanā kare
gardabhera prāya yena śāstra vaiḥ mare

“Those 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, asslike 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 Sarasvati, 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 asslike, 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 asslike 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 Pracīnabharhi as follows: “Although expert speakers continually deliberated on the strength of austerity, knowledge, and saṃādhi, 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 vaṅcilā tāhāre

“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 chādi' 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 baki yam stana-hāla-kūtam
jighāṃsaya-pāpayayad apy asādhi

lebbe gatim dhātry-ucitām tato 'nym
kam vā dayālum 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 kṛṣnera nāme haya jagat pavitra
nā bale duhkhitā jīva tāṅhāra caritra

“The entire world is purified by the name of Kṛṣṇa, yet wretched living entities abstain from chanting His glories.

TEXT 163

ye-kṛṣnera mahotsave brahmādi vihvala
tāhā chādi nṛtya-gitā kare amāṅala

“Even the demigods headed by Brahmā are overwhelmed by Kṛṣna's festivals, yet people give up such festivals and take pleasure in inauspicious dancing and singing.

TEXT 164

ajāmile nistārilā ye-kṛṣnera 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 Śrīmad Bhāgavatam, Sixth Canto, Chapter One, verses 21-68 and Chapter Two for a description of Ajāmila's deliverance through kṛṣna-nāmābhaśa, a glimpse of offenseless chanting of Kṛṣṇa's name.

The second line of this verse is confirmed in Kunti's prayer to Kṛṣṇa in the Śrīmad Bhāgavatam (1.8.26):

janmaiśvarya-śruta-śribhir
edhamāna-madāh pumān
naivārhaty abhidhātum vai
tvām akiṇcana-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

śuna bhāi-saba, satya āmāra vacana
bhajaha amūlya kṛṣṇa-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-seviṇa śaṅkara sūdha-dāsa
ye-carana haite jāhnavi-parakāśa
hena pāda-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 ṣakti āche ei navadvīpe
khandaṅka āmāra vyākhyā āmāra samipe?”

“Who in Navadvīpa has the power to refute My explanations before Me?”

TEXT 169

param-brahma viśvambhara śabda-mūrti-maya
ye-śābde ye vākhānena se-i satya haya

Viśvambhara is the Supreme Brahman and the personification of
transcendental sound, therefore whatever He explains is the supreme truth.

Śrī 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 Sarasvatī,
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 vākhāne

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
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, Krṣna. 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

ksaneke hailā 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

“āji āmi kemata se sūtra vākhānilun?”
paduyā-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 sabde vākhānahā ‘krṣna’ mātra
bujhite tomāra vyākhya ke vā 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 bhāt!
punthi bāndha’ āji, calā 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
gangà-snâne 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
gangà-jale keli kare prabhu viśvambhara
samudrera mājhe yena pārṇa-sasadhara

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
gangà-jale keli kare viśvabhara-rāya
parama-sukrī-saba dekhe nādyāya

Viśvambhara's sporting in the waters of the Ganges was seen by the most pious inhabitants of Nadia.

TEXT 179
brahmādīra abhilāsa ye rūpa dekhite
hena prabhu viprā-rūpe khele se jaile
tyā

The same Lord that personalities such as Brahmā desire to see was now sporting in the water in the form of a brāhmaṇa.

TEXT 180
gangā-ghûte snâna kare yata saba jana
sabāî cā'lena gauracandrer a 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 mātā pitā,—yānra 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

tarangera chale nṛtya kareṇa jāhnavī
ananta-brāhmāṇḍa yānra 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
tarangera chale 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
kīchu šeše 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 āilena viśvambhara
calilā paduyā-varga yathā yānra ghara

After completing His bath, Viśvambhara and His students returned to their own homes.

TEXT 187-188

vastra parivarta’ kari’ dhulilā carana
tulasīre jala diyā karilā secaṇa

yathā-vidhi kari’ prabhū govinda-pūjana
āsiyā vasilā 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 Viṣṇu mantras includes tulasī-
maṇjarīs in his offering of foodstuffs, Lord Viṣṇu 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 Tulasi has incarnated in
the form of a tree. The arrangement for offering tulasī-maṇjarīs in worship to the
Deity form of Lord Viṣṇu is confirmed by all transcendental Vaiṣṇava smṛtis. After
worshiping Śrī Tulasi in her manifested worshipable form as tādiya 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 Viṣṇu. 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 Viṣṇu
and accepting the remains of foodstuffs offered to the Lord with faith and
humility.

TEXT 189

\begin{align*}
tulasīra maṇjarī-śahita \textit{divya} \textit{anna} \\
mā'ye \textit{āni} \textit{sam Mukhe karilā upasanna}
\end{align*}

Mother Śacī brought fine cooked rice with a tulasī flower on top before the
Lord.

TEXT 190

\begin{align*}
\textit{viśvakṣenere} \textit{tabe kari} \textit{nivedana} \\
\textit{ananta-brahmānda-nātha} \textit{karena bhojana}
\end{align*}

After offering foodstuffs to Viśvakṣena, the Lord of innumerable universes
began to eat.

Viśvakṣena, or Viśvakṣena, is a four-armed associate of Lord Viṣṇu 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 Viśvakṣena.” And in the
Śrīmad Bhāgavatam (11.27.29, 43) it is stated: “With offerings such as prokṣana
one should worship Durgā, Vināyaka, Vyāsa, Viśvakṣena, 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
Viśvakṣena.” In his Bhāvārtha-dīpikā commentary on this half of the latter verse,
Śrīdharā Śvāmipāda 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 Viśvakṣena, and after taking
his permission one may then eat.” This is the scriptural injunction.
TEXT 191

sammukhe vasilā śaci jagatera mātā
gharera bhitahe dekeh lakṣmi pati-vratā

Śaci, 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?
kahāra sahita ki vā kandāla karilā?”

Mother Śaci 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-kīrtana
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 Śacidevi’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

“Those 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 Madhvacārya quotes the following verses from the Skanda Purāṇa:

rg-yajuh-sāmātharvāś ca
bhāratam pañcarātrakam
mūla-rāmāyanam caiva
śāstram ity abhidhiyate

yac cānukūlam etasya
tac ca śāstram prakīrtitam
ato'nya grantha vistaro
naiva śāstram kuvatma tat

“The Rg, Yajur, Sāma, and Atharva Vedas, as well as the Mahābhārata, the Nārada-pancarātra, and the Rāmāyaṇa, are certainly known as śāstra. Those books that favorably follow in the footsteps of these authorized scriptures are also counted amongst the śāstras. 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:

sāttvikesu ca kalpesu
māhātmyam adhikam hareḥ
rājasesu ca māhātmyam
adhikam brahmaṇo viduh

tad-vad agneś ca māhātmyam
tāmaseśu śivasya ca
sankirṇesu sarasvatyāḥ
pitṛnāṁś ca nityadyate

“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 Sarasvatī.”

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-śāstras, which are based impersonal considerations, and karma-śāstras, which are full of interpretations, flowery language, and injunctions for worshipping many gods, and engages in the study of the Ekāyana-śāstras, 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 ‘kṛṣṇa' 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 śāstra, 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 varṇa should be ascertained according to their taste, occupation, and nature, or symptoms. This is the intention and conclusion of all scriptures, beginning with the śrutiṣ, smṛtiṣ, Purāṇas, Itiḥāsas, and Pañcarātras.

In his commentary on the Chāndogya Upaniṣad, Śrī Madhvācārya quotes from the Sāma-saṁhitā as follows:

ārjavam brāhmaṇe sāksat
śūdro ‘nṝjava-laṅkanah
gautamas tv iti vijnāya
satyaṅkāmam upānayat

“A brāhmaṇa possesses the quality of simplicity, and a śūdra 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-śravanat tad-adravanat śucye hi—“Anyone who is affected by lamentation is called a śūdra.”
Śrī Pūrṇaprajña Madhvācārya has stated in his commentary on this sūtra: nāsau paurāyaṇah śūdrasucād-bravanam eva hi śudatvam—"King Paurāyaṇa was not a śūdra at birth, but because he was lamenting he was considered a śūdra." In the Padma Purāṇa it is stated:

rājā paurāyaṇah ṣokāc-
chūdreti muniṇoditah

prāṇa-vidyāṁ-avāpyāśmāt
param dharma-vāptavān

King Paurāyaṇa was a kṣatriya, yet because of his lamentation, Raikva Muni called him a śūdra. Later, Paurāyaṇa 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
vrīttaṁ sa brāhmaṇah smṛtah
yatraitenā n he bravet sarpa
tam śudram iti nirdīṣet

"O snake, only a person who is endowed with the characteristics of a brāhmaṇa can be called a brāhmaṇa, otherwise he is a śūdra."

In his commentary on Mahābhārata (Vana-parva 180.23-26) Śrī Nilakaṇṭha has written: "In the same way, if a śūdra 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 śūdra. And if a śūdra has qualities like peacefulness, then he is a brāhmaṇa. If a brāhmaṇa has qualities like lust, then he is a śūdra. There is no doubt about it."

In the Mahābhārata (Śānti-parva 189.8) it is stated:

śūdre ca itad bhavel lakṣyam
dvījā taca na vidyate
na vai śūdro bhavec chūdro
brāhmaṇo brāhmaṇo na ca

"If the symptoms of a brāhmaṇa are found in a śūdra and if the symptoms of a śūdra are found in a brāhmaṇa, then the śūdra should not be called a śūdra and the brāhmaṇa should not be called a brāhmaṇa."

In the Mahābhārata (Vana-parva 215.13-15) it is stated:

brāhmaṇah patanīyeṣu
vartamāno vikarmasu

dāmbhikō duṣkṛtah prājñāḥ
śūdrena sadṛśo bhavet
yas tu śūdro tame satye
dharme ca satatothitaḥ

tam brāhmaṇām aham manye
vṛttena hi bhaved dvijah

"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:

\[
\begin{align*}
\text{himsānta-priyā} & \text{ lubdhāh} \\
\text{sarva-karmopajīvinah} & \\
\text{krṣṇāḥ saucapa-parihṛstās} & \\
\text{te dvijāḥ} & \text{ śūdratāṁ gataḥ} \\
\text{sa vai śūdra iti smṛtaḥ} & \\
\end{align*}
\]

“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:

\[
\begin{align*}
\text{na yonir nāpi} & \text{ samśāro} \\
\text{na śrutam na ca} & \text{ santatiḥ} \\
\text{kāraṇāṁ dvijatvasya} & \\
\text{vṛttam eva tu kāraṇam} & \\
\text{vṛttam eva} & \text{ tu viddhiyate} \\
\text{vṛtte sḥitas tu} & \text{ śūdro ’pi} \\
\text{brāhmaṇatvam niyacchati} & \\
\end{align*}
\]

“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 Pādma Purāṇa as follows:

\[
\begin{align*}
\text{na śūdrā bhagavad-bhaktās} & \\
\text{te tu bhāgavatā matāḥ} & \\
\text{sarva-varṇeṣu te śūdrā} & \\
\text{ye na bhāktā} & \text{ janārdane} \\
\end{align*}
\]

“Devotees of the Lord are never śūdras, rather they are all first-class bhāgavatas. 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 vaiṣya family.”

In the Atri-samhitā (372) it is stated:

\[
\begin{align*}
\text{brahma-tattvam na jānāti} & \\
\text{brahma-sūtrena garvitah} & \\
\text{tenaiva sa ca pāpēna} & \\
\end{align*}
\]
viprah paśur udāhrtah

“A person born in a brähmana family who proudly advertises himself as a sanctified brähmana 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 aksaraṁ gārgī viditvāsmāl lokāt praiti sa brāhmanah

“O Gārgī, one who is acquainted with that infallible truth by which one transcends death is a brāhmana.”
In the Brhad-āranyaka Upaniṣad (4.4.21) it is stated:

tam eva dhīro vijnāya prajñām kurvita brāhmanah

“A wise person who knows the Supreme Lord, Parabrahman, through the process of devotion, is a brāhmana.”
In the Padma Purāṇa (Uttara-khaṇḍa, Chapter 39) it is stated:

viṣṇor ayam yato hy aśīt

tasām vaiśnava ucyate

sarveśāṁ caiva varnānaṁ

vaiśnavah sreṣṭhāṁ ucyate

“One who is related to Viṣṇu through devotion is known as a Vaiṣṇava. A genuine Vaiṣṇava is superior to all the varnas and is the best of all.”
In the Padma Purāṇa (Svarga-khaṇḍa, Ādi 24) it is stated:

sākrt pranāṁ kṛṣṇasya

mātuh stanyam pibën na hi

hari-pāde mano yeśāṁ

tebhyo nityaṁ namo namah

pukkasah śvapaco vāpi

ye cānye mleccha-jātayah

te ’pi vandya mahābhāgā

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 'bhaktas catur-vedi

mad-bhaktah śvapakah priyah

tasmai deyam tato grāhyam

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 frutitive 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 Śrīmad Bhāgavatam (3.33.7) it is stated:

aho bata śva-paco 'to gariyān
yaj-jihvāgre vartate nāma tubhyam

tepus tapas te juhuviḥ sasnur āryā
brahmānātacār nāma gṛṇanti ye te

“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 Āryans. 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 Garuḍa Purāṇa:

brāhmaṇanām sahasrebhyaḥ
satra-yājī viśisyate
satra-yājī-sahasrebhyaḥ
sarva-vedānta-pāragah

sarva-vedānta-vit-kotyā
viṣṇu-bhaktō viśisyate
vaśnavānām sahasrebhya
ekānty eko viśisyate

“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 Vaiśnavas, one who is completely fixed in the service of Lord Kṛṣṇa is most famous.”

TEXT 198

kapilera bhāve prabhu jananira sthāne
ye kahilā, tāi prabhu kahaye ekhāne

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 Devahūti, one should see the Śrīmad Bhāgavatam, Canto Three, Chapter Twenty-five, verses 7 to 44 as well as Chapters Twenty-six through Thirty-two.

TEXT 199-201

“śuna śuna, mātā! krṣṇa-bhaktira prabhāva
“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 adverse 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 renouncement 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 adverse 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 Śrī Prahlāda, while residing in the womb of his mother, Kayadhū.

TEXT 202

jagatār pitā—kṛṣṇa, ye nā bhaje bāpa
pitr-drohi pātaikira janna-janna 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, adhībhautika, and adhīdāivika (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-yogendras, speaks to Nimi, the King of Videha, as follows:

\[
\begin{align*}
ya \text{ esām puruṣam sākṣād} \\
\text{ātmā-prabhavām īśvaram} \\
\text{na bhajanty avajānanti} \\
\text{sthānād bhraṣṭāḥ patanty adhāḥ}
\end{align*}
\]

“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

\[
citta diyā śuna, mātā! jīvera ye gati \\
kṛṣṇa nā bhajile pāya yateka durgati
\]

“If 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
"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 Kapila Deva to His mother, Devahuti, found in Śrīmad 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 Yamarāj, 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 Yamarāj, 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 Yamarāj.

“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?

“Thus 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 maya. 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 Paramatma, 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-mâyâ, 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 Visnu 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 mâyâ.

“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 its 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 Krsna. [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, lavaṇa—janaṇi yata khāya
ange giyā lāge 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 kṛṃi-kule bedi' khāya
ghucāite nāhi 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 saṁsthāna
sātā-māse jīvera garbhete haya jnāna

“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 smarīyā kare anutāpa
stuti kare kṛṣnere chādiyā ghana svāsa

“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'ṭa (the ancient Bengali words kuthā, kothā, kathi, kā'ṭa 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 Kṛṣṇa, 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 Kṛṣṇa, 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 Kṛṣṇa 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-raśe gonāilun janama
nā bhajilun tora dui amūlya 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 pośaṇa kailun aśesa vidharme
kothā vā 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?"
ekhane e-duhkhe mora ke karibe para?
tumi se ekhane bandhu karibah udhaha

“Now who will deliver me from this miserable condition? O Lord, You are the only friend who can deliver me.

TEXT 216
eteke jainu—satya tomara carana
raksha, prabhu krshna! tora lainu saraña

“I have therefore understood that Your lotus feet are the Truth. O Krsna, I take shelter of You. Please protect me.

TEXT 217
tumi-hena kalpa-taru-thakura chadiya
bhulilana asat-pathe pramatta haiya

“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 Brahmâ's prayer to Nārāyana 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 tathara ei yogya sasti haya
karil ta’ ebe krpâ kara, mahasaya!

“O Lord, You have certainly awarded me proper punishment, but now please bestow mercy on me!

TEXT 219
ei krpâ kara,—yena tomâ’ nà pâsari
yekhane-sekhane kene nâ janmi, nâ 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-mâlâ-stotra (5) as follows: “O my Lord! I have no attachment for religiosity, 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 Śrīmad 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 pracāra
yathā nāhi vaisṇava-jañera avatāra

yekhāne tomāra yātā-mahotsava nāi
indraloka haile o tāhā nāhi cāi

“All place where Your glories are not heard, where the Vaisṇavas 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 Vaikuntha 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 ṛkāśa-puṣpāyate—“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 Vaikuntha or Lord Viṣṇu. That is why they disregard Viṣṇu’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 Suṅdeva Gosvāmī to Mahārāja Parīkṣit:

na yatra vaikunṭha-kathā-sudhāpāga
na sādhava bhāgavatās tadāśrayāh

na yatra yajñesa-makhā mahotsavāḥ
“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].”

TEXT 223

garbha-vāsa-duhkha 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 Krṣṇa as follows:

vipadaḥ santu tāḥ śaśvat
atra tatra jagad-guro
bhavato dāraṇam yat syād
apunar bhava-dāraṇam

“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-pāmera smarana nāhi yathā
hena krṣpā 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 nonduplicitious 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.”
"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.

"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 Śrīmad Bhāgavatam (2.1.6) Śrī Śukadeva Gosvāmī speaks to Mahārāja Parīkṣit as follows:
etāvān sāṅkhya-yogābhyaṁ
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' krṣṇa, ebe dāsya-yoga diyā
carane rākhaha dāsti-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 grhastha 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 duḥkhera pāra
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 saṁsthāna
bhume pāde 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 saṁsthāna refers to the state or situation of the materialistic conditioned souls who have forgotten Kṛṣṇa.

TEXT 232

mūrchāgata 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

kṛṣnera sevaka jīva kṛṣnera māyā
kṛṣṇa nā bhajile ei-mata duḥkha pāya

“By the illusory energy of Kṛṣṇa, the servant of Kṛṣṇa suffers in this way if he does not worship Kṛṣṇa.

Every living entity is constitutionally a Vaiṣṇava, or an eternal servant of Kṛṣṇa. As soon as he turns from the service of Viṣṇu, he comes under the control of the covering and throwing potencies of Kṛṣṇa'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 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. If the conditioned soul becomes Kṛṣṇa conscious by the mercy of saintly persons who voluntarily preach scriptural injunctions and help him to become Kṛṣṇa 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 Krṣṇa 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 inimical 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 Krṣṇa, 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 Krṣṇa. 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 Krṣṇa's lotus feet. One is immediately freed from the clutches of māyā if he seriously and sincerely says, 'My dear Lord Krṣṇa, 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 Krṣṇa consciousness by engaging himself in intense devotional service to Lord Śrī Krṣṇa. 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 Krṣṇa's lotus feet, although they did not ask for it. Krṣṇa is therefore very merciful. When someone engages in Lord Krṣṇa's devotional service for the satisfaction of the senses and instead acquires a taste to serve Krṣṇa, he gives up his material desires and willingly offers himself as an eternal servant of Krṣṇa."

**TEXT 234**

kātho-dine kāla-vaśe haya buddhi-ṛṇāṇa
ithe ye bhajaye krṣṇa, se-i bāgyavān

“In due course of time the child develops intelligence and knowledge, but one who worships Krṣṇa is alone fortunate.

**TEXT 235**

anyathā nā bhaje krṣṇa, duṣṭa-sanga kare
punah sei-mata māyā-pāpe ādi' mare

“But if one does not worship Krṣṇa 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 Krṣṇa due to the influence of
māyā 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 māyā. 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:

```
sangam na kuryād asatām
siśnodara-trpām kvacit
tasyānugas tamsasy andhe
pataty andhānugāndha-vat
```

“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**

```
yady asadbhiḥ pathi punah
siśnodara-krtydāyamāt
āsthitō ramate jantus
tamo visati pūrvavat
```

“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**

```
anāyāśena maraṇam
vinā dainyena jīvanam
anārādhita govinda-
carāṇasya 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?”

See Ādi-khanda, Chapter Seven, verse 136.

**TEXT 238**

```
“anāyāse maraṇa, jīvana duhkha vine
kṛṣṇa bhajile se haya kṛṣṇera smarane
```
“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:

\[sāngo yah samsrter hetur\]
\[asatsu vihito 'dhiyā\]
\[sa eva sādhuṣu kṛto\]
\[niḥsangatvāya kalpate\]

“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:

\[ata ātyantikam kṣemam\]
\[prccāmo bhavato 'nagāḥ\]
\[samsāre 'smin kṣanārdho 'pi\]
\[sat-saṅgaḥ sevadhir nṛnām\]

“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:

\[prasāṅgam ajaram pāśam\]
\[ātmanah kavayo viduḥ\]
\[sa eva sādhuṣu kṛto\]
\[mokṣa-dvāram apāvrtam\]

“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:
sangamah khalu sadhunam
ubhayesam ca sammatah
yat-sambhasana-samprashnah
sarvesam 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 Prācinabarhi as follows:

tasmin mahan-mukharitā madhubhic-caritra-
piyuṣa-sesā-saratāh parītaḥ sravanti

tā ye pibauty avitrṣo nrpa gāḍha-karnais
tān na sprṣanty aṣana-tṛḍ-bhaya-soka-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 karmabhīḥ
tāvad bhavat-prasāgānāṁ
sangah syān no bhave bhave

“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 Sukadeva Gosvāmī speaks the following words to Mahārāja Parīkṣit:

tasmāt sarvātmanā rājan
hariḥ sarvatra sarvadā
śrotavyaḥ kirtitavyaḥ 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 kāmaya nātha tad apy aham kvacīn
na yatra yusmac-caranāmbujāsavah
mahattamāntar-hṛdayāṇ mukha-cyuto
vidhatova karnāyutam eṣa 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 Rahūgana as follows:

yatrottaṁaśloka-gunanuvādah
gṛṝyate gṛmya-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 Krṣna 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:

mamottamaśloka-janāṣu sakhyam
samsāra-cakre bhramataḥ sva-karmabhīḥ

tvan-māyayātmātmajā-dāra-geḥṣv
āsaṅkta-cittasya na nātha bhūyāt

“O my Lord, my master, I am wandering throughout this material world as a result of my frutious 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, Devahūti, as follows:
satāṁ prasāṅgāṁ mama virya-samvido
bhavanti hṛt-karṇa-rasāyanāḥ kathāḥ

taj-jośanād āsv 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 Śūta Gosvāmī speaks to the sages headed by Saunaka as follows:

tasmād ekena manasā
bhagavān sāvatām patiḥ
śrotavyah kirtitavyaḥ ca
dhyeyah pūjyaḥ ca nityadā

śuṣrūsoḥ śraddadhānasya
vāsudeva-kathā-rucih
syān mahat-sevāyā virprāh
punya-tirtha-nīṣevanāt

śṛṅvatām sva-kathā kṛṣṇah
punya-sravana-kirtanāh
hrdy antah stho hy abhadrāṇi
vidhunoti suhrt satāṁ

naṣṭa-prāyesv abhadṛesu
nityam bhāgavata-sevāyā
bhāgavaty uttama-sloke
bhaktir bhavati naisthikī

“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 Kṛṣṇa, 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 nāhi pāya
“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 Srimad Bhagavatam (3.23.56) Lord Kapila speaks to His mother, Devahūti, as follows:

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

“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 Srimad Bhagavatam (1.2.8) Śrī Sūta Gosvāmi speaks to the sages headed by Śaunaka as follows:

\[
dharmah svaṇuṣṭhitah punsāṁ \\
visvaksena-kathāsu yah \\
notpādayed yadi ratiṁ \\
śrama eva hi kevalam
\]

“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 Srimad Bhagavatam (1.5.12) Śrī Nārada Muni speaks to Śrī Vyāsa as follows:

\[
naiskarmyam apy acyuta-bhāva-varjitaṁ \\
na śobhate jñaṇam alaṁ niraṇjanam
\]

\[
kutah punah saśvad abhadram īśvare \\
a na cārpitaṁ karma yad apy akāraṇam
\]

“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 bhaktvā svarga-lokam viśālaṁ
kṣīne punye martya-lokam viṣanti

evaṁ trayi-dharmam anuprapannā
gatāgatāṁ kāṃ-kāṁ 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 Upaniṣad (1.2.7) it is stated:

plavā hy ete adṛdhā yajña-rūpā
aśṭādaśoktam avarāṁ yesu karma

etac chreyo ye bhinandanti mūdhā
ejāra-mṛtyum te punar evāpi 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 Upaniṣad (1.2.9) it is stated:

yat karmino na pravedayanti rāgat
tenāturāḥ kṣīna-lokāś 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 bhāve prabhu mā'yere sikhāya
śuni' sei vāhya saci ānande milāya

In this way the Lord, in the mood of Kapila, instructed His mother. Upon hearing His words, Śacih merged in ecstasy.

The word milāya means “she became attached,” “she became absorbed,” “she saw,” or “she melted.”

TEXT 242

ki bhojane, ki sayane, kibā jāgarane
krṣna-vinu prabhu āra kichu nā vākhāne

Whether eating, sleeping, or remaining awake, the Lord did not speak of anything other than Krṣna.

While eating, sleeping, and remaining awake, the Lord never attempted to glorify anything other than topics related with Krṣna'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 śuniṇā 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

“kībā kṛṣṇa prakāśa haila se śārire?
kībā sādhu-sange, kībā pūrvera samskāre?”

“Has Kṛṣṇa manifested in His body? Is it because of the devotees' association or because of previous impressions?”

TEXT 245

ei-mata mane sabe karena vicāra
sukha-maya citta-vṛtti haila sabāra

As all the devotees contemplated in this way, their hearts filled with happiness.

TEXT 246

khaṇḍila bhaktera duḥkha, pāṣaṇḍira nāsa
mahāprabhu viṣvambhara haila prakāśa

The devotees' distress was vanquished and the atheists were uprooted as the Supreme Lord Viṣvambhara manifested Himself.

Now, the rising sunlike preaching of devotional service to Kṛṣṇa by Viṣvambhara, who is the distributor of love of Kṛṣṇa 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-āveśe mahāprabhu viṣvambhara
kṛṣṇa-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 Kṛṣṇa they see the entire world as the abode of enjoyment. Mahāprabhu, 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 [prāna] 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 fruitive 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 varṇāśrama 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 dearest 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 krṣṇa-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 Krṣṇa.

TEXT 250

paduyāra varga saba ati ṛṣaḥ-kāle
padibāra nimitta āsīyā sabe mile

In the early morning, all His students would gather for studies.

TEXT 251

padāite vaise giyā trijagat-rāya
krṣṇa-vinu kichu āra nā āise jihvāya

When the Lord of the three worlds began to teach, nothing other than Krṣṇa came from His mouth.
TEXT 252

“siddha-varna-samāmnāya?” bale śīṣya-gaṇa
prabhā bale,—“sarva-varne siddha nārāyaṇa”

The students asked, “What is the meaning of siddha-varna-samāmnāya?” The Lord replied, “Nārāyaṇa is situated in every letter of the alphabet.”

The phrase siddha-varna-samāmnāya 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 Nārāyaṇa. 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 Nārāyaṇa. But the enlightened point of view confirms that each letter of the alphabet is the direct manifestation of Lord Nārāyaṇa. The unenlightened point of view turns the materialistic mental speculators into speakers of nonsense, whereas Lord Nārāyaṇa, 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

śīṣya bale,—“varṇa siddha haila kemane?”
prabhā bale,—“krṣṇa-drṣṭi-pātera kārane”

The students asked, “How were the letters of the alphabet perfected?” The Lord replied, “By the merciful glance of Krṣṇa.”

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 Krṣṇa; 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

śīṣya bale,—“paṇḍita, ucita vyākhyā kara”
prabhā bale,—“sarva-kṛṣṇa śri-kṛṣṇa smanara


The word ucita means “proper,” “reasonable,” or “logical.”

TEXT 255
“I am explaining to you Krṣna'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 Brahmān 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), Śrīdīhara Svāmipāda explains, samāmnāyo vedah—“knowledge of the Vedas is received through disciplic succession.”

In the Bhagavad-gītā (15.15) Lord Krṣna 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 Śūta Gosvāmi speaks to the sages headed by Śaunaka 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 Krṣna 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-vamsa 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 āhāre sisyā-gana
keho bale,—“henā bājhi 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 bujhāibha 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 cāi
vikāle sakale yena hai eka thāni”

“I will also go sit in a solitary place and look at My books. Let us meet together in the afternoon.”
The words punthi cāi, or cinti, mean “to study a book.”

TEXT 260

śuniyā prabhura vākyā sarva śiṣya-gaṇa
kautuke pustaka bāndhi’ karilā gamana

Hearing the Lord's words, all the students packed up their book and left.

TEXT 261

sarva-śiṣya Gaṅgādāsa-paṇḍitera sthāne
kahlena 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 krṣṇa-samihita

“In every explanation that Nimāi Pandita has given recently, He explains Krṣṇa as the meaning of every word.

The word samihita means “complete,” “desired,” “intention,” “wish,” or “purport.”

TEXT 263

gayā haite yāvat āśiyāchena ghere
tadavadhi krṣṇa bai vyākhya nāhi sphure

“Since He has returned from Gayā, He does not mention anything other than Krṣṇa in His explanations.

TEXT 264

sarvadā balena `krṣṇa’—pulakita-ānga
kṣane hāṣya, hunkāra, karaye bāhu ranga

“He always chants the name of Krṣṇa, 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 krṣṇa-vyākhya karena vasiyā

“He takes the verbal root of every word and explains Krṣṇa through grammatical rules.

Through the process of param-yaugika-vṛtti, Śrī Gaurāṅgadeva explained every verb as the energy of Lord Krṣṇa and every pratyaya as devotion to Viṣṇu.

TEXT 266

ebe tāna bujhībāre nā pāri carita
ki kariba āmī-saba?—balaha, pāṇḍita!”

“O Pandita, we are unable to understand His present characteristics, so please tell us what to do.”

TEXT 267

upādhyāya-śiromani vipra gāgadāsa
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

ojhā bale,—“ghare yāha, āsiha sakāle
āji āmi sikṣāba tānḥāre vikāle

Gangādāsa said, “Go home now, and come in the morning. This afternoon I will instruct Him.

TEXT 269

bhāla mata kari’ yena padāyena punthi
āsiha vikāle saba tānḥāra samhati”

“Then He may teach you properly. You may also come with Him in the afternoon.”

TEXT 270

parama-hariṣe sabe vāsāya calilā
viśvambhara-sanje sabe vikāle āilā

All the students happily returned to their homes, and in the afternoon they came with Viśvambhara to the house of Gangādāsa Paṇḍita.

TEXT 271

gurura carana-dhūli prabhū laya śire
“vidyā-lābha hau”—guru āśīrvaḍa 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,—“bāpa viśvambhara! suṇa vākya
brāhmaṇaṇa adhyayana nahe alpa bhāgva

The teacher said, “My dear Viśvambhara, please hear my words. The studying of a brāhmaṇa is not the result of being less fortunate.

TEXT 273

mātāmaha yānra—cakravarti nilāmbara
bāpa yānra—jagannātha-miśra-purandara

“Our maternal grandfather is Nilāmbara Cakravarti, and Your father is Jagannātha Miśra 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 vaiṣṇava-brāhmaṇa

“Remembering all this, practice Your lessons properly. One can become a Vaiṣṇava 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 Vaiṣṇava brāhmaṇas. Just by studying the Vedas and literatures in pursuance of the Vedas one can become a Vaiṣṇava brāhmaṇa. If one does not undergo the purificatory processes under the guidance of an ācārya and becomes indifferent to the study of the Vedas, then he will face disturbances in realizing the devotional service of Viṣṇu.”

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' 'krṣna' 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 brâhmaṇa, 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, ’Krṣṇa Krṣṇa,’ then they will not be able to understand what is right and what is wrong.”

TEXT 278

bhâla-mate giyâ sâstra vasiyâ padâo
vyatirikta artha kara’,—mora mâthâ khâo”

“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 mâthâ khâo refers to the imposition of a vow on someone or the criteria for one’s ruination.

TEXT 279-281

prabhu bale,—“tomâra due-carana-prasâde
navadvipe keha more nâ pâre vivâde
âmi ye vâkhâni sâtra kariyâ hkaṇḍana
navadvipe tâhâ sthâpibeka kon jana?

nagare vasiyâ ei padâimu giyâ
deâki,—kâ’ra sakti âche, daâsuka âsiyâ?”

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 hailâ guru śuniyâ vacana
calilâ gurura 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

gângâdâsa-pandita-carane namaskâra
veda-pati sarasvati-pati—śisya yānra

I offer my humble obeisances at the feet of Gaṅgādāsa Pāṇḍita, 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 sādhya?
yānra śisya—catur-daśa-bhuvana-ārādhya

What else is there to be attained by Gaṅgādāsa Pāṇḍita, whose student is worshiped throughout the fourteen worlds?

The phrase _āra kibā sādhyā_ means “what other superior desired result is there?”

**TEXT 285**

calilā paḍuyā-saṅge 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 duvāre
yānhāra carāna—lakṣmī-hrdaya-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**

yogapatta-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 _yogapatta-chānde_, one should refer to Ādi-khanda, Chapter Ten, verse 12.

**TEXT 288-290**

prabhu bale,—“sandhi-kārya-jñāna nāhi yāra
kali-yuge 'bhattācārya'-padavi tāhāra
śabda-jñāna nāhi yāra, se tarka vākhāne
āmāre 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'ta?

In this way, Viśvambhara, the Lord of the universe, spoke. Who has the power to answer His challenge?

TEXT 292

gāṅgā 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 samīpe
siddhānta dibeka,—hena āche navadvipe?

Who in Navadvipa had the power to establish a conclusion before Viśvambhara?

TEXT 294

ei-mata àveše vākhāne' viśvambhara
cāri-danda rātrī, 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 saṅgi, 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
krṣṇāṇanda, jiva, yadunātha-kavicandra

His three sons—Krṣṇāṇanda, Jiva, Yadunātha Kavicandra—were like bees at the lotus feet of Kṛṣṇa.

Krṣṇāṇanda was one of the main students of Gaṅgādāsa Paṇḍita (Ādi-khaṇḍa 8.38), he joined the Lord and His associates in sporting in the waters after the deliverance of Jagāi and Mādhāi (Maḍhya-khaṇḍa 13.337), and he was an associate of Nityānanda (Cc. Ādi 11.50).

Regarding Jiva (Paṇḍita), the Antya-khaṇḍa (5.751) states: “Jiva Paṇḍita was magnanimous and most fortunate. Lord Nityānanda enjoyed various pastimes in his house.” The Caitanya-caritāmṛta (Ādi 11.44) states: “Śrī Jiva Paṇḍita glorified the qualities of Śrī Nityānanda Prabhu.” According to the Gaura-ganoddeśa-dipikā (169) in the pastimes of Kṛṣṇa, he is the Vrajavāsī named Indirā.

Regarding Yadunātha Kavicandra, the Antya-khaṇḍa (5.735) states: “Yadunātha Kavicandra is full of the transcendental mellow of love for Kṛṣṇa. 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-sloka paḍe 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 Kṛṣṇa for some food, He sent them to some brähmaṇas who were performing sacrifices nearby, but they were turned away by the brähmaṇas because they considered Kṛṣṇa an ordinary mortal being. Disappointed, the cowherd boys returned to Kṛṣṇa, who then sent them to the wives of those brähmaṇas. As soon as those brähmaṇas' 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-barhadhātu-pravāla-naṭa-veṣam anavrātāṃse
vinyasta-hastam itareṇa dhunānam abjam
karnotpāla-laka-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 āsī kaśaka 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 sunilā thākiyā
sei-kṣane padilena mūrcha haitā

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 visūtita haitā
kṣaneka-antrā prabhā bāhya-prakāśitā

All the students were struck with wonder. After some time the Lord regained His consciousness.

TEXT 303
bāhya pāi’ bala bala’ bale viśvambhara
gadāgadī yāya prabhā 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
ūthila samudra krṣṇa-sukha manohara

The Lord said, “Chant, chant,” and the pious brāhmaṇa continued reciting. Thus an enchanting ocean of happiness in Krṣṇa consciousness manifest.

TEXT 305
locanera jale haila prthivi niṣcitā
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 brāhmaṇa saw the Lord's great happiness, he recited the verses with increased devotion.

TEXT 307
dekhiyā tāhāna bhakti-yogera pathaṇa
tuṣṭa hai’ prabhu tāne dilā ālingana

Seeing his devoted recitation of Śrīmad Bhāgavatam, the Lord became pleased and embraced him.

TEXT 308
pāiyā vaikunṭha-nāyakera ālingana
preme pārṇa ratnagarbha hailā takhana

Being embraced by the Lord of Vaikuṇṭha, Ratnagarbha became filled with love of God.

TEXT 309
prabhura carana dhari’ ratnagarbha kānde
bandī haila dvija caitanyera prema-phānde

Ratnagarbha wept aloud as he clasped the Lord's feet. Thus the brāhmaṇa 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 śloka prema-yukta hatyā
“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 saba dekhi’ 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-drṣṭi 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 sakati”
“What power do we have to explain Your activities?” Their friends intervened, “Don't indulge in praising Him.”

Upon regaining His consciousness, Viśvambhara restrained Himself. Thereafter He went with His followers to see the Ganges.

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.

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 Śacī 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 Kālindī River, the son of Śacī 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-prasāṅga, or “topics related with Kṛṣṇa,” while describing Gaurasundara's pastime of kṛṣṇa-kīrtana.

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 vasiḷā punthi karite cintana*

After the night passed, all the students came and sat down with their books to study.

TEXT 323

*thākura āilā jhāta kari' gangā-snāna
vasiyā kareṇa prabhu pustaka vyākhyaṇa*

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 kṛṣṇa-vyatireke āna
śabda-mātre kṛṣṇa-bhakti karaye vyākhyaṇa*

The Lord's explanations did not deal with anything that was not related to Kṛṣṇa. He explained every word in relation to Kṛṣṇa'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 Kṛṣṇa, He would not explain any word as having a meaning not related to Kṛṣṇa.

TEXT 325

*paduyā sakale bale,—“dhātu-samjñā kār?”
prabhu bale,—“sṛi-kṛṣṇera śakti nāma yāra”*

The students inquired, “What is the definition of *dhātu*?” The Lord replied, “That which indicates Kṛṣṇa's energy.

In answer to the students' questions, the Lord said, “Since Kṛṣṇa's *parā, antarāṅgā,* or *svarūpa śakti* manifests Kṛṣṇa's *audārya, mādhurya,* and *aṁśvārya* 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 vākhānī,—śunaha 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

ˈyama laksṁi yāhāra vacane’ loke kaya
dhātu-vine sūna 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
Krṣna's spiritual energy.”

TEXT 329

kothā yāya sarvāṅgera saundaryera caлиyā
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-rūpe vaise krṣna-sakti
tāhā-sane kare sneha, tāhāne se bhakti

bhrama-vaśe adhyāpaka nā bujhaye ihā
ˈhaya’ ‘naya’ bhāi-sāba! bujha mana diyā

ebe yānre namaskari’ kari mānya-jiṇāna
dhātu gele, tānre paraśile kari snāna
ye-bāpera kule putra thāke mahā-sukhe
dhātu gele se-i putra agni deya mukhe

dhātu-samjñā—krṣṇa-sakti vallabha sabāra
dekhi,—ihā dasuka,—ačaye sakti kār?

“The energy of Krṣṇa 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 Krṣṇa, 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 Śrimad Bhāgavatam (10.14.50-57) Śrī Śukadeva Gosvāmī speaks to Mahārāja Pariksit 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 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?”

TEXT 335

ei-mata pavitra pūjya ye krṣnera sakti
hena krṣne, bhāi-saba! kara' ārdha-bhakti

“O brothers! Please render unflinching devotional service to Krṣṇa, whose energy is most pure and worshipable.
TEXT 336

bala krṣṇa, bhaja krṣṇa, śuna krṣṇa-nāma
ahar-niśa śrī-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 mellowa, 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 nonduplicitive 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 nonduplicitative service-inclined ears.

Regarding the necessity for hearing about, glorifying, and remembering Śrī Hari, in the Śrīmad Bhāgavatam (1.2.14) Śrī Sūta Gosvāmī speaks to the sages headed by Saunaka as follows:

\[
tasmād ekena manasā
bhagavan satvatām path
śrotavyah kirtitavyaś ca
dhyeyah pūjyaś ca nityadā
\]

“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 Śrīmad Bhāgavatam (2.1.5) Śrī Śukadeva Gosvāmī speaks to Mahārāja Parīkṣit as follows:

\[
tasmād bhārata sarvātmā
bhagavan īśvaro harih
śrotavyah kirtitavyaś ca
smartavyaś cecchatābhayam
\]

“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 Śrīmad Bhāgavatam (2.2.36) Śrī Śukadeva Gosvāmī speaks to Mahārāja Parīkṣit as follows:

\[
tasmāt sarvātmanā rājan
harih sarvatra sarvadā
śrotavyah kirtitavyaś ca
smartavyo bhagavan nrnām
\]

“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 caraṇe 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:

\[
\text{sakṛn maṇah krṣna-pādārvindayor} \\
\text{niveśitam tad-guna-rāgī yair iha}
\]

\[
\text{na te yamam pāśa-bhṛtas ca tad-bhatān} \\
\text{svapne 'pi pāsyanti hi cīrṇa-niśkritāh}
\]

“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:

\[
\text{aham amara-ganārcitena dhātrā} \\
\text{yama iti loka-hitāhite niyuktah}
\]

\[
\text{hari-guru-vimukhān prasāsmi martyān} \\
\text{hari-caraṇa-praṇātān nāmas karomi}
\]

“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 frutitive 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:

\[
\text{na brahmā na śivāgnindrā} \\
\text{nāham nānye divaukasah} \\
\text{śaktās tu nigraham kartum} \\
\text{vaiśṇavānām mahātmānām}
\]

“Lord Brahmā, Lord Śiva, Agni, Indra, myself (Yamarāja), and other demigods are unable to chastise the broad-minded Vaiśṇavas.”

TEXT 338

\[
\text{agha-baka-pūtanāre ye kайлā mocana} \\
\text{bhaja bhaja sei nanda-nandana-caraṇa}
\]

“Worship the lotus feet of Nanda-nandana, who delivered Aghāsura, Bakāsura, and Pūtanā.
The deliverance of Aghāsura is described by Śrī Sukadeva Gosvāmī to Mahārāja Parīksit in the Śrīmad 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 Sukadeva Gosvāmī to Mahārāja Parīksit in the Śrīmad 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-rasāmrta-sindhu (2.1.205) as follows:

\[
\begin{align*}
&\text{parābhavam phenila-vaktatām ca} \\
&\text{bandham ca bhítim ca mṛtīm ca kṛtvā} \\
&\text{pavarga-dātāpi śikhanda-maule} \\
&\text{tvam sāstra-bānām apavarga do 'si}
\end{align*}
\]

“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 Śrīmad Bhāgavatam (10.11.47-53 and 10.12.13-35).

TEXT 339

\[
\begin{align*}
&\text{putra-buddhi chādi' ajāmila se smarane} \\
&\text{caliśa vaikuṇṭha, bhaja se kṛṣṇa-carane}
\end{align*}
\]

“By remembering the holy name was not that of his son, Ajāmila attained Vaikuṇṭha. 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 Nārāyana is nondifferent from Nārāyana Himself, he immediately attained liberation due to the influence of nāmabhāsa resulting from remembering Kṛṣṇa. He was then able to enter the kingdom of Vaikunṭha, 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

yānḥāra caraṇa sevi' siva—digambara
ye-carana sevibāre lakṣmīra ādara

“By serving His lotus feet, Lord Śiva goes about naked. The service of those lotus feet is desired by Lakṣmī.

In the Brahma-vaivarta 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-guna 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 prāna, dehe āche śakti
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
krṣṇa mātā, krṣṇa pitā, krṣṇa prāṇa dhana
caraṇe dhariyā bali,—krṣṇe deha, mana’

“Krṣṇa is mother, Krṣṇa is father, Krṣṇa is life and wealth. I beg you to engage your minds in thinking of Krṣṇa.”

In the Caitanya-candrāṁṛta (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 Yudhiṣṭhira as follows: “Somehow or other, one must engage his mind in thinking of Krṣṇa.”

TEXT 344
dāsya-bhāve kahe prabhu āpana-mahimā
ḥaila 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-saṅe eka-mane
dviruki karite kāro nā āise vadane

The charmed students heard the Lord’s explanation with rapt attention. None of them dared to open their mouths.

TEXT 346
se-saṅa krṣnere dāsa,—jāṇiha niścaya
krṣna yāṅre 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 following verse 397.

TEXT 347
kata-krṣane 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 vākhānilur kena?”
paduyā 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 karilā vākhāna
kār bāpe tāhā karibāre pāre āna?

“There is no one arrogant enough to deny the meaning of every word that You have explained.

The word āna means “otherwise,” “contradictory,” “opposing.”

TEXT 350
yateka vākhāna' tumi,—saba satya haya
sabe ye uddēse padi,—tāra 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 āmāre sakala?
vāyu vā āmāre kariyāche 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 vrtti kariye vākhāna?”
śisya-varga bale,—“sabe eka hari-nāma

“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-vṛtti-tīkāya vākhāna' krṣṇa mātra
bujhite tomāra vyākhyā kebā āche pātra?

“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 āmāre?”
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 puṇṭhi yabe cintāha nagare
takhana padīla 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 krandana
gangā yena āsiyā haila milana

“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
šata jana samartha nā haya dharibāra

“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

apārva bhāvaye saba,—dekhe yata jana
sabei balena,—'e puruṣa nārāyana'

“Everyone who saw You was struck with wonder and said, 'This person is Nārāyana Himself.'

TEXT 363

keha bale,—`vyāsa, śuka, nārada, prahlāda
tān-sabāra samayoga 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’ dharilena kariyā śakati
kṣaṇeke 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 kichui nā jāna'
āra kathā kahi,—tāhā citta diyā śunā

“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-sābe—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 śāstra.

TEXT 367

daśa dina dhari' āji pātha-vāda haya
kahite tomāre 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 pātha-vāda means “a cessation, stoppage, or rejection of teaching and learning.”

TEXT 368

śabdera aṣeṣa 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, gaunī, mukhyā, lakṣanā, and abhidhā (‘The šabda-vṛtti termed mukhya is the primary, literal meaning of a word; this is also known as abhidhā, a word’s ‘denotation,’ or dictionary meaning. Mukhya-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 laksanā. 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 laksanā-vṛtti be justifiably presumed. The function of laksanā is technically explained in the kāvyā-sāstras as an extended reference, pointing to something in some way related to the object of the literal meaning. Thus, the phrase gangayām ghosah literally means ‘the cowherd village in the Ganges.’ But that idea is absurd, so here gangayām should rather be understood by its laksanā to mean ‘on the bank of the Ganges,’ the bank being something related to the river. Gauna-vṛtti is a special kind of laksanā, 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 laksanā, namely gangayām 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 vāda 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 ucita
      satya ‘krṣṇa’—sakala sāstrera samihita

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 nīja-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 thākura
kahite lāgilā krpa 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 bājaya
sabe dekhi,—tāi bhāi! bali sarvathāya
yata śuni śravane, 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 parihāra
āji haite āra pātha nāhika āmāra

“I humbly apologize to all of you. From today on I will not continue with
The word *pariḥāra* 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 citta laya*
*tānra sthāne pada’—āmi dilāṇa nirbhaya*

“I am giving you permission to fearlessly study with whomsoever you like.

**TEXT 379**

*kṛṣṇa-vinu āra vākya nā sphure āmāra*
*satya āmi kahlāṇa citta āpanāra”*

“No word other than Kṛṣṇa manifests to Me. This is the true state of My mind.”

**TEXT 380**

*eī bāla mahaśṛprabhu sabāre kahiyā*
*dilena punhite dora āśru-yukta haiyā*

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**

*sīsya-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.
Being afflicted due to separation from their teacher, all the students wept and began to speak as follows.

TEXT 384

“tomāra mukhete yata sunilūn vyākhyāna
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-jōda
pustake dilena saba śisyā-gaṇa ḍora

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' śisyā-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

śisyā-gana krandana kareṇa adhomukhe
dubilena śisyā-gana parānanda-sukhe

The students cried with their heads down, as they all merged in the ocean of transcendental bliss.
ruddha-kanṭha hailena sarva-śisya-gana
āśirvāda kare prabhu śrī-śacinandana

The voices of all the students became choked. Then the Lord, Śrī Śacīnandana, blessed them all.

TEXT 390

“divas eko āmi yādi hai krṣṇa-dāsa
tabe siddha hau toṁā' sabāra abhilāsa

“If I have been the servant of Kṛṣṇa for even one day, then may all of your desires be fulfilled.

TEXT 391

tomarā—sakale laha krṣṇera sarana
krṣṇa-nāme pūṇa hau sabāra vadana

“All of you take shelter at the lotus feet of Kṛṣṇa, and may your mouths be filled with the names of Kṛṣṇa.

TEXT 392

niravadhi śravane śunaha krṣṇa-nāma
krṣṇa hau toṁā' sabākāra dhana prāṇa

“Constantly hear the names of Kṛṣṇa. May Lord Kṛṣṇa be your life and wealth.

TEXT 393

ye padilā, se-i bhāla, āra kārya nāi
sabe meli 'krṣṇa' balibāna eka thāṇi

“Whatsoever you have learned is enough. There is no need for further studies. Now let us chant the names of Kṛṣṇa together.

The word kārya means “requirement” or “necessity.”

TEXT 394

krṣnera kṛpāya śāstra sphuruka sabāra
tumi-saba—janma-janma bāndhava āmāra”

“By the mercy of Kṛṣṇa, let the purport of the scriptures be revealed to you. You are all My friends, birth after birth.”

TEXT 395
prabhura amrta-vākya śuni' śisy-ā-ga
parama-ānanda-mana haila tata-kṣaṇa

On hearing the Lord's nectarean words, the students became filled with ecstasy.

TEXT 396

se-saba śisyera pā'ya mora namaskāra
caitanyera śisyatve 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,—jānīha 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 dekhilena ye ye jana
tānre o dekhile haya bandha-vimocana

hailuṃ pāpiṣṭha,—janma nā haila takhane
hailāna vañcita se sukha-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, Śrīla Thākura Narottama also wrote in his Prārthana:

se-saba saṅgīra saṅge ye koilo 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."

\[\begin{align*}
yakhana \text{ gaura-nityānanda}, & \text{ advaitādi bhakta-vṛnda,} \\
nadiya-nagare \text{ avatāra} & \\
takhana nā haila janma, & \text{ ebe dehe kibā karma,} \\
michā-mātra vahi phiri bhāra \\
\end{align*}\]

“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{TEXT 400}

\[\begin{align*}
tathāpiha ei kr̄pa kara' mahāśaya! \\
se \text{ vidyā-vilāsa mora rahuka hṛdaya} \\
\end{align*}\]

Still, O Lord, grant me this one favor! May Your scholastic pastimes always remain in my heart.

\text{TEXT 401}

\[\begin{align*}
padāilā \text{ navadvipe vaikunthera rāya} \\
adyāpiha cihna āche sarva-nadiyāya \\
\end{align*}\]

Evidence of the scholastic pastimes of the Lord of Vaikunṭha is still seen throughout Nadia.

The word \textit{cihna} refers to the place or abode where those scholastic pastimes took place.

\text{TEXT 402}

\[\begin{align*}
caitanya-lilāra ādi-avadhī nā haya \\
`\text{āvirbhāva}' `\text{tirobhāva}' ei vede kaya \\
\end{align*}\]

Although the \textit{Vedas} describe the “appearance” and “disappearance” of Lord Caitanya, there is actually no beginning or end to His pastimes.

The word \textit{avadhi} means “end,” “finish,” or “limit.” For an explanation of this verse one should refer to the \textit{Ādi-khanda}, Chapter Three, verse 52.

\text{TEXT 403}

\[\begin{align*}
ei-mate \text{ paripūrṇa vidyāra vilāsa} \\
sankṛtana-ārambhera haila prakāśa \\
\end{align*}\]

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 Krṣṇa, the Lord's scholastic pastimes were completed. The word \textit{sankṛtana} 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/control??? 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 śīṣya-gana
sadaya haiyā prabhu balena vacana

The students surrounding the Lord were choked with tears as He mercifully spoke to them.

TEXT 405

“padilāna śunilāna yata-dīna dhari’
krṣnera kirtana kara’ paripūrna 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-saṅkirtana, 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

śīṣya-gana balena,—“kemana saṅkirtana?”
āpame sikhāyena prabhu śrī-sacinandana

The students asked, “How shall we perform saṅkirtana?” The son of Śacī taught them by His own example.
While describing krṣṇa-saṅkīrtana in reply to His students' inquiries about the Absolute Truth and devotional service to Viṣṇu, Śrī Viṣvambhara, who is the husband of the transcendental goddess of learning, Sarasvatī, 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 jñāne prayāsam udapāśya verses of the Śrīmad 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 ācārya preachers who are His nonduplicious 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 krṣṇa 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 atma-samarpana, or self-surrender. In other words, a person who is desirous of chanted 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 krṣṇa-mantra as sādhana and krṣṇa-nāma as sādhana and sādhya, both sādhya and sādhana 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:

krṣṇa-mantra haite habe samsāra-mocana
kṛṣṇa-nāma haite pābe kṛṣnera 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

dīṣā dekhāiyā prabhu hāte tāli diyā
āpane kirtana kare śisya-gana laiyā

The Lord then demonstrated for His students the process of kirtana by clapping His hands while chanting.

The phrase dīṣā dekhāiyā means “showed the direction,” “the process,” “the tradition,” “the method,” or “ascertaining the way.”

TEXT 409

āpane kirtana-nātha karena kirtana
caudike bēdiyā gāya saba-śisya-gaṇa

The Lord of kirtana personally chanted His glories as His students surrounded Him and all chanted together.

The phrase kirtana-nātha means “the father of saṅkīrtana,” “the inaugurator of sankīrtana,” or “the personification of sankīrtana.”

TEXT 410

āviṣṭa haiyā 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-dike pade
prthivi vidirṇa 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
    “ebe se kirtana haila nadiyā-nagare

  * emana durlabha bhakti āchaye jagate?
    nayana saphala haya e bhakti dekhite!

  * yata auddhatyera simā—ei visvambhara
    prema dekhilāna nāradādīro duṣkara

  * hena uddhatera yadi hena bhakti haya
    nā bujhi kṛṣṇera 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 duṣkara means “rare,” “difficult to obtain,” or “uncommon.”

The incarnation of Gaura and the glories of kirtana are elaborately described by Tridandi Gosvami Sripada Prabodhananda Sarasvati in his Sri Caitanya-candrāmyta (111-121, 124, 126-128, 133, 134) as follows:
“When the most merciful Śrī Caitanyadeva 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 Caitanyadeva appeared in this world, even the minds of fruitful workers that were merged in the currents of formidable fruitive 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 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 studying Vedānta. 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 smṛtis. 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 Caitanyadeva, 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 (Śaci and Jagannātha) were also manifested. What more can I say? The Vraja-vāsīs headed by Nanda Mahārāja, the cowherd boys headed by Subala, His saktis headed by the gopīs, His servants headed by Raktaka and Citraka—in other words, all the eternally perfect associates from the pastimes of Krṣṇa—appeared in the pastimes of Gaura.

“Now that the golden complexioned Lord is distributing pure extraordinary love of Krṣṇa in this world, His servants, friends, and eternally perfect maidservants who are situated in mādhura-rasa devoid of conceptions of opulence have all come to His lotus feet to relish the invaluable wealth of pure love for Krṣṇa, which is more palatable than anything they had relished before (in Krṣṇa’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 Krṣṇa), 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 Krṣṇa, of scholars proud of knowing all scriptures were practically covered. They did not endeavor to achieve love of Krṣṇa, 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 Krṣṇa, He sometimes crawled like child Krṣṇa, 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 Rādhārāṇī.

“When Śrī Gaura Sundara 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 mellow 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

kṣancke haila bāhya viśvambhara-rāya
sabe prabhu ‘krṣṇa krṣṇa’ balaye sadāya

After a while Lord Viśvambhara regained His external consciousness, but He continually chanted the name of Kṛṣṇa.

TEXT 420

bāhya haile o bāhya-kathā nāhi kaya
sarva-vaiṣṇava-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
udāsīna-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-bhaktara duhkha haila vināśa

In this way Mahāprabhu began to manifest Himself, and the miseries of all the devotees were vanquished.

TEXT 424

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, Madhūya-khanda, Chapter One, entitled “The beginning of the Lord’s manifestation and instructions on kṛṣṇa-saṅkīrtana.”

Chapter Two

The Lord’s manifestation at the house of Śrīvāsa and the inauguration of saṅkīrtana
This chapter contains the following descriptions: The devotees informed Advaita of the Lord's love for Kṛṣṇa, 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 Kṛṣṇa. 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 Kṛṣṇa 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 Nāvadvīpa. The Lord was filled with anger against the pāśandas. 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 Kṛṣṇa, 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 Kṛṣṇa, 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 Śantipura to test the magnanimous nature of the Lord's appearance. The Lord daily chanted the kīrtana of Kṛṣṇa 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 Nātaśālā on His way back from Gayā of Krṣṇa 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 Krṣṇa. One day on hearing from Gadādhara that Krṣṇa 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 Śacidevi, who was most devotedly attached to her son, warmly praised the tact of Gadādhara. Śacidevi 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 pāśandīs 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 Nṛsīmhadeva and encouraged him by His words of mercy. Śrīvāsa glorified the Lord on realizing that He was Krṣṇa 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 Nārāyani, the daughter of Śrīvāsa's brother, cried and fell unconscious while chanting the name of Krṣṇa. Śrīvāsa was relieved of all his fears of the pāśandīs 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 Krṣṇa, and declares that the service of Krṣṇa's devotees is the only means of obtaining Krṣṇa'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 tomāra 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-goshti-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

\textit{thàkurera prema dekhi' sarva-bhakta-gana}
\textit{parama-vismita haila sabàkàra mana}

When all the devotees observed the Lord’s love, they were all struck with wonder.

TEXT 4

\textit{parama-santose sabe advaitera sthàne}
\textit{sabe kahilena yata haila daraşane}

In great satisfaction, they went to Advaita and informed Him of what they had seen.

TEXT 5

\textit{bhakti-yoga-prabhàve advaita mahàbala}
\textit{‘avatariyàche prabhu’—jànena sakala}

The most powerful Advaita immediately understood through the influence of His devotional service, “The Lord has incarnated.”

TEXT 6

\textit{tathàpi advaita-tattva bujhana nà yàya}
\textit{sei-kàsane prakàsiyà takhane lukàya}

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-Viṣṇu. 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 krṣṇa-bhakti. He explained the Bhagavad-gītā and Śrimad-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 Krṣṇa 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 harīsa hailā
parama-āviṣṭa hai’ kahte 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
‘uṭhaha ācārya! jhāṭa 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 duhkha bhāva’ pāilā sakala
ye lāgi' sankalpa kailā, se haila saphala

yata upavāsa kailā, yata ārādhana
yateka 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-caritāmrtā (Ādi 3.92, 96-110) as follows: “Advaita Ācārya Gosvāmi 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 và
vikriṇīte svam ātmānām
bhaktēbhyo bhakta-vatsalah
Śrī Kṛṣṇa, who is very affectionate toward His devotees, sells Himself to a devotee who offers Him merely a tulasī 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 tulasī leaf and water, Lord Kṛṣṇa thinks, 'There is no wealth in My possession that is equal to a tulasī 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 tulasī 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-deše háibeka krṣnera 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 àchaye yateka
tomāra prasāde 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 vaisnava
brahmādīro 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 āsibāna 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 Višvambhara, but He soon disappeared from My sight.

The word antara means “disappeared,” “vanished,” or “invisible.”

TEXT 20

krṣnera rahasya kīchu nā pāri bhūhite
kona 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 Śri 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 agrāja pūrve—viśvarūpa'-nāma
āmāra sangē āsi’ gītā karita vyākhyāna

“His elder brother, Viśvarūpa, used to come and study Bhagavad-gītā with Me.

TEXT 22

ei śisu—parama-madhura rūpavān
bhāike dākite āisena mora sthāna

“This child (Viśvambhara) was most enchantingly attractive. He used to come to My house to call His brother.

TEXT 23

citta-vṛtti hare śisu sundara dekhiyā
āśīravāda 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

ābhijātēye haya bada-mānuṣera putra
nilāmbara-cakravarti,—tānḥāra dauhitra

“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 Krṣna.

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
kṛṣna-nāme matta hau sakala-samsāre

“May the mercy of Krṣna 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 āsibena ei vāmanāra sthāne”

“If all this is true, then everyone will come to the house of this brahmaṇa.”

TEXT 29

ānande advaita kare parama-huṅkāra
sakala-vaiṣnava kare jaya-jaya-kāra

Advaita Ācārya roared loudly in ecstasy, and all the Vaiṣṇavas chanted in jubilation.

TEXT 30

`hari hari' bali' dāhe 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,—“nimāñi-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 pranati kariyā bhakta-gana
ānande calilā 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**

`sṛivāsādi dekhile ṭhākura namaskare
prīta haiyā bhakta-gana āśirvāda 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’ śunahā 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

āśirvāda sūniyā prabhura bada sukha
sabāre cāhena 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’ āśirvāda
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’ krṣṇa-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-sanuccaya, Lomaśa Muni states:

tasmād viṣṇu-prasādāya
vaśnavān parītasyayet
prasāda-sumukho viśnu
tenaiva syāna na samśayaḥ

“In order to attain the mercy of Lord Viśnu, one should satisfy the Vaiśnavas.
There is no doubt that by their mercy, Viśnu will be pleased.”
Also in the Itiḥāsa-samuccaya, the Supreme Lord says:

na me bhaktāḥ catur-vedi
mad-bhaktah svapacah priyah
tasmāi deyam tato grāhyam
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 fruitful 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 Ādi Purāṇa it is stated:

ye me bhakta-janāḥ pārtha
na me bhaktāḥ ca te janāḥ
mad-bhaktānāṁ ca ye bhaktās
te me bhakta-tamā matāḥ

“Lord Kṛṣṇa 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 Yaśnāmāla in the Brha-nārādiya Purāṇa it is stated:

hari-bhakti-ratān yas tu
hari-buddhyā prapūjaya
stasya tūṣyanti vipreṇḍrā
brahma-viṣṇu-sūrādayah

“O best of the brāhmaṇas, if one worships the Vaiśnavas who are fixed in
devotional service to Viśnu by considering them nondifferent bodily limbs of Śrī
Hari, then everyone, including Brahmā, Viśnu, and Śiva, are pleased.”
In the Padma Purāṇa, Uttara-khaṇḍa, Śiva speaks to Umā as follows:

arcayitvā tu govindaṁ
tadiyān nārcayet tu yah
na sa bhāgavato jñeyah
kevalāṁ dāṃbhikāḥ smṛtaḥ

tasmād sarva-prayatnena
vaśnavān pūjayaḥ sadā
deśanti cakṣūṃsi

“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 Vaiśnavas by all means.”
In the Śrīmad Bhāgavatam (11.26.34) Lord Kṛṣṇa speaks to Uddhava as follows:

santo diśanti cakṣūṃsi
bahir arkah samutthitah
devatā bāndhavāh santah
santa ātmāham 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:

naśāṃ matis tāvad urukramāṅghrin
sprṣaty anarthāpagamo yad-arthaḥ
mahiyasāṃ pāda-rajo-'bhīṣekam
niśkīncanānām na vṛni vāvat

“Unless they smear upon their bodies the dust of the lotus feet of a Vaiśṇava 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 Dvārakā 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
sādhavah sama-darsanāḥ
vaśe kurvanti māṁ bhaktyaṁ
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.

sādhavo hṛdayam mahyam
sādhūnām hṛdayam tv aham
mad-anyat te na jānanti
nāham tebhyo manāga 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 āmāre śikhāo viśnu-dharma
teṇi bujhi,—āmāra uttama āche 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 viṣṇu-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:

\[
\begin{align*}
tātā vaṁśava-dharmāṁ ċa \\
kriyāmaṁāṁ api svayam \\
sampṛccheta tad vidāḥ sādhuṁ \\
anyo 'nya priti vrddhayē \\
srāddhayā bhagavat-dharmān \\
vaṁśavāyānupṛcchate \\
avāśyam kathayed vidvān \\
anayo 'dha-doṣa-bhāg bhavet
\end{align*}
\]

“Although one personally engages in Vaiṣṇava-dharma, in order to increase his
love, he should make inquiries from like-minded devotees. When an intelligent
person is repeated questioned about Vaiṣṇava-dharma by a faithful person, he
must glorify the principles of bhāgavata-dharma to such a devotee. Otherwise he
will incur sin.
nākhyāti vaisnavam dharmam
viṣṇu-bhaktasya prechataḥ
kalau bhāgavato bhūtvā
punyam yāti satābdikam

“It is further stated in this regard that if a devotee of the Lord is questioned by another devotee regarding Vaiśnava-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 Kāśi-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 Janmāṣṭamī when they are even slightly mixed, being touched by another titthi. 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 tulasī. I will wear beads made of tulasī. I will chant and dance throughout the day and night of Ekādaśī. I will smear my body with the pulp of tulasī 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, Bhagavān. 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 My form 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 Janaṁśaṭami, 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 Ekādaśī 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 *Śrīmad 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 *Śrīmad Bhāgavatam* (11.2.35) Kavi Muni, one of the nine Yogendras, 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 *Śrīmad Bhāgavatam* (11.3.33) Śrī Prabuddha Muni, one of the nine
Yogendra, 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 Udhava in the Śrīmad Bhāgavatam (11.29.20): “My dear Udhava, 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 kṛṣṇa-bhakti pāi"
eta bali' kāro pā'ye dhare sei thāni

“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-vastra 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 gaṅgā-mrttikā 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 vaiṣṇava-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
äpana-dāsera haya äpane kinkara

kon karma sevakera prabhu nāhi kare?
sevakera lāgī' nija-dharma parihare'

In this way Lord Viṣvambhara 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) Bhīṣma 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 Bhāgavataṁ (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-suḥṛt kṛṣṇa” sarva-śāstra kahe
eteke kṛṣṇera keha dvesyopeksya 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-suḥṛt means “all-auspicious.” As stated: sarveśāṁ hitakāri yah sa
syāt sarva-śubhāṅkarah—“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-rasaṁṛta-sindhu (Dakṣina-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
tāra sākṣi satyabhāmā—dvārakā-nivāse

The devotees who are absorbed in devotional mellow 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 (Viṣṇuparva, Chapter Seventy-six) as follows: “Thereafter Satyabhāmā-devi, 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 viśvambhara
gūḍha-rūpe āche navadvipera bhitara

That same Lord is Gaurasundara Viśvambhara, who is residing incognito in Navadvīpa.

TEXT 54

cinite nā pāre keha prabhu āpanāra
ya' sabāra lāgīyā hailā avatāra

No one could recognize their own Lord, even those for whom the Lord appeared.

TEXT 55

krṣna 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 Krṣṇa, then he should constantly serve those who are very dear to Krṣṇa. As a result of this, he will certainly attain pure service to Krṣṇa. The dear devotees of Krṣṇa alone are the eternal benefactors of the entire world.

TEXT 56

sabāre śikhāya gauracandra-bhagavāne
vaiṣṇava-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, dhuti vahe, lajjā nāhi kare'
sambhrane 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 āśirvāda kare' sarva-kṣaṇa

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 Krṣṇa is kaitava, or duplicitous. Therefore akaitava refers only to the desire for serving Krṣṇa, not the desire for these other goals.

TEXT 59

“bhaja krṣṇa, smara' krṣṇa, śuna krṣṇa-nāma
krṣṇa hau sabāra jivana dhana prāna

“Worship Krṣṇa, remember Krṣṇa, and hear the names of Krṣṇa. Let Krṣṇa be the life and wealth of everyone.

TEXT 60
balaha balaha krṣna, hao krṣṇa-dāsa
tomāra hṛdaye krṣṇa hauna prakāśa

“Please chant the name of Krṣṇa and become His servant. May Krṣṇa 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, Krṣṇa; rather they considered Him a dependent devotee and blessed Him with the words, “May the Absolute Truth Lord Krṣṇa, His names, forms, qualities, associates, characteristics, and pastimes, as well as devotional service to Krṣṇa and love of Krṣṇa be manifest in Your pure transcendental heart.”

TEXT 61

krṣṇa bai āra nāhi sphuruka tomāra
tomā' haite duḥkha yāuka āmā' sabākāra

“May nothing other than Krṣṇa appear in Your heart. Let all of our miseries be dispelled by You.

TEXT 62

ye-saba adhama loka kīrtanere hāse
tomā' haite tāhārā duṅbuka krṣṇa-rase

“May those fallen persons who ridicule the performance of kīrtana drown in the transcendental mellows of Krṣṇa consciousness.

“Those who do not understand that chanting the names of Krṣṇa is the only eternal duty of all living entities, or those who consider the chanting of Krṣṇa's names as an obstacle on the path of their sense gratification, and who thus ridicule or taunt the chanting of Krṣṇa's names—let such persons who are devoid of knowledge regarding Krṣṇa forever drown in the service of Krṣṇa by drinking a drop from the nectarean ocean of devotion to Krṣṇa and receiving a particle of Your love. You act as the jagad-guru and give them the intelligence to serve Krṣṇa; thus You engage them always in the worship of Krṣṇa.”

TEXT 63

yena tumī sāstre saba jinilā sāṃśāra
tena krṣṇa bhaji' kara pāśandi sāṃhāra

“As You conquered the entire world with You mastery of the scriptures, You should destroy the atheists by worshiping Krṣṇa.

TEXT 64

tomāra prasāde yena āmarā sakala
sukhe krṣṇa gāi nāci haiyā vihala”
“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
āśirvāda kare' daḥkha 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
kṛṣṇa-bhakti vākhānite sabe haya ‘baka’

“In this Navadvīpa, my dear, all the teachers are dumb in glorifying devotion to Kṛṣṇa.

The word baka, or baka-vrāti, 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 āche kata

keha nā vākhāne, bāpa! kṛṣnera kirtana
nāhi kare vyākhya āra ninde sarva-kṣaṇa

“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

yatekā pāpiṣṭha śrotā sei vākya dhare
tṛṇā-jñānā kheā 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 krṣṇa kirtana pracāra

“Therefore, dear Viśvambhara, 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 krṣṇa-kirtana and the formidable threefold miseries, they passed their time in constant mental distress.

TEXT 71

ekhane prasanna krṣṇa 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 ihā bujhinu niścaya

“We are confident that all the atheists will vanquished by You.

TEXT 73

cirajjīvī haya tumī laha krṣṇa-nāma
tomā' haite vyakta hau krṣṇa-guṇa-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 krṣṇete bhakti haya

The Lord accepted the devotees' blessings on His head, for by the devotees' blessings one obtains devotion to Kṛṣṇa.

TEXT 75
šuniyā bhaktera duḥkha 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 niścita

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 vākhānile grāsite nāre kāla

“My life is glorious because of your words. Even the personification of death cannot transgress your words.

The word vākhānile 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; Yamarāja; death; or material existence.
The fact that chanting Krṣṇa'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 śānta-rūpe
nanksyanti no me 'nimiśo ledhi hetih

yeśām aham priya ātmā sutaš ca
sakhā guruh suhṛdo daivam ivaṁ ītām

“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 Śūta Gosvāmī to the sages headed by Śaunaka in the Śrīmad Bhāgavatam (1.1.14) as follows:

āpannah samsṛtim ghorām
yan-nāma vivaśo grnan
tatāh sadyo 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 Kyoto, which is feared by fear personified.”
In the Agni-bindu-stava of the Kāśi-khanda it is stated:

\[
\begin{align*}
nārāyaneti narakārṇavatāraneti \\
dāmodareti madhuheti caturbhujeti \\
viśvambhareti virajeti janārdaneti \\
kāśīha jainma japatām kukṛtāntabhitih
\end{align*}
\]

“O Nārāyaṇa, O deliverer from the hellish ocean of material life, O Dāmodara, O killer of the demon Madhu, O Caturbhuj, O Viśvambhara, O spotless one, O Janārdana, how will one take another birth if he constantly addresses You by these names?”

TEXT 78

\[
\begin{align*}
kon chāra haya, pāpa-pāsandira gaṇa?
sukhe giyā karā krṣṇacandrera kirtana”
\end{align*}
\]

“Why should you bother about these insignificant sinful atheists? Just happily chant the holy names of Kyoto.”

TEXT 79

\[
\begin{align*}
bhakta-dukhha prabhu kabhu sahite nā pāre \\
bhakta lāgi sarvatra krṣnera avatāre
\end{align*}
\]

The Lord cannot tolerate the suffering of His devotees. Lord Kyoto 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 Kyoto tells Arjuna:

\[
\begin{align*}
jagatām guravo bhaktā \\
bhaktānām guravo vayam \\
sarvatra guravo bhaktā \\
vayam ca guravo yathā \\
asmākam bāndhavā bhaktā \\
bhaktānām bāndhavā vayam \\
asmākam guravo bhaktā \\
bhaktānām guravo vayam \\
mad bhaktā yatra gacchanti \\
tatra gachāmi pārthi
\end{align*}
\]

“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 prâñino bhaktâ
mad-arthe 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 Purâna, the Supreme Lord speaks the following words to Brahmâ:

darśana-dhyâna-saṁsparśair
matsya-kûrma-vihangamâh
svâny apatyâni puṇanânti
tâthâham 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 avâtarîṣyad,
bhuvane 'smin na bhavân bhuvah śivâya
vikaṭâsura-maṇḍalân na jâne,
sujanânâm bata kâ daśabhavisyat

“O Puruśottama, if You had not made Your auspicious appearance in this world,
then 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 ânâibâ kṛṣnacandra
navadvîpe karâibâ vaikuntha-ânanda

“I think you will now cause Kṛṣna to make His appearance and fill the entire
Navadvîpa with the happiness of Vaikuntha.

TEXT 81

tomâ' sabâ haite habe jagat-uddhâra
karâibâ tomarâ kṛṣnera 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 nà parihrîbâ”

“All of you please consider Me your servant, and give Me the benediction that
you never leave Me.”
The word pariḥaribā means “to abandon” or “to give up.”

TEXT 83

sabāra carana-dhūli laya viśvambhara
āśirvāda sabe karena 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 calilena tābe 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

āpame bhaktera duhkha śuniyā ṭhākura
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 márībāre 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 vaisṇava-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 māṭhā'

“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 gācherā upara-dāle cade
nā mele locana, kṣane prthiviṭe 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, mālasāṭā māre
gadāgadī 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

nāḥi dekhe śune loka kṛṣṇera 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 kṛṣṇera 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 śuni' 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 giyā 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 iḥāna 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 śarīre
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 lailā 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 saci 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 kaila sābahita

One day Śrīvāsa Pandita went there, and the Lord immediately got up and offered him obeisances.

TEXT 107
bhakta dekhi' prabhura bādila bhakti-bhāva
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 pradaksīne
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 pāi' kata-kśane 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 jāne?”

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

bāhya pāi' prabhu bale panditera sthâne  
"ki bujha, pandita! tumi mora e-vidhâne?"

On regaining His external consciousness, the Lord asked Śrīvāsa Paṇḍita,  
“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, bāndhibâra tare  
paṇḍita! tomâra citte ki laya âmâre?”

“Someone suggested that I should bound up because of My insanity. O  
Paṇḍita, 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 tomâra citte ki laya âmâre means  
“what do understand about Me.”

TEXT 113

hāsi' bale śrīvâsa-paṇḍita,—“bhâla bâi!  
tomâra ye-mata bâi, tâhâ âmi câi

Śrīvâsa Paṇḍita smiled and said, “Your madness is good. I also want the same  
kind of madness that You have.

The word bâi (derived from vâyu) means “the disease of insanity,” but in this case  
it refers to madness due to love of Kṛṣṇa.

TEXT 114

mahâ-bhakti-yoga dekhi' tomâra śarâre  
śrī-kṛṣṇera anugraha haila tomâre”

“I find the highest devotional symptoms in Your body. Lord Kṛṣṇa has  
bestowed His mercy on You.”

TEXT 115

eteka ūnîlâ yadi śrīvâsera mukhe  
śrīvâsere âlingana kailâ bada sukhe

When the Lord heard this from Śrīvâsa, He embraced him in great happiness.

TEXT 116

“sabhe bale,—‘vâyu', sabe âsamsilâ tumi
äji bada kṛta-krtya 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 tumi vāyu-hena balitā āmāre
praveśitāmā āji muñi gangāra bhitare”

“If you also concluded that I was insane, then I would have drowned Myself in the Ganges today.”

TEXT 118

śrivāsa balena,—“ye tomāra bhakti-yoga
brahmā-śiva-sanakādi vānchaye 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-ṭhāi kariba kīrtana
ye-te kene nā bale pāšaṇḍi 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
nanu mukharo na vayaṁ viśārayāmah

hari-rasa-madīrā-madāti-mattā
bhuvi viśāhāmo naṭāmo 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 śrīvīṣa balilā vacana
“citera yatekā duhkha karaha khandana
Śrīvāsa then said to Śacī, “Give up all your anxieties.
The phrase khandana karaha means “shake it off” or “give it up.”

TEXT 121-122

‘vāyu nahe—kṛṣṇa-bhakti’ balilūn tomāre
ihā kabhu anya-jana bujhibāre nāre
bhinnā-loka-sthāne ihā kichu nā kahibā
aneka kṛṣṇera yadi rahasya dekhibā”

“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 bhinnā-loka refer to other people; in other words, those other than devotees of Kṛṣṇa, or materialistic nondevotees.
The phrase kṛṣṇera rahasya refers to the secret, confidential, incomprehensible, wonderful pastimes of Kṛṣṇa.

TEXT 123

eteka kahiyā śrīnivāsa gelā ghara
vāyu-jñāna dūra haila sačīra 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-duhkhitā 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 āche prabhu viśvambhara-rāya
ke tāne jānīte 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 Kṛṣṇa
Upaniṣad (2.23) it is stated: yam evaisa vrntue tena labhyas tasyaisa ātmā vivrntue tanūm 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- 
prasāda-leśānurghita 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-prakrtayah prabhavanti boddhum— “Those influenced by demonic principles cannot realize You,” and paśyanti kecid aniśam tvad-ananya-bhāvāḥ—“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 pāndityādye iśvara-tattva-jñāna kabhū nahe’—“You cannot understand the Supreme Personality of Godhead simply by scholarship.”

TEXT 126

eka-dina prabhu-gadādhara kari' saṅge 
advaita dekhite prabhu calilena range

One day the Lord happily went with Gadādhara to see Advaita.

TEXT 127

advaita dekhilā giyā prabhu-dui-jana 
vasiyā kareṇa jala-tulasi-sevana

When They arrived, the two Prabhus saw Advaita Ācārya sitting and worshipping the Lord with Ganges water and tulasi leaves.

In this verse the word advaita is the subject of the verbs vasiyā and sevana kareṇa—“sitting and worshipping.” The phrase prabhu-dui-jana refers to Śrī Viśvambhara and Śrī Gadādhara.

TEXT 128

dui bhujā āśphāliyā bale 'hari hari' 
ksāne hāse, ksāne 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 hunkāra
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 mūrchatā 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 ṭhānī tora nā lāge corā!
corera upare curi kariba ethāi!”

“Our 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 buḥiyā ṣaṇe
sarva-pūjā-saja 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, ācāmanīya lai' sei thāṇī
caitanya-carana pūje' ācārya-gosāṇi
gandha, puspa, dhūpa, dīpa carana-upare
punah punah ei śloka pādi, namaskare

Thereafter Advaita Ācārya began to worship the lotus feet of Śrī Caitanya by offering pāḍya, arghya, ācāmanīya, 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 brahmanyā-devāya
go-brāhmaṇa-hitāya ca
jagad-dhitāya kṛṣṇāya
govindāya namō namaḥ

(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 brāhmanas, and who is always benefitting the whole world. I offer my repeated obeisances to the Personality of Godhead, known as Kṛṣṇa and Govinda.”

The phrase brahmanyā-devāya means “He who is worshiped by learned brāhmanas.” (Śrīdharā Svāmī's Āṭma-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 pādi' 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
yodha-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 pākhālana, which is derived from prakṣālana, 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

hāṣi’ bale gadādhara jihvā kāmadāī’
“bālakere, gosāñi! e-mata nā yuyāya”

Gadādhara smiled, bit his tongue in surprise, and said, “O Gosāñi! It is not proper to behave like this towards a boy.”

The phrase jihvā kāmadāī’ 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

hāsa-yē advaita gadādhārera vacane
“gadādhāra! bālaka 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-gaurāṅgas, or “new incarnations of Gaurāṅga.”

TEXT 143

kata-kṣane 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

āpanāre lukāyena prabhu-viśvambhara
advaitere stuti kare' yuddhi' dui kara

Lord Viśvambhara then tried to hide Himself by offering prayers to Advaita with folded hands.

TEXT 145

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

“anugraha tumī 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

dhanya hailāma āmi dekhiyā tomāre
tumī kṛpa karile se kṛṣṇa-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

tumī se karite pāra' bhava-bandha-nāśa
tomāra hrdaye kṛṣṇa sarvadā prakāśa”

“You alone are capable of destroying My material bondage, for Kṛṣṇa is always manifest in Your heart.”

TEXT 149

nija-bhakte bāḍāite thākura 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 curi”

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.”

Śri 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 karilā 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 thāni
nirantarā toṁā' yena dekhibāre pāi

“I wish to live here and discuss topics of Kṛṣṇa with You, so that I can constantly see You.

TEXT 153

sarva-vaiśnavera 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 šuni' parama-hariše
svikāra kariyā calilena nīja-vāse

The Lord happily accepted Advaita's words and then returned to His home.

TEXT 155

jānilā advaita,—haila prabhura prakāśa
pariśīte 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 more bāndhiyā ānibē nīja-pāṣa”

“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 bāndhiyā means “by tying with the ropes of mercy or servitorship.”

TEXT 157-158

advaitera citta bujhibāra śakti kāra?
yānra śakti-kārane caitanya-avatāra
e-saba kathāya yāra nāhika pratīta
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. Śrila Advaita Prabhu is a plenary portion of Mahā-Viśnu, 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 keha āpana-īśvara

Everyone was greatly pleased to see Viśvambhara, but they could not recognize Him as their worshipable Lord.

TEXT 161

sarva-vilākṣana tānra parama-āveśa
dekhīyā sabāra citte sandheha višeṣa

His state of supreme spiritual absorption distinguished Him from others, and on seeing this, everyone became suspicious.

TEXT 162

yakhana prabhura haya ānanda-āveśa
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
ksāne-ksāne atta-atta hāse bahu ranga

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

ksāne haya ānande mūrchita prahareka
bāhya haile nā balena krṣṇa-vyatireka

Sometimes in ecstasy He lost consciousness for three hours, and on regaining consciousness He would not speak about anything other than Krṣṇa.

As soon as the Lord returned from internal consciousness to external consciousness, He would incessantly chant the names of Krṣṇa. As living entities who are averse to Krṣṇa 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 Krṣṇa.

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 Krṣṇa 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 Krṣṇa. In other words, their inclination towards the service of the Lord gradually increased.
TEXT 167
sarva-āṅga stambhā-kr̥ti 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 purusa aṁśa-avatāra”
keha bale,—“e śarīre krṣnera vihitā”

Someone said, “This person is a partial incarnation of the Supreme Lord.”
Someone else said, “Lord Kṛṣṇa 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,—“kṛṣṇa āsi’ janmilā āpani”

All the wives of the devotees said, “It appears that Kṛṣṇa has personally
appeared.”

TEXT 172
keha bale,—“ei bujhi prabhu-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'
ey krāndana 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

amūny adhanyāni dināntarāni
hare tvad-ālokanaṁ 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 Kṛṣṇa 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 gle pāimu se murali-vadana!”
balite chādaye śvāsa, karaye krāndana

“Where will I find Kṛṣṇa, 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 can I find Kṛṣṇa? Please, both of you, tell Me how I can find Him. How shall I find Kṛṣṇa? What shall I do? Where shall I go? Where can I meet Him? Because I cannot find Kṛṣṇa, My life is leaving Me.’”

TEXT 176

sthira hai’ prabhu saba-āpta-gana-sthāne
prabhu bale,—“mora duḥkha karon 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 nai
pāiyā o hārāinu jivana-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 jivana-kānāi refers to Kānu (Nanda-nandana), who is one's very life.

TEXT 178

sabāra santosa haila rahasya āmite
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 nātašālā-nāme eka grāma
gayā haite āsite dekhnu 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 Kānhāiyāra-sthāna. 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 Mangala-hāta village. Kānāi Nātaśālā is surrounded on all sides by dense forest. Śrīmatī Rādhikā and Śrī Kānhāiylālalaji 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-sahita 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 pāri

“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 vāṁśī 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' bhuje' ratna-alankāra
śrivatsa-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-dhaṭira 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' ālingiyā 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 kṛpā vinā tāhā 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 prākṛta-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 anyābhilāṣīs, 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 'hā 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 ‘kṛṣṇa kṛṣṇa' bāli'
sthira kari' jhādilena śrī-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 prabhū 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 śrī-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 vaikuṇṭhe ki kare?
tileke tomāra sange bhakti-phala dhare

“What is the value of Vaikuṇṭha for one who associates with You? A single moment with You yields the fruit of devotion.

The word vaikuṇṭhe refers to the spiritual sky, which is saturated with opulence. The phrase tāra vaikuṇṭhe ki kare indicates that for such a person, even Vaikuṇṭha, 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 sarira 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
grhe āile o nāhi vyābhāra-prastāva
nirantara ānanda-āvesa-āvirbhāva

Although He returned home, He did not enjoy household pleasures. Rather, He constantly enjoyed transcendental bliss.

The phrase vyābhāra-prastāva refers to the worldly dealings of grihamedhis 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 are concocted or composed in the fertile brains of illicit, attached householders, or newly arisen gaura-nāgarīs, between Śrī Gaurasundara and Mahā-Lakṣmī Śrimati 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 Śrimad Vṛndāvana dāsa, who is the incarnation of Śrī Vyāsa.

TEXT 198

dat va ānanda-dhāra vahe śrī-nayane
caranera ganga kibā aśīlā vadane!

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 jiṅnāsile

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 thakura dekhena vidyamane
tanharei jijnasena,—“krshna, kon khane?”

When the Lord saw any devotee, He asked, “Where is Krṣṇa?”

See previous verse 175.

TEXT 201

baliya kranda prabhu kare atisaya
ye jane 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 tambula laiya gadadhara
hariše hailā āsi' prabhura gočara

One day Gadadhara happily came before the Lord with some betel nut in his hand.

TEXT 203

gadadhare dekhi' prabhu karena jijnasā
“kothā krṣṇa āchena śyāmala pīta-vāsā?”

On seeing Gadadhara, the Lord asked, “Where is that blackish Krṣṇa, who is dressed in yellow cloth?”

TEXT 204

se ārti dekhite sarva-hrdaya vidare
hi bola balibe,—hena vacana na sphure

Anyone's heart would be pierced on seeing the Lord's intense longing. Gadadhara 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 Krṣṇa, they became speechless.

TEXT 205

sambhrame balena gadadhara-mahāsaya
“niravadhi thāre krṣṇa tomāra hṛdaya”

Gadadhara respectfully replied, “Krṣṇa 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
āpana-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 dui hāte dhari' 
nānā-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

baṭa tuṣṭa hailā āi gadādhara-prati 
“e-mata śīṣura 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 haite 
śīṣu 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' āî
putra-hena jñāna āra mane kichu nāi

On seeing the Lord's wonderful ecstatic love, mother Śacī no longer considered Him her son.

In this case, mother Śacī manifested vātsalya-rasa mixed with opulence like Devakī.

TEXT 213

mane bhāve āî,—“e puruṣa nara nahe
manuṣyera nayane ki eta dhārā 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

nāhi jāni āsiyāche kon mahāsaya”
bhay āî prabhura sammukha nāhi haya

“I do not know what great personality has appeared in my family.” Frightened in this way, mother Śacī did not come before the Lord.

TEXT 215

sarva-bhakta-gana sandhyā-samaya haile
āsiyā prabhura grhe alpe-alpe mile

In the evening all the devotees gradually assembled at the Lord's house.

TEXT 216

bhakti-yoga-sahīta ye-saba śloka haya
paḍite lāgilā śrī-mukunda-mahāsaya

Thereafter Śrī Mukunda began to recite various verses glorifying devotional service.

TEXT 217

punyavanta mukundera hena divya dhvani
śunilei āviṣṭa hayena dvija-mani

The most fortunate Mukunda had such a divine voice that as soon as the crest
jewel of brähmanas heard him, He became absorbed in trance.
The word dhvani means “melodious or sweet voice.”

TEXT 218
‘hari bola’ balí prabhu lâgilà garjite
catur-dike pade, keha nà pâre dharite

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
trâsa, hâsa, kampa, sveda, pulaka, garjana
eka-bâre sarva-bhâva dîlâ 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 Śrīmatī Râdhikâ, who bewilders Kṛṣṇa and who is the ultimate shelter of those who have taken refuge of the conjugal rasa, are superior to all, the anubhâvas, sâttvika-bhâvas, and vyabhicârī or saṅcârī-bhâvas simultaneously and fully manifest in Her heart for the pleasure of Kṛṣṇa’s senses. Therefore it is not at all astonishing that these bhâvas will simultaneously manifest in the heart of the Lord, who is absorbed in the mood of Śrīmatī Râdhikâ.

TEXT 220
apûrva dekhiyâ sukhe gâya bhakta-gana
iśvarera premâvesa nahe samvarâna

On seeing this unique manifestation, the devotees sang in great joy. The loving sentiments of the Lord could not be checked.

TEXT 221
sarva-nîśâ yâya yena mührteka-prâya
prabhâte vâ kathâcit prabhu bâhya pâya

The entire night passed like a moment. In the morning the Lord seemed to regain some external consciousness.

TEXT 222
ei-mata nija-grhe śrī-śacînandana
niravadhi niśidisi karena kirtana

In this way the son of Śacî regularly performed kirtana in His house
throughout the day and night.

TEXT 223

ārambhil ā mahāprabhu kīrtana-prakāśa
sakala-bhaktēra duḥkha haya dekhī' nāsa

Thus the Supreme Lord inaugurated the performance of kīrtana. As a result, all the devotees' distress was mitigated.

TEXT 224

‘hari bola' bālī dākē śrī-śacinandana
ghana-ghana pāsandīra haya jāgarana

As Śrī Śacinandana 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 Śacinandana'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-bhare baṅhe mukha kruḍḍhā haya
yāya yena-mata icchā bāliyā maraya

keha bale,—“e-gulāra haila ki bāi?”
keha bale,—“rātrye nīdrā yāte nā pāi”

keha bale,—“gosāṇi ruṣibeha bada dākē
e-gulāra sarva-nāśa haibe ei pāke”

keha bale,—“jñāna-yoga ediyā vicārā
para-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 vā jāne?
eta pāka kare ei śrīvāsiyā-vāmane

Someone said, “Who knows what kind of kirtana they are doing? That foolish brāhmaṇa Śrīvāsa is behind all this.

The word pāka means “crooked” or “trouble-maker.” The word vāmane 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’ bali’ 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 Ṛti-khaṇḍa, 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?
bada kari’ dākile ki puṇya upajaya?”

“Can they not achieve piety by chanting in their minds? Does chanting loudly bestow greater piety?”

See Ṛti-khaṇḍa, Chapter Sixteen, verses 257, 269, and 270.

TEXT 232

keha bale,—“āre bhāi! padīla pramāda
śrīvāsa lāgi’ haila deśera 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

āji muṇi deoyāne śunilun saba kathā
rājara 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 Ṛti-khaṇḍa, Chapter Fifteen, verse 25.
TEXT 234

śunileka nadiyāra kīrtana viṣeṣa
dhariyā nivāre 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-dike 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

takhane balinu muṇi haiyā mukhara
śrīvāsa gharā pheli gaṅgāra bhitara'

“I bluntly told you before that we should throw Śrīvāsa's house into the Ganges.

See Ādi-khanda, Chapter Sixteen, verse 13.

TEXT 237

takhane nā kaile ihā parihāsa-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,—“āmaṇā sabāra kon dāya?
śrīvāse bāndhiyā dibā ye바 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
śrāja-naukā āise vaisnava dharibāre'

From town to town the news was spread: “The King’s men are coming to arrest the Vaiṣṇavas.”
TEXT 240

vaiṣṇava-samāje sabe e kathā śunilā
govinda’ smanari’ sabe bhaya nivārilā

When the Vaiṣṇavas 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 tavakāh kvacid
bhṛasyanti mārgāt tvayi baddha-sauhṛdāḥ

tvayābhiguptā vicaranti nirbhayā
vināyakāṇikapa-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 uḍāra
yei kathā sune, se-i prayaya tāṁhāra

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 dekhī 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,—nāhi jāne bhakta-gana
jānāite ārambhāḥ śrī-sacīnandana

The devotees did not know that the Lord has personally appeared, therefore the son of Sacī began to reveal Himself.

TEXT 245-248

nirbhaye vedāya mahāprabhu viśvambhara
tribhuvane advitiya madana-sundara

sarvāṅge lepiyāchena sugandhi candana
arūna-adhara śobhe kamala-nayana

cāncara-cikura śobhe pūrṇacandra-mukha
skandhe upavīta śobhe manohara rūpa

divya-vastra paridhāna, adhare tāmbūla
kautuke gēla prabhu bhūgirāthī-kūla

Mahāprabhu 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 brāhmaṇa 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-khaṇḍa, Chapter Eight, verses, 184-187, Chapter Eleven, verses 3-4, Chapter Thirteen, verses 61-65.

TEXT 249

yateka sukrītī haya dekhite hariṣa
yateka pāṣaṇḍi, saba haya vimariṣa

On seeing Him, all the pious persons became happy and all the atheists became morose.

TEXT 250

“eta bhaya sūniyā o bhaya nāhi pāya
rājāra kumāra yena nagare vedāya”

“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 sāba—palābara 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 cāhena cāri-dike viśvambhara
gangāra sundara srotā 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’ ìse jala khāibāre

He saw nearby a herd of grazing cows who were lowing as they came to the riverbank for drinking water.

TEXT 254

urdhva puccha 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 hukunkāra
“muṇi sei, muṇi sei” bale bāre bāra

On seeing this, the Lord repeatedly thundered, “I am He, I am He.”
The phrase muṇi sei means “I am that son of Nanda, the King of the cowherd men.”

TEXT 256
ei-mata dhānā 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

nṛsimha pūjaye śrīvāsa yei ghare
punah punah láthi māre tāhāra duyāre

The Lord repeatedly kicked on the door of the room in which Śrīvāsa was worshiping Nṛśimhadeva.

TEXT 258

“kāhare pūjis, karis kāra dhyāna?
yānhāre pūjis tāre dekh vidyāmāna”

“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 samādhi-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-bhuja—sākha-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 śrīnivāsa!
eta-dina nā jānis āmāra prakāsa?

The Lord said, “O Śrīnivāsa! You did not know about My appearance yet?

TEXT 264
tora ucca saṅkhīrtana, nādāra hunkāre
chādiyā vaikunṭha, āinu sarva parivāre

“By your loud chanting and Nāḍā's roaring I left Vaikuṇṭha and came here with My associates.

The editor of Śrī Saṣjana-toṣanī, 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 nāra 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 Rādhadeśa often use da in place of ra. Is this the reason that the word nāra has been written as nāḍā? This meaning is often applicable.”
The word nāra or nārā (nāḍā) is explained by Śrīdhara Svāmipāda in his Bhāvavṛtha-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 Nārāyaṇa Himself because You are the supreme shelter of all embodied souls. You are Nārāyaṇa because all the propensities (ayana) of the living entities (nārā) emanate from You. You are the supreme Nārāyaṇa because You know (ayana) all living entities (nārā). You are renowned as Nārāyaṇa 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 Nārāyaṇa.’”
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
śāntipure gela nāḍā āmāre ediyā
“You are living unconcerned without recognizing Me, and Nādā has avoided Me by going to Śāntipura.

TEXT 266

sādhu uddhārimu, duṣṭa vināśimun saba
tora kichu 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 dekhiyā preme kānde śrīnivāsa
ghubilā 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 pūrnita 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 āche 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:
naumīdyā te 'bhra-vapuse tadid-ambarāyā
guṇijāvatamsa-paripiccha-lasan-mukhāyā
vanya-sraje kavala-vetra-viśāna-venu-
laksma-sriye mṛdu-pade pasupāṅgajāyā

"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 guṇā 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-carane āmāra namaskāra
nava-ghana varna, pita 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-guṇājā sikhī-puccha bhusana yānhāra

“I offer my respectful obeisances unto the lotus feet of Śacī's son, who head is decorated with fresh guṇja and a peacock feather.

TEXT 274

gangādāsa-śisya-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
śṛṅga, vetra, venu—cihna-bhuṣana yāṅhāra
sei tumi, tomāra carane namaskāra

“You are He who is adorned with horn, stick, and flute. I offer my obeisances to You.

TEXT 277
cāri-vede yāṅre ghoše `nandera kumāra`
sei tumi, 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 vādane

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 yajñēsvara
tomāra caranodaka—gaṅgā tirtha-vara

jānaki-jīvana tumī, tumī naraśimha
aja-bhava-ādi—tava caranera bhrṅga

tumī se vedānta-vedya, tumī nārāyana
tumī se chalilā bali haiyā vāmana

tumī hayagrīva, tumī jagat-jīvana
tumī nīḷacala-candra—sabāra kārana

“You are Visṇu, 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 Nṛsiṁha. Lord Brahmā, Lord Siva, 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-saṅga

“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-saṅga means “living together.”

TEXT 284

sangi, sakhā, bhāi—sarva-mate seve ye
hena prabhu moha māne’—anyā 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-Saṅkaraṇa. For a description of the bewilderment of Śeṣa, one should see Ādi-khaṇḍa, Chapter Thirteen, verse 101, 102, and 105.

TEXT 285

mithyā-grhävāse 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' tumi 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, suna prāna-nātha!
tumi-hena prabhu more hailā sāksāt

“O Lord of my life, please listen. That does not make me fearful, for You have now appeared before my eyes.
TEXT 288

ājī mora sakala-duḥkhera haila nāśa
ājī mora divasa haila parakāśa

“Today all my miseries are vanquished. Today is the most auspicious day for me.

TEXT 289

ājī mora jānma-karma—sakala saphala
ājī mora udaya—sakala sumangala

“Today my life and activities have become successful. Today all good fortune has awakened for me.

TEXT 290

ājī mora pitr-kula haila uddhāra
ājī se vasati dhanya haila āmāra

“Today my forefathers have been delivered. Today my home is truly blessed.

TEXT 291

ājī mora nayana-bhāgyera nāhi simā
tānre dekhi—yānra śrī-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 pāṇḍita-śrīvāsa
ūrdhva bāhu kari’ kande, chāde ghanā svāsa

While speaking in this way, Śrīvāsa Pāṇḍita became overwhelmed in ecstasy. He raised his arms and cried, while sighing deeply.

TEXT 293

gadāgādi yāya bhāgyavanta śrīnivāsa
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 sukha haila śrīvāsa-śarīre 
dūbileṇa vipra-vara ānanda-sāgare

What wonderful happiness Śrīvāsa, the best of brāhmaṇas, felt as he merged in the ocean of bliss.

TEXT 295

hāsiyā sunena prabhu śrīvāsera stuti 
sadayā haiyā bale śrīvāsera pratī

The Lord smiled as He heard the prayers of Śrīvāsa. Being compassionate to Śrīvāsa, the Lord spoke to him.

TEXT 296

“śrī-putra-ādi yata tomāra vādira 
dekhuka āmāra rūpa, karaha bāhira

“Bring your wife, children, and others of your house and let them see My form.

TEXT 297

sastrika haiyā pūja' carana āmāra 
vara māga'—yena icchā 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-sange āilā tvarita

Being ordered by the Lord, Śrīvāsa Pāṇḍita immediately brought all his family members.

TEXT 299

viṣṇu-pūjā-nimitta yateka puspa chila 
sahala prabhura pā'ye sākṣāte dīla

He offered whatever flowers were there for the worship of Viṣṇu to the feet of the Lord.

TEXT 300
gandha-puṣpa-dhūpa-dīpe pūje śrī-carana
sastrika 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
bhāi, patni, dāsa, dāsi, sakala laiyā
śrīvāsa harena kāku carāṇc 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 māṭhāya 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 śrīnivāśa! kichu mane bhaya pāo?
śuni,—tomā' dharite äise 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
“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 bolāṇa sei rājāra śarire
tabe se balīhe seha dharibāra 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 haitā
dharibāre bale, tabe muṇi cāna iha

“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 gīvā sarva-āge naukāya caṇimu
ei-mata gīvā rāja-gocara haimu

“I will be the first to board the boat and present Myself before the King.

TEXT 310

more dekhi’ rājā rahibe nrpāsane?
vihvala kariyā ye pādīmu 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, jijâsibô more
seho mora abhiśta 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 râjâ! satya mithyâ jâna’
yateka mollâ kâji saba tora âna’

“Listen, O King, bring all your Mullahs and Kazis to ascertain the truth.

The word mollâ (mulla in Turkey) refers to a great Mohammedan scholar, a religious priest, or judge. The word kâji refers to judge or guide for giving instructions on Muslim religious principles and morality.
The phrase satya mithyâ jâna’ means “you should know what is true and what is false.”

TEXT 313

hastî, ghodâ, pâšu, pakši, yata tora âche
sakala ânaha, râjâ! âpanâra kâche

“O King, bring all the elephants, horses, animals, and birds that you have.

TEXT 314

ebe hena âjnâ kara’ sakala-kâjire
âpanâra sâstra kahi’ kândâu sabâre

“Instruct your Kazis to recite your scriptures and make these creatures cry.’

The phrase âpanâra sâstra refers to their Koran scripture.
The word kândâu means “make them shed tears.”

TEXT 315

nâ pârila târâ yadi eteka karite
tabe se âpanâ’ vyakta karimu râjâte

“If they are unable to do this, then I will manifest Myself to the King.

The word pârila, meaning “capable of,” is used to indicate future tense. The phrase âpanâ’ vyakta karimu râjâte means “I will manifest Myself to the King.”

TEXT 316

`sâkîrtâna mânâ kara‘ e gulâra bole
yata tāra sakti ei dekhili 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 sakti, dekha ebe nayana bhariyā
etā bali' matta-hastī ānimu dhariyā

"Now behold My power with your own eyes.' After saying this, I will bring an intoxicated elephant before him.

The word matta-hastī refers to a mad elephant.

TEXT 318

hastī, ghodā, mr̥ga, paksi, ekatra kariyā
seikhāne kāndāimu 'kr̥ṣṇa' bolāiyā

"I will gather the elephants, horses, deer, and birds and induce them to chant the name of Kr̥ṣṇa and cry.

TEXT 319

rājāra yateka gana, rājāra sahite
sabā' kāndāimu 'kr̥ṣṇa' bali' bhāla-mate

"I will induce everyone to chant the name of Kr̥ṣṇa and cry, including the King and his subjects.

TEXT 320

ihāte vā apratyayā tumī vāsa' mane
sākhātei karon,—dekha āpana-nayane"

"Do not maintain the slightest doubt. I will show you now before your own eyes."

The phrase apratyayā vāsa' means "disbelieve," in other words, "to have no faith."

TEXT 321

sammukhe dekhaye eka bālikā āpani
sṛvāsera bhratr-sutā—nāma 'nārāyaṇi'

The Lord saw one small girl named Nārāyaṇi, the niece of Śrīvāsa, standing before Him.
TEXT 322

adyāpiha vaiśnava-mandale yānra dhvani
‘caitanyera avāsesa-pātra nārāyanī’

Even today Nārāyaṇī is known amongst the Vaiśṇavas as the recipient of Lord Caitanya’s remnants.

TEXT 323

sarva-bhuta-antaryāṁī sṛi-gaurāṅga-cānda
ājñā kailā,—“nārāyaṇī! ‘krṣṇa’ bali’ kānda”

Śrī Gaurāṅga, the Supersoul of all living entities, ordered her, “Nārāyaṇī, chant the name of Kṛṣṇa and cry.”

TEXT 324

cāri vatsarera sei unmatra-carita
‘hā 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 unmatra-carita means “agitated with love of Kṛṣṇa.” The word samvita means “external consciousness or feelings.”

TEXT 325

aṅga vahi pade dhārā prthivīra tale
paripṛṇḍa 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 śrīnīvāsa—sarva-tattva jāne
āśphāliyā dui bhujā bale prabhu-sthāne

The expert speaker Śrīnīvāsa knows all truths. He raised his arms and spoke to the Lord.
TEXT 328-329

“kāla-rūpī tomāra vigrāha bhagavāne
yakhana sakala srṣṭi samhāriyā āne
takhana nā kari bhaya tora nāma-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 karhīcin mat-parāh śānta-rūpe
nānksyantī no me 'nimiso ledhi hetih

yesām aham priya ātmā sutaś ca
sakhā 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

baliyā āviṣṭa hailā pandita-śrīvāsa
goṣṭhīra sahita dekhe prabhura prakāśa

After speaking in this way, Śrīvāsa Paṇḍita became overwhelmed as he and his associates saw the Lord's opulences.

TEXT 331

cāri-vede yānre dekhibāre abhilāsa
tāhā dekhe śrīvāsera yata dāsi dāsa

He whom the four Vedas desire to see was seen by Śrīvāsa's servants and maidservants.

TEXT 332

ki baliba śrīvāsera udāra caritra
yānhāra carana-dhule samsāra pavitra

What can I say about the magnanimous characteristics of Śrīvāsa. The dust of
his lotus feet purifies the entire world.

The word carāṇa-dhule means “by the influence of the dust from the feet.”

TEXT 333

krṣṇa-avatāra yena vasudeva-ghare
yateka vihāra saba—nandera mandire

Kṛṣṇa 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-gṛhe 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-vaiśnavera priya pandita-śrīvāsa
tāna bādi gele mātra sabāra ullāsa

Śrīvāsa Pandita was most dear to the Vaiśnavas. They all became filled with joy on entering his house.

TEXT 336

anubhave yānre stuti kare veda mukhe
śrīvāsera dāsa-dāsi tānre dekhe suke

He who is offered heart-felt prayers by the Veda 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 Veda; or through the recitation of Vedic mantras by great personalities.

TEXT 337

eteke vaiśnava-sevā parama-upāya
avaśya milaye krṣṇa vaiśnava-kṛpāya

That is why service to the Vaiśnavas is the topmost process, for by the mercy of the Vaiśnavas one certainly attains Kṛṣṇa.

TEXT 338
Lord Viśvambhara instructed Śrīvāsa, “Do not disclose these topics to anyone.”

TEXT 339
bāhyā 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-vadhur-bhāi-dāsa-dāsira sahita

Then Śrīvāsa Paṇḍita, along with his wife, his brothers' wives, his brothers, his servants, and his maidservants, became filled with happiness.

TEXT 341
śrīvāsa karilā stuti—dekhiyā prakāśa
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 Kṛṣṇa.

TEXT 342
antaryāmī-ṛūpe 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
vaisnavora pā'ye mora ei namaskāra
janma-jamma prabhu mora hau haladhara

I offer my respectful obeisances at the feet of all the Vaiṣṇavas 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, bhā! 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 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 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-prāna-nātha viśvambhara
jaya nityänanda-gadādhara evāra

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 uddhārāha 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 sakala 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 Krṣṇa.

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 Krṣṇa while holding their necks.

TEXT 5

dekhiyā prabhura prema sarva-dāsa-gana
catur-dike 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

āchuka dāsera kārya, se-prema dekhite
suska-kāṣṭha-pāsānādi mīlāya 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

chādi' dhana, putra, grha, sarva-bhakta-gana
ahar-nīśa prabhu-sānge kārena kīrtana

All the devotees left aside their wealth, children, and household and engaged day and night in kīrtana with the Lord.

All the servants gave up attachment for their house, children, and wealth and constantly engaged in kīrtana with the Lord.

TEXT 8-17

hailena gauracandra krṣṇa-bhakti-maya
yakhana ye-rūpa śune, sei-mata haya

dāsya-bhāve prabhu yabe kārena rodana
haila prahara-dui gangā-āgamana

yabe hāse, tabe prabhu prahareka hāse
mārchita haile—prahareka nāḥi svāse

ksane haya svānumbhāva,—dambha kari' vaise
"muṇi sei, muṇi sei"—ihā bali' hāse

“kothā gela nādā budā,—ye ānila more?
bilāimu bhakti-rasa prati-ghare-ghare”

sei-ksane ’krṣna re! bāpa re!’ bali' kānde
āpanāra keśa āpanāra pā'ye bāndhe

ākrūra-yānera šloka padiyā-padiyā
ksane pade prthivite dandavat haiyā

hailena mahāprabhu yehena akrūra
sei-mata kathā kahe, bāhya gela dūra
“mathurāya cala, nanda! rāma-krśne laiyā
dhanurmakha rāja-mahotsava dekhi giyā”

ei-mata nānā bhāve nānā kathā kaya
dekhiyā vaiṣṇava-saba ànande 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 Nāḍā 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 Vaiṣṇavas 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 demimonic 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 demimonic 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 mellows 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 Dhanur-yajña.” (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-makha [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
murārira ghare gelā śrī-śacinandana
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 viśvambhara
sammukhe dekhena jala-bhājana sundara
varāha-ākāra prabhu hailā sei-kśane
svānubhāve gādu prabhu tulilā dasane
garje yajña-varāha—prakāše' 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 Muråri saw Him as the four-legged roaring sacrificial boar. Varåhadeva is an incarnation of Lord Vișnu; therefore Lord Gaurasundara’s displaying the form of His Varåha incarnation to His appropriate devotees was proper. A Måyåvådå 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, Śri 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. Śri Caitanyaadeva exhibited the four legs of His Varåha incarnation, and if an insignificant living entity tries to imitate His pastimes, it is simply ludicrous.

TEXT 25

stabdha hailå muråri apûrva-daraśane
ki balibe muråri, nå äise vadane

Seeing this unprecedented sight, Muråri became stunned. He was unable to find any words to speak.

TEXT 26

prabhu bale,—“bola bola kichu bhaya nàñi
 eta-dina náhi jåna’ muñi ei thåñi”

The Lord said, “Speak up. Do not be afraid. All these days you did not know that I am here.”

TEXT 27

kampita muråri kahe kariyå minati
“tumi se jånaha prabhu! tomåra ye stuti

Muråri trembled and humbly spoke, “O Lord, only You know Your glories. On seeing the Varåha form of the Lord, Muråri 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 Muråri 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 Viṣṇu 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 Vaisnavas 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 transcendental 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 Vaisnavas.

TEXT 28-29

ananta brahmānda yāra eka phane dhare
sahasra-vadana hai' yāre stuti kare

tabu nāhi pāya anta, sei prabhu kaya
tomāra stavete āra ke samartha 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 samsāra
sei veda sarva tatvā 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 dekhi śuni prabhu! 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 tumi ye kara yakhane bala dekhi vede tāhā jānībe kemane*

“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 tumi se tomāre jāna' mātra tum jānāile jāne tora kṛpā-pātra*

“Therefore only You know Yourself. Others can know You only if You reveal Yourself to them.

In the *Srīmad Bhāgavatam* (2.9.32) it is stated:

*yāvān aham yathā-bhāvo yad-rūpa-guṇa-karmakah tathaiva tattva-vijñānam astu te mad-anugraḥāt*

“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 evaśa vṛnute tena labhyas tasyaśa ātmā vivṛnute tanūṃ 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' kānde gupta, kare namaskāra*

“What qualification do I have to offer You prayers?” Speaking in this way, Murārī Gupta cried and offered obeisances to the Lord.

**TEXT 35**

*gupta-vākṣye tuṣṭa hailā varāha-īśvara*
*veda-prati krodha kari' balaye uttara*

Lord Varāha was pleased with the statements of Murārī 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 jīve-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 insidiousness 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 (Śvetāśvatara Upaniṣad 3.19) as follows: *apāni-pādo javaño grahitā paśyatya acakṣuh sa śrṇoty akarṇah*—“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 Kāśī 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 Venkata 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 angé haila kūṣṭha, tabu nāhi jāne

“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) krauḍim tanum sakala-yajña-mayim anantah and in Śrīmad Bhāgavatam (3.13.32-44).

TEXT 40

punya pavitratā pāya ye-angaparaśe
tāhā `mithyā’ balé betā kemanā sāhase?

“But 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’ duṣta 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 Vaikuntha—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 sahite nā pāron
putra yadi haya mora, tathāpi saṁhāroṇ

putra kātoṇ āpanāra sevaka lāgiyā
mithyā nāhi kahi gupta śuna 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 uddhrtā nātha
tvayā sūkara-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 karena 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 Bāṇa he developed an interest for oppressing the devotees.”

TEXT 50

sevakera hiṁsā mui nā pāron sahite
kātinu āpana 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 karena 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-raksā-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
kṛpāya thākura jānāyena āpanāre

In this way the Lord revealed Himself to all His servants at each of their
houses.

TEXT 55

\[\text{ciniyā sakala bhṛtya—prabhu āpanāra} \]
\[\text{parānanda-maya citta haila sabāra} \]

When the servants recognized their Lord, their hearts became filled with bliss.

TEXT 56

\[\text{pāsandire āra keha bhaya nāhi kare} \]
\[\text{hāte ghāte sabe ‘krṣṇa’ gāya ucca-svare} \]

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

\[\text{prabhu-sange miliyā sakala bhakta-gana} \]
\[\text{mahānande ahar-niśa karaye kīrtana} \]

In the company of the Lord, all the devotees happily engaged day and night in chanting the holy names.

TEXT 58

\[\text{miliḷa sakala bhakta, bai nityānanda} \]
\[\text{bhāi nā dekhiyā bada duḥkhi gauracandra} \]

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

\[\text{nirantarā nityānanda smare viśvambhara} \]
\[\text{jānilena nityānanda—ananta iśvara} \]

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 Śrî Nityânanda as the Supreme Lord, Ananta Vâsudeva.

TEXT 60

prasange śunaha nityânandera ākhyâna
sûtra-rûpe 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 Ekacâkrâ, where Lord Nityânanda took birth.

TEXT 62

‘maudeśvara’-nâme deva âche kata dûre
yâre pâjîyâche 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 Ekacâkrâ, 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 hâdái pandita
mahâ-viraktera prâya dayâlu-carita

tânra patnî padmâvati nâmâ pati-vratâ
paramâ vaiśnavi-sakti—sei jagan-mâtâ

parama-udârâ duir brâhmana brâhmani
tânra ghare nityânanda janmilâ âpâni

sakala putrera jyeṣṭha—nityânanda-râya
sarva-sulaksana dekhi’ nayana judâya

In this village lived a brâhmana named Hâdái Paṇḍita, who was greatly renounced and full of compassion. His chaste wife's name was Padmâvati. She was a great Vaiśnavî and the mother of the universe. Both the brâhmana 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 Ekacakra lived a magnanimous renounced brahmana named Hadai Pandita. His chaste wife, named Padmavati-devi, was the mother of the universe. She was profusely invested with Lord Visnu's energies. Among their few sons, Lord Nityananda was the eldest.

TEXT 67

täna balya-litlä adi-khandete vistara
ethāya kahile haya grantha bahutara

His childhood pastimes have already been described in the Adi-khanda. If I narrate them here again, this book will become voluminous.

TEXT 68

ei-mata kata-dina nityananda rāya
hadai panditera ghare āchena litāya

In this way Lord Nityananda engaged in blissful pastimes as He lived for some days in the house of Hadai Pandita.

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-putrere chādiyā
kotha o hadai ojhā nā yāya caliyā

kibā kṛṣi-karme, kibā yajamāna-ghare
kibā hāte, kibā bāte yata karma kare

pāche yadi nityānanda-candra cali' yāya
tilārthe šateka-bāra ulatiyā cāya

Nityananda Prabhu then decided to leave home, but His parents, fearing distress in His absence, did not leave His company. If Nityananda'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. Hadai Ojha could not go anywhere without Nityananda, 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 Nityananda a hundred times in a moment out fear that He might leave.

Although Nityananda 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 śarīre

ei-mata putra-sange bule sarva-thāi
prāṇa hailā nityānanda, śarīra 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 Paṇḍita, the father of Nityānanda, was like the body and his son was like the life airs within the body.

TEXT 76

antaryāmī nityānanda, ihā saba jāne
pitr-sukha-dharma pāli' āche pitā-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 sannyāsi sundara
āilena nityānanda-janakera ghara

One day, by providence, an attractive sannyāśi arrived at the house of Hādāi Pandita.

TEXT 78

nityānanda-pitā tame 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, Hāḍāi Paṇḍita invited an attractive wandering sannyāsī to his house and fed him. Since the pañca-sūrā sacrifices are not meant for the independent sannyāsīs, they eat at the houses of the brāhmaṇas. 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

\[
\text{sarva rātṛi nityānanda-pitā tāṇra saṅge}
\]
\[
\text{āchilena krṣṇa-kathā-kathana-prasāṅge}
\]

Nityānanda's father passed the entire night discussing topics of Krṣṇa with the sannyāśī.

He fed the sannyāśī and spent the entire night discussing topics of Krṣṇa with him.

TEXT 80

\[
\text{gantu-kāma sannyāśi hailā āsā-kāle}
\]
\[
\text{nityānanda-pitā-pratī nyāśi-vara bale}
\]

In the early morning, when the sannyāśī was about to leave, he spoke to Nityānanda's father as follows.

Sannyāśīs do not become bound by the affection of householders by spending much time in their homes. That is why the following morning the sannyāśī was preparing to leave the house of Hāḍāi Paṇḍita and go somewhere else, when he began to speak.

TEXT 81-84

\[
\text{nyāśi bale,—“eka bhiṅśa āchaye āmāra”}
\]
\[
\text{nityānanda-pitā bale,—“ye icchā tomāra”}
\]
\[
\text{nyāśi bale,—“karibāṇa tirtha-paryatana}
\]
\[
\text{samhati āmāra bhāla nāhika brāhmaṇa}
\]
\[
\text{e i ye sakala-jyeṣṭha-nandana tomāra}
\]
\[
\text{kata-dina lāgi deha’ samhati āmāra}
\]
\[
\text{prāṇa-atirikta āmi dekhiba uhāne}
\]
\[
\text{sarva-tirtha dekhībena vividha-vidhāne”}
\]

The sannyāśī said, “I have a request for you.” Nityānanda's father replied, “Ask whatever you like.” The sannyāśī 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 sannyāśī said, “I have appeal.” In answer to this, Hāḍāi Paṇḍita gave him permission to disclose his mind. The sannyāśī said, “Now I am engaged in visiting holy places. Since it is not the duty of a sannyāśī 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 nyāsīra 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 vāsi

“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 immanent danger.”

TEXT 87

bhiksukere 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—daśarathera jīvana
pūrve visvāmitra tāne kariyā yācana
yadyapiha rāma-vine rājā nāhi ḫiye
tathāpi dilena—ei purānète ḫahe

“Visvāmitra 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 Visvāmitra, 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 haîla āmāre  
edharma-sankaṭe krṣṇa! raksā kara' more”

daive se-i vastu, kene nahiba se mati?  
anyathā lakṣmana 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 Lakṣmana 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 calilā vipra brāhmanira 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 jagan-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 sannyāśi with his head down and handed over his son to the sannyāśi.

**TEXT 95**

nityānanda saṅge calilena nyāśi-vara  
hena mate nityānanda chādilena ghara

The best of sannyāsīs then departed with Nityānanda. In this way, Nityānanda
left home.

TEXT 96

nityânanda gele mātra hâdâi pandîta
bhûmite padilâ vipra haiyâ mûrîchita

As soon as Nityânanda left home, the brâhmaṇa Hâdâi Paṇḍita fell unconscious to the ground.

TEXT 97

se vilâpa krândana kariba kon jane?
vidare pâsâna kâśtha tâhâra srâvane

Who can describe that brâhmaṇa's pathetic crying, the sound of which melted even stone and wood.

TEXT 98-99

bhakti-rase jada-prâya haila vihvala
loke bale “hâdô ojhâ haila pâgala”
tina mása nà karilâ annera grahana
caitanya-prabhâve sabe rahila jivana

Hâdô Ojhâ became overwhelmed and inert in the mellow of ecstatic love. People said, “Hâdô Ojhâ has become mad.” He did not eat anything for three months; he survived only by the mercy of Śrî Caitanya.

After giving away his son, the devotee Hâdô Upâdhyâya 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 Hâdâi Pandita 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 châde, yâra hena anurâga?
visñu-vaiṣṇavera ei acintya-prabhâva

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 Nityânanda 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 vaishnava janaka chādi śuka
calilā, ulati nahi cāhilena mukha

śacī-hena janani chādiyā ekañī
calilena nirapekṣa hai' nyāsi-mani

paramārthe ei tyāga—tyāga kabhū nahe
e sakala kathā bajhe konā mahāsaye

e sakala līlā jīva-uddhāra-kārane
mahākāśṭha drave' yena ihāra sravañe

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 Vaiṣṇava father as Vyāsadeva without even looking back at his face. The crest jewel of sannyāsis 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 mellowes 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 svānubhāvānande means “in His own spiritual bliss.”

TEXT 108-114

gayā, kāśi, prayāga, mathurā, dvārāvati
nara-nārāyaṇāśrama gelā mahāmati

bauddhālaya giyā gelā vyāsera ālaya
ranganātha, setubandha, gelena malaya

tabe anantera pura gelā mahāsaya
bhramaṇa nirjana-vane parama-nirbhaya

gomatī, gandakī gelā sarayū, kāverī
ayodhyā, dandaṅkāranye bulena vihari’

trimalla, vyenkaṭanātha, sapta-godāvari
maheśera sthāna gelā kanyakā-nagari

revā, māhiṣmati, malla-tirtha, haridvāra
yanhi pārve 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 aśrama of Nara-Nārāyana. 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, Gandakī, Sāryū, and Kāverī Rivers. He also went to Ayodhya and then wandered through the forest of Dandaṅkāranya. He went to Trimalla, Vyenkaṭanātha, Sapta-Godāvari, the abode of Lord Śiva, and Kanyakūmārī. Lord Nityānanda visited the Revā River, Māhiṣmati, 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-khaṇḍa, Chapter Nine.
The word bauddhālaya refers to Kapila-vāstu, Buddhagayā, Sāranātha, and Kāśi.

TEXT 115

cinīte nā pāre keha anantera dhāma
hunkāra karaye dekhi’ pūrva-janma-sthāna

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
krṣna-rasa vine āra nā kare āhāra
kadacit kona dina kare duṣdhā-pāna
sehā yadi ayācita keha 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 Kṛṣṇa 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 prakāśa 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—pāraṇa-ānanda
duhkha 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 avadhī 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 avadhī 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 ātmanah
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

maḥā-avadhūta-veṣa prakāṇḍa śarīra
niravadhi gabhiratā dekhi mahādhīra

Nityānanda appeared as a great avadhūta with a large body. He was always grave 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 Nityānanda Prabhu is the topmost of such avadhūtas. His gravity and extreme patience were witnessed by Nandana Ācārya.

TEXT 126

ahar-niśa vadane balaye krṣṇa-nāma
tribhuvane advitiya caitanyera dhāma

He chanted the names of Kṛṣṇa day and night. He was the abode of Lord Caitanya, incomparable within the three worlds.

That Nityānanda was always engaged in chanting the names of Kṛṣṇa. Śrī Caitanyaadeva has pervaded the three worlds on the support of Nityānanda. Śrī Nityānanda alone is the unparalleled effulgence of Śrī Caitanyaadeva. He is like the blazing sun in dissipating the darkness of the conditioned souls' ignorance of identifying themselves as enjoyers. Śrī Nityānanda 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 Nityānanda is the backbone in manifesting the Supreme Lord among the living entities.

TEXT 127

nījānande 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 Nityānanda 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-deśa also, where Caitanya enjoyed His pastimes, the intoxicated mood and emotional ecstasy of Nityānanda 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 nijananda by thinking that Sri Nityananda is an insignificant conditioned soul like us. The word nija here indicates realization of the Supreme Lord. According to material consideration, the ananda of the conditioned souls is always obstructed and there is gulf of difference between real ananda and their ananda. Since Nityananda Prabhu is Himself the origin of the visnu-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 nijananda.

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 śrī-daśanera jyotih
āyata arūna duī 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 bhūja supīvara vakṣa
calite komala bada pada-yuga dakṣa

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 sambhāsa
śunile śrī-mukha-vākyā karma-bandha-nāsa

He spoke to everyone with great compassion. On hearing the words from His lotus mouth, one's bondage due to fruitlet activities was destroyed.

One who hears the words emanating from the lotus mouth of Nityananda 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 bhangilâ gaurasundarera daṇḍa

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 karilâ pāra
brahmânda pavitra haya nāma laile yânra

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 varna principles of this world, they engage in trade as members of the third varna. 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), ādhya (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 
aviṣyas. 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 aviṣyas. 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 nandanācārya haraśīta haṇā
rākhitena nija-grhe bhikṣā karāiyā

Nandana Ācārya welcomed Nityānanda Prabhu, fed Him, and kept Him in his 
house.

TEXT 136

navadvīpe nityānanda-candra-āgamana
iḥā yēi śune, tāre mīle 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 krṣṇa-prema, and 
achieve love for Kṛṣṇa.

TEXT 137
nityānanda-āgamana jāni' viśvambhara
ananta hariṣa prabhu hailā antara

When Viśvambhara understood that Nityānanda had arrived, He became
unlimitedly joyful at heart.

TEXT 138
pūrva-vyapaḍēse 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 duī tinera bhitare
kona mahāpuruṣa eka āsībe ethāre”

“O brothers, within two or three days some great personality will come here.”

TEXT 140
daīve sei dina viṣṇu pūji' 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—āmāra 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.

“...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 vāmā hāte
nila-vastra paridhana, 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-śrutimāle 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 bādi nimāni 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-veṣa parama pracanda
āra kabhū nāhi dekhi emana uddāṇa

“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 pālāma āmi
jiñāsila 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

harisa bāḍila sūni tāhāra vacana
āpanāre vāson muṇi 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 bāhyā saba gela dūra
haladhara-bhāve prabhu garjaye pracura

While speaking in this way, the Lord lost His external consciousness and roared loudly in the mood of Haladhara.

TEXT 152

“mada āna' mada āna’” bali prabhu dāke
hunkāra śunite yena dui karna phate

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 gosāni
ye madirā cāha tumī, se tomāra thānī
tumi ya're vilāo, sei se tāhā pāya!”
kampita bhakata-gana dūre raḥi' cā'ya

Śrīvāsa Paṇḍita said, “Please hear me, O Gosāni. 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 Paṇḍita 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 vaisnavera gana
“avaśya ihāra kichu āchaye kārana”

All the Vaisnavas contemplated, “There must be a reason for this.”

TEXT 156

āryā tarjā paḍe 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 mahāpuruseka āsiyāche ethā

“It appears to Me that some great personality has arrived here.

TEXT 159

pūrve āmi baliyāchon tomā' sabāra sthāne
'kona mahājana sane 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 ādeše
sarva-navadvipa cāhi’ bulaye hariṣe

On the order of the Lord, the two mahā-bhāgavatas happily searched throughout Navadvipa.

Both Haridāṣa Ṭhākura and Śrīvāsa Paṇḍita 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 duī jana
“e bujhi āilā kibā prabhū sāṅkarsana”

While searching in this way, they confided to each other, “It seems Lord Sāṅkarsana has come.”
Overwhelmed in ecstasy, the two looked everywhere but were unable to get any indication of where He was.

They looked all over Nadia for nine hours without finding anyone and then returned to the Lord.

The two informed the Lord, “We have not found anyone new. We have searched the residences of Vaiṣṇavas, sannyāsins, and grhaṭhas; 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, sannyāsins, and grhaṭhas—we even went to the houses of atheists who are envious of the Vaiṣṇavas. We have searched everywhere except the villages outside Navadvipa.”

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 disciplin succession of Viṣṇusvāmi has originated from Mahādeva, pure devotional service has been propagated in this world by the mercy of Śrī Nityānanda.

arcayitvā tu govindam
tadiyān nārcayet tu yah
na sa bhāgavato jñeyah
kevalam dāmbhikah smṛtah

“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 Nityānanda. Ignorant fools exhibit disgust on seeing the pastimes of Nityānanda. That is why they are punished by Yamarāja and ultimately receive unlimited suffering.

TEXT 172

nā bujhi’ ye nīnde’ tāna caritra agādha
paīyā 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 find restlessness in Nityānanda'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-Kṛṣṇa, even though they are constitutionally eternal servants of Kṛṣṇa, they fall from their position as servants of Kṛṣṇa and ruin themselves by lording it over material nature.

TEXT 173

sarvathā śrīvāsa ādi tānra tattva jāne
nā haila dekhā kona kautuka-kārane

Devotees like Śrīvāsa certainly know the truth regarding Nityānanda, but for some curious reason they could not find Him.

There are many mysteries in the pastime of unsuccessfully searching for Śrī Nityānanda Prabhu exhibited by the eternally perfect associates of the Lord like Śrīvāsa Pandita. Baladeva Prabhu hid Himself and did not show His form to Haridāsa and Śrīvāsa Pandita. He has thereby shown that the eternal Absolute Truth cannot be seen through external practice or designation.

TEXT 174

kṣaneke ṭhākura bale īsat hāsiyā
“āïśā āṁāra sānge sabē dekhi giyā”

After a while the Lord smiled and said, “Everyone come and see Him with Me.”

TEXT 175

ullāse prabhura sānge sarva-bhakta-gaṇa
‘jaya krṣṇa’ bāli’ sabē karilā gamāna

All the devotees happily went with the Lord while chanting, “Jaya Kṛṣṇa.”

TEXT 176
sabā lanā prabhu nandana-ācāryera gharā
jāniyā uthila giyā śri-gaurasundara

Śrī Gaurasundara led all the devotees to the house of Nandana Ācārya.

TEXT 177
vāsiyāche 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-āveśa bujhana nāhi yāya
dhyāna-sukhe paripūrṇa 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 bujhiyā 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 vāsa 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 hanaka-dyuti se dehera āge
se vadana 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 dūi aruna nayana
āra ki kamala âche 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 dui bhuja, hṛdaya supīna
tāhe sōbhe sāksma yajña-sātra ati ksīna

His hands reached down to His knees, and His raised chest was adorned with a thin white brāhmaṇa thread.

The phrase hṛdaya supīna refers to His raised chest. The phrase ati ksīna means “very thin.” The brāhmaṇa thread was thin in comparison to His raised chest.

TEXT 188

lālāte vicitra ārdhva-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

kībā haya kotī mani se nakhe cāhite
se hāṣya dekhite kībā kariba 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 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 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, Nītai'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, enacts 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 Pandita 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 Navadvīpa 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.

\[ jaya jaya jagat-jivana gauracandra \\
\textit{anuksana hau smrti tava pada-dvandva} \]

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 rahilā viśvambhara
cinīlena nityānanda āpana iśvara

As Viśvambhara stood in front of Nityānanda, Nityānanda recognized His worshipable Lord.

TEXT 2

hariṣe stambhita hailā nityānanda-rāya
eka-drṣṭi 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 aḍīṅgana, nāsikāye ghrāṇa

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

buṛhilena sarva-prāṇanātha 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
The Lord indicated that Śrīvāsa should recite a verse from Śrīmad Bhāgavatam.

TEXT 7
prabhura īṅgita bujhi śrīvāsa pandita
krṣṇa-dhyāna eka śloka padilā tvarita

Understanding the Lord’s gesture, Śrīvāsa Pāṇḍita immediately recited a verse in glorification of Kṛṣṇa’s characteristics.

TEXT 8

“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

As soon as Nityānanda heard this verse, He fell unconscious to the ground.

TEXT 10

As Lord Nityānanda lost consciousness in ecstasy, Gaurāṅga instructed Śrīvāsa to continue reciting.

TEXT 11

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

alakṣite antarikṣe pada ye 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 alakṣite 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

gadāgadī yāya prabhur prthivirā tale
kalevar 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 vaisṇava-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
dharena 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 vaisṇava-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 haiyā
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 laksmana ye-hena rāma-kole

prema-bhakti-bāne mūrchā 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-šela 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 ànanda-viraha haila dui jane
pūrve yena śuniyāchi śrī-rāma-laksmaṇe

The exchange of happiness that the two enjoyed was similar to what is heard of between Rāma and Laksmana.

TEXT 26

gauracandra nityānande snehara ye simā
śrī-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

bāhya pāilenā nityānanda katu-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 viśvambhara
viparita dekhī' mane hāse gadādhara

When Gadādhara saw Nityānanda on the lap of Viśvambhara, 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
ājī tāra garva cūrna—kolerā bhitarā”

“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 gadādharera 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 dekhiyā sakala bhaktā-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 ānkhi

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-jele 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—cāri-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

sakrt e bhakti-yoga nayane dekhile
tāhāre o krśṇa nā chādēna kona-kāle

“Krṣṇa will never forsake one who even once directly sees such devotional service.

Krṣṇa 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 jīva pāya krṣṇa-bhakti
tumī kara catur-daśa bhuvana pavitra
acintya agamya gūḍha tumāra caritra
tomā dekhibeka hena āche kon jana
mūrtimanta tumī krṣṇa-prema-bhakti-dhana
tilārdha tumāra sāṅga ye janāra haya
koti pāpa thākile o tāra manda naya
bujhilāma—krṣṇa more karibe uddhāra
tomā hena sāṅga āni’ dilena āmāra
mahābhāgya dekhilāma tomāra carana
tomā bhajile se pāi krṣṇa-prema-dhana”

aviṣṭa haiyā prabhu 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 worshiping 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-ākāṭi. 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, Bhuvāra, 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 ecstatic 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 ālāpā
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

prabhu bale,—“jijnāsā karite kari bhaya
kon diha 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
śīśu-matī 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
vyapadēse sarva kathā kahena bhāngiyā

He was embarrassed on hearing the Lord glorify Him, so He tactfully clarified the Lord's statements.
The word vyapadēse means “through gesture” or “through signal.”

TEXT 49-51
nityānanda bale,—“tīrtha karila aneka
dekhila krṣnera sthāna yateka yateka

sthāna-mātra dekhi, krṣna dekhite nā pāi
jijñāsā karila tabe bhāla-loka-thānī

simhāsana saba kene dekhi ācchādita
kaha bhāi saba, ´krṣṇa gelā kon bhita?’

Nityānanda said, “I have visited many holy places and seen various sites connected with Lord Krṣṇa. I could only see the place, but I could not see Krṣṇa. Then I inquired from some responsible persons why all the thrones were covered. I asked them, ‘O brothers, where has Krṣṇa gone?’

Nityānanda said, “I have traveled to many holy places, but I found that Krṣṇa was absent from every place related with Krṣṇa. Then I asked from the local people, ‘Why are these places and thrones vacant? Where is Krṣṇa, who sits on these thrones and in these places?’”
TEXT 52

tārā bale, 'krṣṇa giyāchena gauda-deśe
gayā kari' giyāchena kateka divase

“They said, 'Krṣṇa has gone to Gauda-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 Gauda-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 nārāyanā'

patitera trāṇa bada śuni nadiyāya
śuniyā āilun muni pātaki ethāya

“I heard that in Nadia there is extensive congregational chanting of Lord Hari's glories. Someone said, 'Lord Nārāyaṇa 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 Nārāyaṇa 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-vārīdhārā’

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 murāri bale,—“tomarā tomarā
uhā ta'nā bujhi kichu āmarā-sabārā'
Murāri smiled and said, “You understand Yourselves, but we do not understand anything that You are saying.”

Murāri smiled and said, “The conversation that took place between Gaura and Nityānanda—only They could understand. None of us could enter into those topics.”
The phrase āmarā-sabārā means “all of us.”

TEXT 58

śrīvāsa balena,—“uhā āmarā ki bujhi?
mādhava-saṅkara yena donhe donhā pūji”

Śrīvāsa said, “What can we understand of that? It is like Mādhava and Śaṅkara worshiping each other.”

Śrīvāsa said, “We are unable to understand Their (Mahāprabhu and Nityānanda's) conversation. This present situation is similar to when Hari and Hara formerly bewildered people by worshiping each other.”

TEXT 59

gadādhara bale,—“bhāla balilā pandita
seī bujhi, yena rāma-lakṣmaṇa-carita”

Gadādhara said, “O Pandita, whatever you have said is correct. I think Their characteristics resemble those of Rāma and Lakṣmaṇa.”

Gadādhara said, “Śrīvāsa Pandita has spoken the truth. I think Their sentiments were also similar to those aroused when Rāma and Lakṣmaṇa met each other.”

TEXT 60

keha bale,—“dui-jana yena duī kāma”
keha bale,—“dui-jana yena krṣṇa-rāma”

Someone said, “These two are just like two Cupids.” Someone else said, “These two are like Krṣṇa and Balarāma.”

Some persons said, “Both Gaura and Nityānanda are just like Kamadeva. They are the basis of all beauty and qualities of this world.” Others said, “These two are Krṣṇa and Balarāma.”

TEXT 61

keha bale,—“āmi kichu viśeṣa nā jāni
krṣṇa-kole yena ’śeṣa’ āilā āpani”

Someone said, “I don't know so much, but it appears that Lord Śeṣa is lying on the lap of Krṣṇa.”

Some others said, “I cannot understand much, but I think that Śeṣa has personally taken shelter of Krṣṇa's lap.”
TEXT 62

keha bale,—“dui sakha yena krsnârjuna
sei-mata dekhilâma sneha-paripurna”

Someone said, “They are just like the two friends Krsna and Arjuna, because
They are filled with such affection.”

Some of them said, “Their friendship and affection is similar to that found between
Krsna and Arjuna.”

TEXT 63

keha bale,—“dui-jane bada paricaya
kichui na bujhi, saba tharethore 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 hariâe sakala-bhakta-gana
nityânanda-daraâne karena kathana

In this way all the devotees happily discussed the meeting with Nityânanda.

TEXT 65

nityânanda gauracandra donhe daraâana
ihâra sravane haya bandha-vimocana

Anyone who hears about the meeting between Nityânanda and Gauracandra is
freed from material bondage.

TEXT 66

sangi, sakha, bhâi, chatra, sayana, vâhana
nityânanda bahi anya nahe kona jana

Nityânanda alone serves the Lord as His companion, friend, brother, umbrella, bed, and carrier.

No one other than Nityânanda Prabhu can become Gaurasundara's companion, friend, brother, umbrella to shelter from the sunrays, bed on which to rest, and carrier for moving about. Only Nityânanda is fully capable of serving Gaurasundara. In Caitanya-caritâmrita (Âdi 5.123-124) it is stated: “He serves Lord Krsna, assuming all the following forms: umbrella, slippers, bedding, pillow, garments, resting chair, residence, sacred thread and throne. 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.”

TEXT 67

nab-rupa seva prabhu apana-icchaya
yare dena adhikara, sei jana paya

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 Nityananda, a living entity become qualified to serve Sri 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

adi-deva mahayogi isvara vaisnava
mahimara anta ih na janyaye saba

Even the greatest Vaisnava and yogi, Lord Mahadeva, does know the limit of His glories.

Even Mahadeva is incapable of understanding the limits of Nityananda 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 Nityananda.

TEXT 69

na janyaya nindre tantra caritra agartha
pâyô viñu-bhakti haya tara vadha

The progress of anyone who blasphemes Him without understanding the depth of His characteristics is obstructed, even if he achieves devotional service to Viñu.

Those who are bereft of Nityananda Prabhu's service and who blaspheme Him, being unable to appreciate His unfathomable pastimes, even if by some good fortune they achieve devotion to Viñu, their progress will be checked.

TEXT 70

caitanyera priya deha—nityananda râma
hau mora prâna-nâtha—ei manashkâma

My only desire is that Nityananda Râma, 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 haṅa bhaktira sāgare
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 vā gāya ei kathā haiyā tatpara
sagoṣṭhire 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 prabhura 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 possibe 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 Gaudiya-bhāsyas 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 kirtana prior to the ceremony of Vyāsa-pūjā in the house of Śrīvāsa Pāṇḍita, Mahāprabhu's accepting the mood of Baladeva and revealing the cause of His appearence on the pretext of calling Advaita Ācārya, Nityānanda's breaking His own sannyāsa-danda 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 Viśṇu and the Vaiśnavas, 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 kirtana 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
Vaisnava. 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 mellows 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 behavior, 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 Lakṣmī 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 Vaisnava 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 Viṣṇu 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 Vyāsadeva’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-pradīpa
prabhāvāḥ pāsaṇḍa-gajaika-simhaḥ

svanāma-sankhyā-japa-sūtra-dhārī
caitanya-candro bhagavān murāriḥ

All glories to Caitanyacandra, who is nondifferent from Lord Murāri, who is the new lamp of Nāvadvipa, 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 viṣvambhara
jaya nityānanda-gadādharera īśvara

All glories to Viṣvambhara, the life and soul of all. All glories to the Lord of Nityānanda and Gadādhara.

TEXT 3

jaya jaya advaitādhi-bhaktera adhina
bhakti-dāna deha' prabhū 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 Kṛṣṇa.” 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

hena-mate nityānanda-sange kutūhale
kṛṣṇa-kathā-rase sabe hailā vihvale

In this way, all the devotees became overwhelmed while discussing topics of Kṛṣṇa in the association of Nityānanda.

TEXT 5

sabe mahā-bhāgavata parama udāra
kṛṣṇa-rase maitā sabe kareṇa hūṅkāra

All the devotees were greatly magnanimous mahā-bhāgavatas. They roared loudly as they became intoxicated in the mellows of Kṛṣṇa consciousness.

TEXT 6

hāse prabhu nityānanda cāri-dike dekhi'
vahaye ānanda-dhārā sabākāra-ānkhi

Lord Nityānanda smiled as He looked around. Tears of love flowed from everyone's eyes.

TEXT 7

dekhiyā ānanda mahāprabhu viśvambhara
nityānanda-prati kichu karilā uttara

When Mahāprabhu Viśvambhara saw this ecstatic scene, He spoke something to Nityānanda.

TEXT 8

“ṣuna ṣuna nityānanda śripāda gosāṇi
vyāsa-pūjā tomāra haibe kon ṭhāṇi?
“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 *saṁvīt* potency, is called *Veda*. The marginal potency, one of the three potencies of the Supreme Lord, has spiritual characteristics. *Advaya-jhāna* 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 *prapojana*, fails to check the impersonal concept, then the *advaya-jhāna*, 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 Vedavyāsa 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 Ānandatīrtha 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 Śrītman Lakṣmipati Tirtha and Śrī Madhavendra 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 Āśādha (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 Āravavarta that accept the teachings of Śrī Vyāsadeva are famous as *vedāṅgas*, 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 Asādha, which is considered the appearance day of the spiritual master. The servants of Śrī Gaudiya 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 brāhmaṇas 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-pādme pādāyāpana, 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 Gosvāmi, as follows:

śrī-caitanya-mano-bhīṣṭaṁ
sthāpitam yena bhū-tale
svayam rūpah kadā mahyam
dadāti sva-padāntikam

“When will Śrīla Rūpa Gosvāmi 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 Caitanya-deva’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 bujhiyā bala, yāre 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 jānileṇa prabhura ingita
hāte dhari’ānileṇa 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 parivrajaka-carya Śrī Lakṣmīpati Tirtha. Therefore He understood that since the following day was Pūrṇimā, the day renounced persons shave their heads, the day of Vyāsa-pūjā had arrived. When Śrī Mahāprabhu saw that Pūrṇimā 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 sannyāsi and brahmacārī. 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 brāhmaṇārī disciples of Tīrtha and Āśrama sannyāsīs have been addressed as Svarūpa.

TEXT 11

hāsi’ bale nityānanda,—“śuna viśvambhara
vyāsa-pūjā eī mora vāmanāra ghara”

Nityānanda smiled and said, “Please hear, O Viśvambhara, I will observe Vyāsa-pūjā in the house of this brāhmaṇa.

The phrase vāmanāra ghara refers to the house or residence of Śrīvāsa.

TEXT 12

śrīvāsa 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, brāhmaṇa 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

prīta 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 Śripāda Gosānī, 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-krśna vedi’ yena gokula-kinkara

As Nityānanda and Viśvambhara went along with Their associates, it appeared that Balarāma and Krṣṇa were surrounded by the residents of Gokula.

TEXT 20

praviśta hailā mātra śrīvāsa-mandire
baḍa krśnānanda haila sabāra sarire

As soon as they entered the house of Śrīvāsa, everyone was filled with ecstatic love for Krṣṇa.

TEXT 21

kapāta 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 kīrtana. That is why the door was closed in order to check those
who were ineligible to see the function.

TEXT 22

kirtana karite ājñā karilā thākura
uṭhila kirtana-dhvari, bāhya gela dāra

The Lord gave instructions to begin kirtana. As the sound of that kirtana arose, everyone lost external consciousness.

Prior to Vyāsa-pūjā, Śrī Gaurasundara ordered the devotees to begin kirtana. 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-kirtana
dui prabhū nāce, vedi' gāya bhakta-gaṇa

In the ecstatic Adhivāsa kirtana 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 kirtana. The devotees surrounded the Lords and expressed their joy through their performance of kirtana.

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

kampa, sveda, pulakāśru, ānanda-mūchā yata
īśvarera vihāra 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

svānubhāvānande nāce prabhu dui-jana
kṣane kolākuli kari' karaye krandana

As the two Lords danced in Their own ecstasy, They sometimes embraced each other and cried.

TEXT 28

dohnāra carana donhe dharibāre cāya
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

parama ānande donhe gaḍāgadi yāya
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 dāra haila, vasana nāhi raya
dharaye vaiṣṇava-gana, dharana nā yayā

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-matta dui prabhū kirtane vihare

Who can hold He who holds the three worlds? The two Lords thus became intoxicated in the happiness of kirtana.

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' bali' dāke śrī-gaurasundara
siñcita ānanda-jale sarva-kalevara

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 nṛtya kare ati manohara
niṣa śīra lāge giyā carana-upara

Viśvambhara's dancing was most enchanting as His feet would touch His own head.
TEXT 35

talamala bhumi nityānanda-pada-tale
bhumi-kampa hena māne vaiṣṇava-sakale

The earth trembled under the feet of Nityānanda, and all the Vaiṣṇavas thought there was an earthquake.

TEXT 36

ei-mata ānande nācena dui nātha
se ullāsa kahibāre sakti āche kāta

In this way the two Lords danced in ecstasy. Who has the power to describe Their jubilation?

TEXT 37

nityānanda prakāśite prabhu viśvambhara
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, Vrajendra-nandana, enacted the pastime of becoming absorbed in the mood of Baladeva.

TEXT 38

mahā-matta hailā prabhu balarāma-bhāve
‘mada āna, mada āna’, balī ghana dāke

The Lord became intoxicated by the mood of Balarāma and repeatedly demanded, “Bring wine. Bring wine.”

TEXT 39

nityānanda-prati bale śṛi-gaurasundara
jhāta deha’ more hala-musala satvara

Śrī Gaurasundara said to Nityānanda, “Quickly give Me Your plow and club.”

TEXT 40

pāiyā prabhura ājñā prabhu nityānanda
kare dilā, kara pāti’ lailā gauracandra
Being instructed by the Lord, Nityānanda Prabhu put those items in the hands of Gauracandra, who accepted them.

Receiving Śrī Gaurahari’s instruction, Nityānanda Prabhu placed the requested club and plow in the hands of Śrī Gaurasundara and Śrī Gaurasundara accepted them in His hands.

TEXT 41

kara dekhe keha, āra kichui nā dekhe
keha vā dekhila hala-muṣala prayakṣe

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

yāre kṛpā kare, sei thākure se jāne
dekhile o sakti nāhi 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 harin
na tu vetti kathāṇcana
vetti kičcit prasādena
harer aha guros tathā

“Even if a person sees Lord Hari, he cannot understand Him. One can understand the Lord only by the mercy of Śrī Hari and the spiritual master.” In the Śrīmad Bhāgavatam (10.14.29) it is stated:

athāpi te deva padāmbuja-dvaya-
prasāda-leśānugṛhita eva hi

jānāti tattvam bhagavan-mahimno
na 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-khanda, Chapter Fifteen, it is said:

caksur vinā yathā dipam
yathā darpanam eva ca
samipastham na pasyanti
tathā viśṇuṁ 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
e bada nigūḍha kathā keha mātra jāne
nityānandā 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
`vāruṇi` `vāruṇi` prabhu ḍāke matta haṅṅa
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 Vāruṇi. 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, “Vāruṇi, Vāruṇi.” The surrounding audience could not understand what was to be given in response to the Lord's request for Vāruṇi. 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
yukti karaye sabe manete bhāviyā
ghata bhari' ganga-juana 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 kādambari piye, hena jāṇa

All the devotees offered water, and the Lord drank. It appeared as though Lord Balarāma Himself was drinking.

The word kādambari means (ku—“blue” + ambara—“clothes”) “He whose clothing is blue,” kādambara (Balarāma), or “a type of wine made from mollasses.”
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,—“ailun muñi 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 ānilā nādā vaikuṇṭha thākiyā
niścinte rahila giyā haridāsa laiñā

“Nādā has brought Me from Vaikuṇṭha, but now He is living free from all cares with Haridāsa.

TEXT 53
sankirtana-ārbambhe mohāra avatāra
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 sudirghāṅgas
tri-srota-tira-sambhavah
dayāluḥ kirtana-grāhi
bhāvīṣyāmi kalau yuge

“In the beginning of Kali-yuga I will appear in Navadvipa 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):
krṣna-varnam tvīṣākrṣnam
sāṅgopāṅgāstra-pārsadam
yajñaiḥ sankirtana-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 Kṛṣṇa. Although
His complexion is not blackish, He is Kṛṣṇa Himself. He is accompanied by His
associates, servants, weapons and confidential companions.”

TEXT 54-55
vidyā-dhana-kulajñāna-tapasyāra made
mora bhakta-sthāne yāra āĉē aparādhe
se adhama sabāre nā dimu prema-yoga
nagariyā prati dimu brahmādīra 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 Vaiśṇavas, they are not eligible to attain
love of Kṛṣṇa. I will distribute love of God that is available to personalities like
Lord Brahmā to each and every resident of Śrī Māyāpur-Navadvipa. 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
Lakṣmidevī, the Brahma-Madhva-sampradāya originated from the four-headed
Brahmā, the Viṣṇusvāmi-sampradāya originated from Rudradeva, and the
Nimbārka-sampradāya originated from the four Kumāras. These demigods who are sampradāya ācāryas 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:

janmaiṣvarya-śruta-śribhir
edhamāna-madah pumān
naivārhaty abhidhātum vai
tvām akiṃcana-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 janma refers to the pride of high birth; aśvarya 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 jijnāsaya
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

sabäre kareṇa prabhū prema-ālingana
“aparādhā mora nā laibā sarvā-ksāna”

The Lord lovingly embraced everyone and said, “Please do not ever be offended by My behavior.”??

TEXT 59

hāse sarva-bhākta-gana prabhura kathāya
nityānanda-mahāprabhū gadāgadī yāya

On hearing the Lord's words, all the devotees smiled. Then Nityānanda and Mahāprabhu rolled about on the ground.

TEXT 60

sambarāṇa nahe nityānandera āveśa
prema-rase vīhvala hāilā prabhū Šeṣa

Nityānanda, who is nondifferent from Šeṣa, could not control His ecstatic mood and became overwhelmed in the mellow of loving devotion.

That Nityānanda Prabhu whose plenary portion is the incarnation of Lord Viṣṇu known as Šeṣa has been addressed here as Šeṣa. Since the portion is included in the whole, or since both the whole and portion are viṣṇu-tattva, there has been no contradiction in addressing Nityānanda Prabhu as Šeṣa. In Śrī Caitanya-caritāmṛta (Ādi 5.124-125) it is stated: “He is thus called Lord Šeṣa, for He has attained the ultimate end of servitude to Krṣṇa. He takes many forms for the service of Krṣṇa, 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?”

TEXT 61

kṣane hāse, kṣane kānde, kṣane digambara
bālya-bhāve pūrṇa hāilā sarvā-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

kothāya thākila danda, kothā kamanḍalu
kothā vā vasana gela, nāhi ādi-mūla

Where was His danda, where was His waterpot, and where were His clothes? He kept nothing at all.??see purusot?
TEXT 63

cañcala hailā nityānanda mahādhīra
āpane dharīyā prabhu karilena sṭhīra

The most grave Nityānanda became restless, but the Lord personally pacified Him.

TEXT 64

caitanyera vacana-ānkuśa sabe māne
nityānanda-matta-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 Śri Caitanyadeva's vacana, or words, refines the madness and licentiousness of the living entities, His words have been described herein as vacana-ānkuśa.

TEXT 65

“sthīra hao, kāli pājibāre cāha vyāsa”
sthīra karāiyā prabhu gelā nīja-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
nīja-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 upakurvāna-brahmacārīs, who marry after completing their vow, reside in a particular āśrama in which they study under a gṛhastha teacher. A brahmacārī is supposed to carry the kamandalu of a parivṛjaka-sannyāsī. According to the opinion of some persons, since Śrī Nityānanda Svarūpa lived as a brahmacārī with Śrī Lakṣmīpati Tirtha, He had a kamandalu and a brahmacārī danda (made from either kadira, palāśa, or bamboo). According to others, Śrī Nityānanda Prabhu traveled as a brahmacārī with Śrī Mādhavendra Purīpāda. At present, the brahmacārī disciples of the Tirtha and Āśrama sannyāsīs are known as Svarūpa. The brahmacārī disciples of Sarasvatī, Bharatī, and Purī sannyāsīs are known as Caitanya. The brahmacārī name of Nityānanda Prabhu was Svarūpa. Since Svarūpa is the brahmacārī 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-khanda, Chapter One, verse 157, and Ādi-khanda, 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 mellow.

**TEXT 68**

*ke bujhaye iśvarera caritra akhanda kene bhāṅgileṇa 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:

śrutī-smṛti-purāṇādi-
apācarātra-vidhīm vinā aikāntiki harer bhaktir utpātāyaiva kalpate

“Devotional service of the Lord that ignores the authorized Vedic literatures like the Upaniṣads, Purāṇas and Nārada-pāṇcarātra is simply an unnecessary disturbance in society.” Since the acceptance of brahmacārī 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 anīṣvarah
vinaśyat ācaran maudhyād
yathārudro ṇdhi-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
vistārayan 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 pandīta
bhāṅgā daṇḍa-kamanḍalu dekhiyā vismita

When Rāmāi Pandīta rose early the next morning, he was astonished on seeing the broken daṇḍa and kamanḍalu.

TEXT 70

panditera sthāne kahīlena tata-ksane
śrīvāsa balena,—“yāo ṭhākurera sthāne”

He immediately informed Śrīvāsa Pandīta, 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
calilena gangā-snāne nityānanda laiṅā

The Lord picked up the broken danda with His own hands and went with Nityānanda to take bath in the Ganges.

TEXT 73

śrīvāsaśādi sabāi calilā gangā-snāne
danda thuilena prabhu gangāya āpane

Accompanied by the devotees headed by Śrīvāsa, the Lord went to the Ganges and put the broken danda in the water.

Mahāprabhu personally threw Nityānanda Svarūpa's danda into the Ganges.

TEXT 74

caṅcala 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

sāntāre 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 satvara”
Viśvambhara called to Nityānanda, “Come quickly and celebrate Vyāsa-pūjā.”

TEXT 78
śuniyā prabhura vākya uthilā 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 ‘krṣṇa', ‘krṣṇa' kariche kirtana

All the devotees gradually assembled together and began to incessantly chant the names of Krṣṇa.

TEXT 80
śrīvāsa pandita vyāsa-pūjāra acārya
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 save kareṇa kirtana
śrīvāsa-mandira haila vaikuṇṭha-bhavana

Everyone chanted so sweetly that the house of Śrīvāsa was transformed into Vaikuṇṭha.

TEXT 82
sarva-śāstra-jñāta sei ṭhākura 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 målā āpane se dibā
vyāsa tuṣṭa haile sarva abhiṣṭa pāībā

“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 sripāda tomāra”

Thereafter the magnanimous Śrīvāsa informed the Lord, “Look, Your Śrīpāda is not worshiping Vyāsa.”
TEXT 89

śrīvāsera vākya śuni' prabhu viśvambhara
dhāiyā sammukhe prabhu ālā satvara

On hearing Śrīvāsa's words, Lord Viśvambhara came quickly before Nityānanda.

TEXT 90

prabhu bale,—“nityānanda sunaha vacana
mālā diyā kara jhāta vyāsera pājana”

The Lord said, “O Nityānanda, please hear Me. Quickly offer the garland and worship Vyāsa-deva.”

TEXT 91

dekhilena nityānanda prabhu viśvambhara
mālā tuli' dilā 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-niśecanena and sattvam viśuddham vasudevasabditam

yathā taror mūla-niśecanena
trpyanti tat-skandha-bhujopāśkhāḥ
prānopahārāc ca yathendriyānām
tathaiva sarvāraḥ sa gyautejyā

“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-sabditam
yad iyate tatra pumān apāvrtah
sattva ca tasmin bhagavān vāsudevo
hy adhoksajo me namsā vidhiyate

“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 Brahmā, 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 Padmanābhaśācyra. Padmanābhaśācyra's disciple was Narahari. Narahari's disciple was Mādhava. Mādhava's disciple was Aksobhya. Aksobhya's disciple was Jayatīrtha, whose disciple was Jñānasindhu. Jñānasindhu's disciple was Mahānidhi, whose disciple was Vidyānidhi. Vidyānidhi's disciple was Rājendra, whose disciple was Jayadharma Muni. A disciple of Jayadharma was Purusottama, whose disciple was Vyāsatīrtha. Vyāsatīrtha's disciple was Śrīmaṇ 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 Śrīmaṇ Śiva Purī, Advaita Ācārya, and Nityānanda Prabhū. I worship Lord Caitanya, who accepted Śrīmaṇ Śiva Purī as His spiritual master.”

TEXT 92

cāṇcara cikure mālā subhe 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

śāṅkha, cakra, gada, padma, sṛ-hala-muṣala
dekhiyā mārchita 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

śad-bhuja dekhi' mārchā pāilā nitāi
paḍilā 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 päilenā saba-vaiṣṇavera gana
“rakṣa krṣṇa, rakṣa krṣṇa”, kareṇa smarana

All the Vaiṣṇavas became frightened and prayed, “O Krṣṇa, please protect Him. O Krṣṇa, please protect Him.”

TEXT 96
hunkāra kareṇa jagannāthera nandana
kakṣē tāli dei’ ghana viśāla garjana

The son of Jagannātha roared loudly and repeatedly slapped His sides.

TEXT 97-98
māṛchā gela nityānanda śaḍ-bhuja dekhiyā
āpane caitanya tole gāya hāta diyā

“uṭha uṭha nityānanda, sthira kara cita
sankirtana śunaha tomāra samihita

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-bhakti, tumī prema-maya
vinā tumī 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
it.

“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 sambari' utha, niña-jana cāha
yāhāre tomarā icchā, tāhāre vilāha

“Please 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 tomarē yāhāra dveṣa rahe
bhajile o se āmara ārya 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 nītāi prabhura vacane
hailā ānanda-maya ṣad-bhuja-darśane

Nītāi 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-bhujadṛṣṭi 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 dārśana 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-līlā, 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 cho 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
tilārdheka dāsyā-bhāva nā haya anyatha

The natural characteristic of Nityānanda Svarūpa is that He cannot give up the mood of servitorship 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 dāsyā mana-prāṇa-dhana

The natural characteristic of Lākṣmanā is to always serve the beloved Lord of Sitā with His mind, life, and wealth.

Just as Lākṣmanā 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 dāsyē prīta anuksana

In this way the mind of Nityānanda Svarūpa is always pleased in the service of Śrī Caitanyacandra.

TEXT 111

yadyapiha ananta ṭīvra nirāśraya
sṛṣṭi-sthitī-pralayera hetu jāgan-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-sṛṣṭi-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 tānthāra 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-lakṣmanā-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 Kṛṣṇa 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 Kṛṣṇa in these three different modes in Vraja. Playing like a bull, Lord Balarāma fights with Kṛṣṇa 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

‘savāmi’ kari’ sabde se balena kṛṣṇa 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 mahāsaya
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-balarāma 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
sevā-vigrahera prati anādara yāra
viṣṇu-sthāne aparādha sarvathā tāhāra

One who disrespects the servitor Personality of Godhead certainly commits an offense to Lord Viṣṇu.

The worshipable object is called the sevya-vigraha, 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 alankāra-sāstra, Kṛṣṇa is called the visaya-vigraha, or object of worship, and His energies headed by Baladeva are called āsraya-vigrāhas or sevaka-vigrāhas, abodes of worship. One who respects the sevya-vigraha while disrespecting the sevaka-vigraha can never please the sevya-vigraha; rather he becomes an object of neglect and falls in the mire of offense. In the Adi Purāṇa it is stated:

ye me bhakta-janāḥ pārtha
na me bhaktās ca te janāḥ
mad bhaktanām ca ye bhaktās
te me bhaktatamāḥ matāḥ

“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 Saṅkarṣaṇa 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 Lakṣmīdevi. Service to Kṛṣṇa is also the natural tendency of Lakṣmī, who is worshiped by Brahmā and Śiva. Although Lakṣmīdevi 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
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 Kṛṣna.”

TEXT 124

ataeva tāṁśhāra ye svabhāva kahite
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-vaṣa
viśeṣe prabhura mukhe śunite e yaṣa

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-hrdayo
bhaktair bhakta-jana-priyāḥ

mayi nīrbaṭṭha-hṛdayāḥ
sādhavaḥ sama-dārsanāḥ
vaśe kurvanti māṁ bhaktiyā
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 Māthara-śruti it is stated:

bhaktir evaināṁ nayati
bhaktir evainam darśayati
bhakti-vaśah puruso
bhaktir eva bhūyasi

“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-vaiṣṇavera 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-vaiṣṇavera 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' hṛṣne prabhu jāne—“He
considers Himself a servant and knows Kṛṣṇa to be His master.”

TEXT 129
ahar-niṣa śrī-mukhe nāhika anya kathā
“muñi tān'ra, seha mora iśvara sarvathā

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 mohare stuti kare
sei se mohara bharya, pabeka 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 kariyāchena saḍ-bhuja darśana
tāra prīte kahi tāna 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

paramārthe nityānanda tāhāna hṛdaya
donhe donhā dekhite āchena sunīścaya
tathāpiha avatāra-anurūpa-khelā
kareṇa īśvara-sevā, ke bujhibe lilā
seha ye svikāra prabhu karaye āpane
tāhā gāya, varṇe vede, bhārate, purāṇe

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, Mahābhārata, and Purāṇas.

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, Mahābhārata, and Purāṇas.

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 bujhana 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, yāIBEka 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-Vaiṣṇava as a Vaiṣṇava without knowing the difference between a Vaiṣṇava and a non-Vaiṣṇava, then such a misconception will spread among the Vaiṣṇavas and create bewilderment.

TEXT 139

abhycayivā pratimāsu viṣṇum
nindan jāne sarva-gatam tam eva

abhycaya pādu hi dvijaya mūrdhi
druhyannivājo narakam prayāti

“Just as a foolish person who worships the feet of a brāhmaṇa and then beats him in the head goes to hell, one who worships the Deity form of Lord Viṣṇu 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 Śrīmad Bhāgavatam (3.29.21-24 and 11.5.14-15).

TEXT 140-141

vaïsna-himśara kathā se thākuka dūre
sahaja jīvere ye adhama piḍā kare

viṣṇu pūjīyā o ye prajāra piḍā kare
piḍā o nispale yāya, āra duhkhe mare

What to speak of being envious of the Vaiṣṇavas, if one causes pain to ordinary living entities he is considered a fallen low-class person. Even after worshiping Lord Viṣṇu, 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 Vaiṣṇava who is engaged in the nonduplicitous 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 jīve-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

sarva-bhūte achenā śrī-viṣṇu nā jāniyā
viṣṇu-pūjā kare ati prākṛta haiyā

The worship of persons who do not know that Lord Viṣṇu 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 haste yena vipra-carana pākhāle
āra haste 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, haibecka? 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-gūṇa 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:

nāścaryam etad yad asatsu sarvadā
mahad-vinindā kunapātma-vādiṣu
“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
upahāsam nrpottama
karoti tasya naśyanti
artha-dharma-yaśah-sutāh

nindam kurvanti ye mūdhā
vaiśnavaṁ mahātmanaṁ
patanti pitṛbhīḥ sārdham
mahā-raurava-samjñīte

hanti nindati vai dveṣṭi
vaiśnavaṁ nābhinaṃdanti
krudhyaṃ yāti no harṣam
darsane patanāṇi sat

pūrvaṃ kṛtvā tu sammānam
avajñāṃ kurute tu yah
vaiśnavaṁ mahi-pāla
sāṃvayo yāti sankṣayam

“My dear King, if one derides an exalted devotee, he loses the results of his pious activities, his opulence, his reputation and his sons. Vaiśnavas are all great souls. Whoever blasphemes them falls down to the hell known as Mahāraurava. 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-prabhṛti yat kiṃcit
sukṛtam samupārjītam
nāśam āyāti tat sarvam
piḍayed yadi vaiṣṇavaṁ

“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 Dvāraṅkā-māhātmya it is said:

kara-patraiś ca phālyante
su-tīvraṁ yama-śāsanaṁ
nīdham kurvanti ye pāpā
vaiṣṇavaṁ mahi-pāla
pūjito bhagavān visnur
janmāntara-śatair api
prasidati na viśvātmā
aviśnave cápamānīte

“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-vaivarta Purāṇa, Kṛṣṇa-jeana-khanda, it is stated:

ye nindanti hṛṣīkeśam
tad-bhaktam punya-ruṣpinam
śata-janmārjitaṃ punyaṃ
teṣāṁ naśyati niścitam
tasya darśana-mātrena
punyam naśyati niścitam
gangāṃ snātvā raviṃ dṛṣṭā
tadā vidvān viśuddhyati

“Those who criticize Lord Hṛṣīkeśa and His devotees lose all the benefits accrued in a hundred pious births. Such sinners rot in the Kumbhīpāka 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
kṛṣṇa-raghunāthe 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 Kṛṣṇa 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, Lakṣmī, 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 Viṣṇuvāmi-sampradāya originated from Rudradeva, the Śrī Madhva-sampradāya originated from Brahmā, the Rāmānuja-sampradāya originated from Śrī Laksnīdevi, 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: hrṣīke govinda-sevā, nā pājība devi-devā, ei ta' ananya-bhakti-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

arcāyāṁ eva haraye
pūjāṁ yah śraddhayehate
na tad-bhakteṣu cānyeṣu
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

prasânge kahila bhaktadhamera lakṣane
pûrna hailâ nityânanda sad-bhuja-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 Višnu'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 bhaktîr
yathâ deve tathâ guru
stasyâte 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.” (Śvetâsvatara Upaniṣad 6.23)

TEXT 151

ei nityânandera ṣad-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 pâi' nityânanda kareṇa krândane
mahânâdi vahe dui kâmala 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 prâti mahâprabhû balilâ vacana
Thereafter Mahâprabhu instructed everyone, “Now that the Vyâsa-pûjâ ceremony is completed, begin kirtana.”

Mahâprabhu said, “After Sri Nityânanda, the foremost devotee, finished His worship, the Vyâsa-pûjâ ceremony is complete. Now all the devotees should perform kirtana.” Many devotees consider Sri Vyâsadeva as an ordinary devotee and the spiritual master and the Vaisnavas as mortal beings and thus become inattentive in their worship, for this reason Sri Nityânanda exhibited the pastime of worshiping Gaura along with the devotees headed by Śrīvāsa.

**TEXT 154**

pâïyâ prabhura ājñâ sabe ānandita
caudike uthila krṣṇa-dhvanî ācambita

On receiving the Lord’s order, everyone became jubilant. Suddenly the sound of Krṣṇa's names vibrated in all directions.

**TEXT 155**

nityânanda-gauracandra nâce eka-thâni
mahâ-matta dei bhâi, kâro bâhya nâî

As Nityânanda and Gauracandra danced together, the two brothers became fully intoxicated and forgot Themselves.

**TEXT 156**

sakala vaiśnava hailâ ânande vihvala
vyâsa-pûjâ-mahotsava mahâkutûhala

All the Vaiśnavas became overwhelmed in ecstasy. In this way the ceremony of Vyâsa-pûjâ was joyfully performed.

**TEXT 157**

keha nâce, keha gâya, keha gâdî' yâya
sabei carana dhare, ye yâhara pâya

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 Vaiśnavas express their humility. Materialistic persons who are bewildered by false ego demand respect from others in order to establish their prestige. A Vaiṣṇava is amânt, 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 brâhmana who from the viewpoint of a mahâ-bhâgavata sees a dog, a
dog-eater, a cow, and an ass as equal. Those with dualistic vision can never be called knowers of Brahman. 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 Vaiṣṇavas can act as their spiritual masters and instruct them in Vedic mantras.

\begin{align*}
yasya deve parā bhaktir 
yathā deve tathā gurau 
tasyaiś karhitā hy arthāh 
prakāśantē mahātmanah
\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.” 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 Vaikuṇtha. The conditioned souls, who are bewildered by *maya*, are non-Vaiṣṇavas, and the liberated souls are transcendental, or Vaiṣṇavas. Therefore they constantly realize their respective conditioned and liberated positions. The Vaiṣṇavas 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**

\begin{align*}
caitanya-prabhura mātā—jagatera āi 
nibhrte vasiyā ranga dekhena tathāi
\end{align*}

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 Caitanyaadeva, 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**

\begin{align*}
viśvambhara-nityānanda dekhena yakhane 
‘dui jana mora putra’ hena vāse mane
\end{align*}

Whenever mother Śacī saw Viśvambhara and Nityānanda, she considered, “These two are my sons.”

**TEXT 160**

\begin{align*}
vyāsa-pūjā-mahotsava parama udāra 
ananta-prabhu se pāre ihā varnibāra
\end{align*}

The Vyāsa-pūjā ceremony was the most blessed event. Only Lord Ananta is capable of describing it.
TEXT 161

sūtra 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

paraṁ ānande matta bhāgavata-gaṇa
'ḥā krṣṇa' baliyā sabe karena krandana

All the exalted devotees became intoxicated with ecstasy and cried while exclaiming, “O Krṣṇa.”

TEXT 164

ei mate nija bhakti-yoga prakāśiyā
sthira hailā viśvambhāra 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 Paṇḍita, “Now bring the remnants of the foods offered to Vyāsadeva.”

TEXT 166

tata-kṣane ānilena sarva-upahāra
âpanei prabhu haste dilena sabāra

Śrīvāsa Pândita 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 bādīra 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 vaiṣṇaverā dāsa-dāsi-gane

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 śrīvāsa-ghare
eteke śrīvāsa-bhāgya ke balte 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 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 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 nama brahmanya-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 Vaishnavas 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, śīdhas, 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 kirtis tasya nityā pavitrā

jayati jayati bhrtyās tasya viśveṣā-mūrter
   jayati jayati bhrtyas 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!

See Ādi-khanda, Chapter One, verse 5.

TEXT 2

\begin{align*}
\textit{jaya jaya jagata-jīvana gauracandra} \\
\textit{dāna deha' hrdaye tomāra pada-dvandva}
\end{align*}

All glories to Gauracandra, the life and soul of the universe. Please give Your lotus feet in charity to my heart.

TEXT 3

\begin{align*}
\textit{jaya jaya jagat-māṅgala viśvambhara} \\
\textit{jaya jaya yata gauracandrera kıkara}
\end{align*}

All glories to the all-auspicious Viśvambhara. All glories to the servants of Gauracandra.

TEXT 4

\begin{align*}
\textit{jaya śrī-paramānanda-purīra jivana} \\
\textit{jaya dāmodara-svarūpera prāṇa-dhana}
\end{align*}

All glories to the life and soul of Paramānanda Purī. All glories to the life and wealth of Svarūpa Dāmodara.

TEXT 5

\begin{align*}
\textit{jaya rūpa-sanātana-priya mahāsaya} \\
\textit{jaya jagadīśa-gopināthera hrdaya}
\end{align*}

All glories to the dear Lord of Rūpa and Sanātana. All glories to the Lord, who is the heart and soul of Jagadīśa and Gopinātha.

Gopinātha is the brother-in-law of Sārvabhauma.

TEXT 6

\begin{align*}
\textit{jaya jaya dvāra-pāla-govindera nātha} \\
\textit{jīva prati kara prabhū śubha-dṛṣṭi-pāta}
\end{align*}

All glories to the Lord of Govinda the doorkeeper. O Lord, please glance mercifully on the living entities.

Govinda is the servant of Īśvara Purī and the companion of Mahāprabhu.

TEXT 7
hena-mate nityānanda-sange gauracandra
bhakta-gaṇa laiyā kare sankīrtana-ranga

In this way Gauracandra, in the association of Nityānanda, enjoyed sankīrtana pastimes with the devotees.

TEXT 8

ekhane sunaha advaitera āgamanā
madhya-khanḍe ye-mate haila daraśana

Now hear in the Madhya-khanda about the arrival of Advaita Prabhu and His meeting with the Lord.

TEXT 9

eka-dina mahāprabhu īśvara-āveśe
rāmāire ājnā karilena pārṇa-raṣe

One day, Mahāprabhu, in the mood of the Supreme Lord, lovingly instructed Rāmāi.

TEXT 10

“calaha rāmāi tumī advaitera vāsa
tānra sthāne kaha giyā āmāra prakāśa

“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 upavāṣa
se-prabhu tomāra āsī' hailā prakāśa

“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 āgamanā
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 nityânanda-āgamanâ
ye kichu dekhilâ, tânre kahi o kathana

“Also secretly inform Him about Nityānanda's arrival and whatever else you have seen.

TEXT 15

āmâra pūjâra sarva upahâra lañâ
jhâta âsibâre bala sastrika haiyâ”

“Tell Him to quickly come here with His wife and articles for My worship.”

TEXT 16

śrivâsa-anuja râma âjñâ śire dhari'
sei-kśane calilâ smanâri’ hari hari'

Being ordered by the Lord, Râmâi, the youngest brother of Śrīvâsa,
remembered Lord Hari and immediately left.

TEXT 17

ânande vihvala—patha nâ jâne râmâi
śrî-caitanya-âjñâ lai' gelâ sei thâñi

Râmâi 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

âcâryere namaskari' râmâi pândita
kahîte nâ pâre kathâ ânande pûrṇita

Râmâi Pandita offered his obeisances to Advaita Ācârya, but he was filled with
such ecstasy that he was unable to speak.

TEXT 19

sarvajña advaita bhakti-yogera prabhâve
‘âila prabhura âjñâ jâniyâche âge

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
“bujhi ājnā 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 haṅṅa ācārya gosāṅi
hena nāhi jāne, deha āche kōn thāṅi

Ācārya Gosāṅi 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 nāṅṅa 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 vā gosāṅi āilā mānuṣa bhītare?
kōn śāstre bale nadyāya 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 śrînivâsa bhâi tora"

“Your brother Śrînivâsa knows everything about My devotional service, renunciation, and spiritual knowledge.”

Śrîmad Advaita Ācârya said to Râmâi, “O Râmâi, your eldest brother, Śrîvâsa, knows about My proficiency in devotional service, renunciation, and spiritual knowledge.”

TEXT 26

advaitera caritra râmâi bhâla jâne
uttara nà 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
sukrtira bhâla, dukrtira 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 pandita
ki kârane tomâra gamana âcambita?”

He further said, “O Râmâi Pandita, tell Me, what is the reason for your sudden arrival?”

TEXT 29

bujhilena âcârya hailâ sânta-cita
takhana kândiyâ kahe râmâi pandita

When Râmâi Pandita understood that Advaita Ācârya had become peaceful, he cried and spoke to Him as follows.

TEXT 30-31
“yân'ra lagi' kariyâcha vistara krândana
yânra lagi' karilâ vistara ârâdhana
yânra lagi' karilâ vistara upâvâsa
se-prabhu tomâra âsi' hailâ prakâša

“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 vilâite tân'ra âgâmana
tomâre se âjnâ karibâre vivartana

“He has come in order to distribute devotional service. He has ordered You to join Him.

TEXT 33
sad-ânga-pùjâra vidhi yogya sajja lañâ
prabhura âjnâya caîa sastrîka hâiyâ

“Take the six appropriate ingredients for worshipping Him. The Lord has ordered You to come with Your wife.

The six ingredients for worship in arcana-mârga, the path of Deity worship, are water, âsana, 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-mârga 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
nityânanda-svarûpera haila âgâmana
prabhura dvitiya deha, tomâra jivana

“Nityânanda Svarûpa has arrived. He is the Lord's second body and Your life and soul.

TEXT 35
tumi se jânaha tânre, muñi ki kahimu
bhâgya thâke 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 śunilā
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
kṣaṇeke pāiyā bāhya karaye hunkāra
‘ānilun, 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 vaikuṇṭha 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 prakāśa śunī 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 'acyutānanda' 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

kândena advaita patnî-putrera sahite
anucara saba vedî kânde câri bhite

Advaita along with His wife and son all cried. All the servants surrounding them also cried.

TEXT 43

kebâ kon dike kânde nâhi parâpara
krśna-prema-maya haila advaitera ghara

No one was aware of who cried where as Advaita's entire household became filled with love of Krśna.

TEXT 44

sthira haya advaita, haite nâre sthira
bhâvâveśe niravadhi dolâya šarîra

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

râmâire bale,—“prabhu ki balilâ more?”
râmâ balena,—“jhâta calibâra tare”

He said to Râmâi, “What did the Lord tell Me?” Râmâi replied, “Come immediately.”

TEXT 46

advaita balaye,—“suna râmâi pandita
mora prabhu hana, tabs mohâra pratîta

Advaita Prabhu said, “O Râmâi Pandita, listen. If He acts like My Lord, then I will have faith in Him.

TEXT 47-48

âpana aśvarya yadi mohâre dekhâya
śrî-carâna tuli’ dei mohâra mâthâya

tabe se jânimu mora haya prâna-nâtha
satya satya ei muñi kahilun tomâta”

“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

rāmāi balena,—“prabhu muñi ki kahimu
yadi mora bhāgye thāke, nayane dekhimu

Rāmāi 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-yātrā-udyoga karilā tata-ksane

Advaita Prabhu was pleased to hear Rāmāi’s statement. He then began to make arrangements for the auspicious journey.

TEXT 52

patnire balilā,—“jhāṭa hao sāvadhāna
laiyā pūjāra sajjia cala ąguyāna”

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**

sapatrike calilà advaita-mahàprabhu
rämâ'ye niședhe, ihâ nà kahibâ kabhu

The Supreme Lord, Advaita Prabhu, then departed with His wife. He forbade Râmâi Pandita from informing the Lord about His arrival.

**TEXT 56**

“`nâ äilâ acârya', tumi balibâ vacana
dehki mora prabhu tâbe ki bale takhana

“Tell Him, `Advaita Åcârya has not come.' Then I will see what My Lord has to say.

**TEXT 57**

gupte thåkon munî nandana-acâryera ghare
`nâ äilâ' bali' tumi karibâ gocare”

“I will secretly stay in the house of Nandana Åcârya, but you tell Him, `He has not come.'”

**TEXT 58**

sabâra hrdaye vaise prabhu viśvambhara
advaita-sankalpa citte haïla gocara

Lord Viśvambhara, who resides in the heart of everyone, understood Advaita's resolution.

**TEXT 59**

åcâryera âgamana jâniyâ âpane
thåkura pandita-grhe calilà takhane

Knowing about the arrival of Advaita Åcârya, the Lord went to the house of Śrivâsa Pândita.

**TEXT 60**

prâya yata caitanyaera nîja bhakta-gana
prabhura icchâya sâba mililà takhana

Almost all of Lord Caitanya's devotees gathered there by the will of the Lord.
TEXT 61

äveśita citta prabhura sabāi buḥiyā
sasanke āchena sabe niraba haimā

Everyone could understand that the Lord was absorbed in ecstasy. They all became anxious and stood there silently.

TEXT 62

hunkāra kariyā prabhu tridaśera ṛāya
utiṭā vasilā prabhu viṣṇura khaṭṭāya

Then Lord Tridaśa Ṛāya roared loudly and sat on the throne of Lord Viṣṇu.

The phrase tridaśera ṛāya 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; ṛāya, ṛāya, or rāo mean ṛāja, or “king”) the supreme controller, the object of worship, and the Lord of three hundred thirty million demigods.

TEXT 63

`nādā āise, nādā āise’—bale bāre bāre
“nādā cāhe mora ṭhākurāla dekhībāre”

The Lord repeatedly declared, “Nādā is coming. Nādā is coming. Nādā 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 Nārāyaṇa, the family Deity of Śrīvāsa, and repeatedly declared, “Nādā is coming. Nādā is coming.” The Lord further said, “Nādā (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.”

TEXT 64

nityānanda jāne saba prabhura ingita
buḥiyā mastake chatra dharilā tvarita

Nityānanda knows the Lord's desires. With this understanding, He held an umbrella over the Lord's head.

TEXT 65
Understanding the situation, Gadadhara 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 parikṣite nādā pāṭhāila tore"

Before Rāmāi could speak anything, the Lord said to him, “Nādā has sent you to test Me.”

TEXT 68

’nādā āīse' 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 parikṣite ‘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 śri-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 āise 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-bhūteṣu yah paśyed bhagavad-bhāvam 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
fyotir-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 köti-candrera thâkura
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 bâhu divya kanakera stambha jini’
tanhi’ divya âbharana 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

śrivatsa, kaustubha-mahâmanî sobhe vakše
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

köti mahâ-sûrya jini’ teje nahi anta
pāda-padme ramâ, chatra dharaye ananta

His unlimited effulgence defeated that of millions of suns. Râma, the goddess of fortune, sat at His lotus feet, and Ananta held an umbrella over His head.

TEXT 80

kibâ nakha, kibâ mani nà pâre cinite
tribhange bâjâya vâmśî hâsite hâsite

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 padiyāče 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 varānganā
danda-paranāme āche yena gangā-samā

He saw a beautiful woman resembling Gangā sitting on a shark and offering obeisances to the Lord.

A wonderful woman who resembled Gangā 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

ulaṭi’ ācārya dekhe caraṇera tale
sahasra sahasra deva padi’ ‘krṣṇa’ bale

Advaita Ācārya turned His head and saw thousands of demigods chanting the name of Krṣṇa at the feet of the Lord.

TEXT 86
Those demigods that are meditated on at the time of worship were all seen surrounding the lotus feet of the Lord.

On seeing this opulence, Advaita got up from His prostrated position and was struck with wonder.

He saw great serpents with hundreds of hoods raise their arms while offering prayers to the Lord.

He saw the entire sky filled with divine chariots. The airways were congested by elephants, swans, and horses.

The phrase gaja-hamsa-aśve refers to the elephant, swan, and horse carriers of the demigods.

Millions and millions of serpents’ wives were offering prayers to the Lord while chanting the name of Kṛṣṇa with tears in their eyes.

There was no vacant place left on the earth or in the sky. He saw many great rṣis offering obeisances in one corner.
TEXT 92

mahā-thākurāla dekhi' pāilā sambhrama
pati-patni kichu balibāra 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 Ācārya and His wife became stunned and speechless.

TEXT 93

parama-sadaya-mati prabhu viśvambhara
cāhiyā advaita-prati karilā uttara

The most merciful Lord Viśvambhara looked at Advaita and spoke as follows.

TEXT 94

“tomāra saṅkalpa lägi' avatīrna āmi
vistara āmāra ārādhanā kaile tumī

“I have descended to fulfill Your vow, for You have profusely worshiped Me.

TEXT 95

śutiya āchilun kṣīra-sāgara-bhitare
nīdrā-bhanga haila mora tomāra hunkāre

“I was sleeping in the ocean of milk, but Your loud cries broke My sleep.

TEXT 96

derhiyā jivera duhkha nā pāri sahite
āmāre ānile saba jīva uddhārite

“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
sabāra haila janma tomāra kārāna

“All My associates that You saw surrounding Me have already taken birth because of You.

TEXT 98
ye vaisnava dekhite brahmādi bhāve mane
tomā haite tāhā dekhibeka sarva-jane”

“By Your mercy, Vaisnavas that even personalities like Brahmā desire to see will now be seen by everyone.”

TEXT 99

eteka prabhura vākya advaita śuniyā
ūrdhva bāhu kari’ kānde sastrīka hātīyā

On hearing the Lord’s words, Advaita and His wife raised their arms and began to cry.

TEXT 100

“ājī se saphala mora dina parakāśa
ājī se saphala haila yata abhilāṣa

“Today My life has become successful. Today all My desires have been fulfilled.

TEXT 101

ājī mora janma-karma sakala saphala
sākṣāte dekhilun tora caraṇa-yugala

“Today My life and activities have become successful for I have seen Your lotus feet.

TEXT 102

ghoṣe mātra cāri vede, yāre nāhi dekhe
hena tumi mora lāgi’ hailā 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 saktī nāhi tomāra karunā
tomā bai jīva uddhāriba kon janā”

“I have no power outside of Your causeless mercy. Who can deliver the living entities other than You?”
TEXT 104

*balite balite preme bhāsena ācārya
prabhu bale,—“āmāra pūjāra kara kārya”*

While speaking in this way, Advaita Ācārya floated in the ecstasy of love of God. The Lord then said, “Now arrange for My worship.”

TEXT 105

*pāiyā prabhura ājñā parama hariṣe
caitanya-carana pūje aśeṣa višeṣe*

On receiving the Lord’s order, He happily worshiped the lotus feet of Lord Caitanya with full attention.

TEXT 106

*prathame carana dhui’ suvāsita jale
šeṣe gandhe paripūrṇa pāḍa-padme dhāle*

He first washed the lotus feet of the Lord with fragrant water and then smeared them with sandalwood paste.

TEXT 107

*candane dubāi’ divya tulasi-mañjarī
arghyera sahita dilā carana-upari*

He dipped *tulasi-mañjarī* in the sandalwood paste and placed them and the ingredients of *arghya* on the Lord’s lotus feet.

TEXT 108

*gandha, puspa, dhūpa, dipa, paṅca upacāre
pūjā kare prema-jale vahe asru-dhāre*

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-vilāsa* 11.48.)

TEXT 109

*paṅca-śikhā jvāli’ punah kareṇa vandanā
šeṣe ‘jaya-jaya’-dhvani karaye ghoṣanā*

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 sūdāṣopacāre<br>aṟa-bārā dilā mālyā-vātra-alāṅkāre*

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), *sūdāṣopacāre*, or the sixteen ingredients of worship, are as follows: āsana (seat), svāgata (welcome), arghya (ingredients offered to the hand), pādya (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), dipa (lamp), naivedya (foodstuffs), and vandanā (prayers). According to others, the sixteen ingredients are āsana (seat), āvāhana (greeting), pādya (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), dipa (lamp), naivedya (foodstuffs), puspāṇjali (offering of flowers), pradaksīna (circumambulation), namaskāra (obeisances), and visarjana (immersion).

**TEXT 111**

*sāstra-dṛṣṭye pūjā kari' patala-vidhāne<br>ei śloka padi' kare danda-paranāme*

Advaita Ācārya worshiped the Lord according to the *pānca-rātrīka* regulations of the scriptures. He offered His obeisances while reciting the following verse.

The phrase *patala-vidhāna* refers to the *pānca-rātrīki* regulations that are described in various *patalas*, or chapters of the scriptures.

Sri Advaita Ācārya Prabhu worshiped Mahāprabhu according to the *pānca-rātrīka* rules and regulations based on the scriptures. By using the phrases *sāstra-dṛṣṭye* and *patala-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 *Pañcarātra* literatures like the *Ūrdhvāmāṅya Tantra*. In these literatures the process for worshiping Gaura in Gaura-mantra is described. Advaita Ācārya Prabhu worshiped Mahāprabhu according to the *pānca-rātrīka* rules and regulations based on the scriptures, and in order to reveal that Lord Gaurasundara is nondifferent from Viṣṇu, He offered prayers to Mahāprabhu by reciting the verse beginning *namo brahmaṇya-devāya*. By quoting the verse beginning *namo brahmaṇya-devāya*, the author of *Śrī Caitanya-bhāgavata* did not contradict the Gaura-mantra.
namo brahmāṇya-devaḥ
go-brāhmaṇa-hitaya ca
jagad-dhitaya krṣṇaya
govindaya 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-kaṇḍa, Chapter Two, verse 137.

TEXT 113

ei śloka padi' āge namaskāra kari'
śeṣe 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 viśvambara
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 Lākṣmī, 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 Lākṣmidevi, the daughter of the ocean. During the churning of the ocean, Lākṣmidevi appeared from the ocean, therefore her name is also Sindhu-sutā. In the Śrīmad Bhāgavatam (8.8.8) it is stated:
Then there appeared the goddess of fortune, Ramâ, 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-kṛṣṇa'-mantrera prakāśa
jaya jaya nija-bhakti-grahana-vilāsa

All glories to He who inaugurated the chanting of the Hare Kṛṣṇa mahā-mantra. All glories to He who enjoyed the pastime of accepting His own devotion.

The mahā-mantra is Hare Kṛṣṇa, Hare Kṛṣṇa, Kṛṣṇa Kṛṣṇa, 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 Kṛṣṇa mahā-mantra inaugurated by Śrī Gaurasundara are opposed to Gaurāṅga. Śrī Gaurasundara is directly Lord Kṛṣṇa. Although He is Śrī Kṛṣṇa, 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 mahāprabhu ananta-sayana
jaya jaya jaya sarva-jīvera śarana

All glories to Mahāprabhu, 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 kṛṣṇa, tumi nārāyana
tumi matsya, tumi kūrma, tumi sanātana

tumi se varāha prabhu, tumi se vāmana
tumi kara yuge yuge vedera pālana

You are Viṣṇu, You are Kṛṣṇa, 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

tumi rakṣa-kula-hantā jānakī-jīvāna
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 rakṣa-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 guha-vara-dātā indicates that He awarded a benediction to
Guhaka, who was born in the family of candālas. The phrase ahalyā-mocana
indicates He who liberated Ahalyā.

TEXT 122

tumi se prahlāda-lāgi' kaile avatāra
hiranya vadhiyā 'narasimha'-nāma yāra

As Nṛśimhadeva, You incarnated to deliver Prahlāda and kill Hīranyakaśipu.

TEXT 123

sarva-deva-cūdāmaṇi tumī dvija-rāja
tumi se bhojana kara nilācalā-mājha

You are the crest jewel of all demigods and the best of the brāhmaṇas. You
accept various foodstuffs at Nilācala.

“You are present in the Deity form at Śrī Purusottama-ksetra, Nilācala, 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 Vaikuṇṭha. In order to accept service from
the inhabitants of this world, He appears in this world in the form of the Deity.

TEXT 124

tomāre se cārī-vede bule anveśiyā
tumi ethā āsi' rahiyācha lukāiyā

The four Vedas wander from place to place in search of You. You have hiden
from them by coming here.

TEXT 125
lukāite bada prabhu tumi mahāvira
bhakta-jane tomā dhari' karaye bāhira

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 duikhānī carana-kamala
ihāra se rase gauri-śaṅkara vihvala

Gauri 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
śruta-smṛti-purāne ihāra yaśa gāya

Lord Brahmā always worships these lotus feet, and the śrutis, smṛtis, and Purāṇas glorify these lotus feet.

TEXT 130
satyaloka ākramila ei se carane
bali-śira 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-satyam (Bhāg. 10.2.26).

TEXT 131

ei se carana haite ganga-avitara
śankara dharilā śire mahāvega yāra

The forceful flow of the Ganges that is sustained by Lord Śiva emanates from these lotus feet.

TEXT 132

koti brhaspati jini' advaitera buddhi
bhāla-mate jāne sei caitanyera sudhī

The intelligent of Advaita surpasses that of millions of Brhaspatis. He knows perfectly well the glorious position of Lord Caitanya.

The supremacy of Śrī Caitanyadeva is best known to Śrī Advaita Prabhu. His pure intelligence is greater than the intelligence of millions of Brhaspatis.

TEXT 133

varnīte carana—bāse nayanera jale
padilā 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 dighala (derived from the word dirghala) means “long” or “lengthy.” He fell flat and straight at the feet of the Lord.??

TEXT 134

sarva-bhuta antaryāmi śīr-gaurāṅga-rāya
carana-tuliya dilā advaita-māthāya

Śrī Gaurāṅga Rāya, the Supersoul of all living entities, placed His lotus feet on the head of Advaita.

TEXT 135

carana arpana śīre karilā yakhāna
'jaya jaya' mahādhvani haila takhana

As soon as He placed His feet on the head of Advaita, the tumultuous sound of “Jaya! Jaya!” was heard.
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, mālasāṭa māre
kāro galā dhari’ keha kande uccaiśvare

Some of them rolled on the ground, and some of them clapped their hands. Others cried loudly while embracing each other.

The word mālasāṭa refers to the dress of a wrestler or the beginning of a wrestling match.

TEXT 138

sastrīke advaita hailā pūrṇa-manoratha
pāiyā carana śire 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

advaitere ājnā kailā prabhu viśvambhara
“āre nāḍā! āmāra kirtane nṛtya kara”

Lord Viśvambhara instructed Advaita, “O Nāḍā, dance in My kirtana!”

TEXT 140

pāiyā prabhura ājnā advaita-gosāṁi
nānā-bhakti-yoge nṛtya kare sei ṭhāṁi

Being instructed by the Lord, Advaita Gosāṁi 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 višāla nācē, ksane và madhura
ksane và dasane ṭṛṇa dharaye pracura

Sometimes He danced madly, and sometimes He danced sweetly. Sometimes He held many straws between His teeth.

The word višāla means “without restraint” or “extended.”

TEXT 143
ksane ghure, uthe, ksane padi' gadi' yāya
ksane ghana-śvāsa chādi' ksane mūrĉa 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 sthirā nahe, ānande nācaya

According to the mood of the kirtana, He happily danced in various ways.

TEXT 145
avaśe āsi' sabe rahe dāśya-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 bhrukuti kari' hāse

When He rushed up to the Lord and saw Nityānanda, He smiled while raising His eyebrows.

TEXT 147
hāsi' bale,—“bhāla haila ālā nitāi
eta-dina tōmāra nāgāli nāhi pāi

He smiled and said, “O Nitāi, it is good that You have come. For so long I could not see You.
“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 mātāliyā means “madman” or “drunkard.”

TEXT 149
advaita-caritre hāse nityānanda-rāya
eka mārti, dui bhāga—kṛṣṇera lilāya

Nityānanda Rāya smiled at the behavior of Advaita. They are actually one, but for the sake of Kṛṣna's pastimes They have become two.

TEXT 150
pārve baliyāchi nityānanda nānā-rupe
caitanya sevā kare ašeṣa kautuke

I have already described how Nityānanda joyfully serves Lord Caitanya in various forms.

TEXT 151
kona rupe kahe, kona rupe kare dhyāna
kona rupe chaṭra-śayā, kona rupe gāna

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
nityānanda-advaita abheda kari' jāna
ei avatāre jāne yata bhāgyavān

All the most fortunate souls know very well that there is no difference between Nityānanda and Advaita.

TEXT 153
ye kichu kalaha-lilā dekhaha donhāra
se saba acintya-ranga īśvara-vyabhāra

All Their pastimes of quarreling together that you see are the inconceivable sporting of the Lord.

Although some people discriminate between Śrī Nityānanda and Śrī 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-sankara
dui krshna-caitanyera priya-kalevara*

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

*yena nā bujhi' donāra kalahe, pakṣa dhare
eke vande, āre nilde, 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 nṛtya dekhi' vaiṣnava-sakala
ānanda-sāgare magna hailā vihvala*

As all the Vaiṣṇavas watched Advaita's dancing, they were overwhelmed and merged in an ocean of bliss.

TEXT 157

*haila prabhura ājña,—rahibāra tare
tata-kṣanē rahilenab,—ājñā kari' sīreb*

When the Lord ordered Advaita to stop dancing, He immediately stopped.??

TEXT 158

*āpāna galāra mālā advaitere diyā*
`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 māgimu vara?
ye vara cāhilun, tāhā pāilun sakala

Advaita then said, “What more can I ask for? Whatever I desired, I have already received.

TEXT 161

tomāre sākṣāt kari' āpane nācilun
cittra abhiṣṭa yata sakala pāilun

“I have danced before You. Now all My desires have been fulfilled.

TEXT 162

ki cāhimu prabhu, kibā šeṣa āche āra
sākṣāte deklelun prabhu, tora avatāra

“Oh Lord, what can I ask for? What more is there? I have directly seen Your incarnation.

TEXT 163

ki cāhimu, 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 dhulāiyā bale prabhu viśvambhara
“tomāra nimitte āmi hailun 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 kṛṣṇa-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-nāradādi 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
strī-sūdra-ādi 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-ādi tapasyāra made
tora bhakta, tora bhakti ye-ye-jana vādhe

se pāpistha-saba dekhi’ maruka pūdiyā
ācandāla nācuka tora nāma-guṇa gānā”

advaitera vākyā 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 vâkyera sâkṣi sakala-samsâra
mûrkha-nîca-pratî krâpâ haila tânâhâra

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 Prabhu. 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

candâlâdi nâcaye prabhura guṇa-gâne
bhaṭṭa-miśra-cakravarti sabe nînâd jâne

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 candâlas 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 Purâṇa, Uttara-khaṇḍa, Chapter Fifty, it is stated:
vedâdhyâya ratâ nîtyam
nîtyam vai yajña-yâjakâh
agni-hotra ratā nityaṁ
viṣṇu-dharma-parān? mukhāḥ
nindanti viṣṇu-bhaktāṁś ca
veda bāhyaḥ 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

grantha padi' munda mudi' kāro buddhi-nāśa
nityānanda-nindā kare yāibeka nāsa

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:

vedaiḥ purāṇaiḥ siddhāntair
bhinnair vibhrānta-cetasah
niścayam nādhigacchanti
kim tattvam kim param padam

“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 Vaikuṇṭha.”

TEXT 174

advaitera bale prema pāila jagate
e sakala kathā kahi madhya-khanda haiye

The entire world received love of God by the mercy of Advaita Prabhu. All these pastimes are described in the Madhya-khanda.

TEXT 175

caitanya-advaita yata haila prema-kathā
sakala jānena sarasvatī jagan-mātā

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 caitanyera yaśah 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-vaiśnavera pāye mora namākāra
ithe aparādhā kichu nahuca āmāra

I offer my respectful obeisances at the feet of all the Vaiśnavas so that they may not consider my offenses.

Śrī Vṛndāvana dāsa Thākura Mahāsaśaya is falling at the feet of all Vaiśnavas and begging to be relieved of offenses to them. Those whose devotional service to Viśnu 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 Viśnu try to unlawfully and proudly establish themselves as Vaiśnavas 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

sastrike ānanda hailā ācārya-gosānī
abhimata pāñ'r rahilena set thānī

Advaita Gosānī 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 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 Gauḍīya-bhāṣya of Śrī Caitanya-
bhāgavata, Madhya-khanda, 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 Puṇḍarīka

This chapter describes the topics of Nityānanda's stay at the house of Śrīvāsa Paṇḍita, Mālini's service to Nityānanda in the mood of vātsalya, Mahāprabhu's shedding tears while reciting the name 'Puṇḍarīka', Gadādhara and Mukunda's visit to Vidyānidhi, Gadādhara's doubt on seeing Vidyānidhi's opulent surroundings, Puṇḍarīka'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 Vaiṣṇava, and Puṇḍarīka'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 Mālinīdevī served Nityānanda as her own son. One day when Mahāprabhu called out the name of His dear associate Puṇḍarīka 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. Puṇḍarīka Vidyānidhi came and enacted the pastimes of a gross materialist while secretly residing in Navadvīpa. Since Mukunda, the best of the Vaiṣṇavas, appeared in Cattagrāma, he was conversant with the glories of Vidyānidhi. As the indwelling Supersoul, Mahāprabhu was happy to know of Puṇḍarīka's arrival, but He did not disclose the news to anyone. Vāsudeva and Mukunda were fully acquainted with the glories of Puṇḍarīka Vidyānidhi. One day, promising to show him a wonderful Vaiṣṇava, 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 Puṇḍarīka 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 cintāmani 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 cintāmani, 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-śrigarbha-jīvāna
jaya pundārika-vidyānidhi-prāṇa-dhāna

All glories to the life and soul of Śrī Jagadānanda and Śrigarbha. All glories to the wealth and life of Pundārika Vidyānidhi.

TEXT 4

jaya jagadīśa-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

hena-mate navadvīpe sṛ-gaurāṅga-rāya
nityānanda-sange ranga karaye sadāya

In this way Śrī Gaurāṅga Rāya constantly enjoyed various pastimes with Nityānanda in Navadvipa.

TEXT 6

advaita laiyā saba vaiṣṇava-mandala
mahā-nṛtya-gīta kare kṛṣṇa-kolāhala

All the devotees accompanied Advaita in dancing and loudly chanting the names of Kṛṣṇa.

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-samāja. In the Padma Purāṇa it is stated:

dvau bhūta-sargau loke 'śmin
daiva āsura eva ca
viṣṇu-bhaktah smrto daiva
āsuras tad-viparyayah

“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 Kṛṣṇa and thus display their respective sentiments for the service of the Lord.

TEXT 7

nityānanda rahilena śrīvāsa ghare
nirantara bālya-bhāva, ānā 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

āpani tuliyā hāte bhāta nāhi khāya
putra-prāya kari' anna mālinī yogāya
He would not eat rice with His own hands, so Mālinī 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, Mālinī, who was absorbed in the mood of vātsalya, also fed Nityānanda with her own hands.

TEXT 9

ebe śuna śrī-vidyānīdhirā āgamanā
‘puṇḍarika’ nāma—śrī-krṣṇera priyatama

Now hear the description of Śrī Vidyānīdhi’s arrival. His name was Puṇḍarika, and he was very dear to Lord Kṛṣṇa.

Śrī Puṇḍarika 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 Puṇḍarika Vidyānīdhi was renowned as the surrendered devotee of that Lord.

In the Chāndogya Upaniṣad (1.6.7) it is stated: tasya yathā kapyāsam punarikam evam aksinī tasyod iti nāma sa eṣā sarvebhyaḥ pāmabhya udita udeti ha vai sarvebhyaḥ pāmabhyaḥ 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 Caṭṭagrāma, which is situated on the eastern horizon of Gauda-desa, the Lord had his dear devotee Puṇḍarīka Vidyānīdhi appear there. The place of Vidyānīdhi’s appearance is known as Mekhalā-gra, which comes under the jurisdiction of the Hāṭa-hājāri police station, in the district of Caṭṭagrāma.

TEXT 10

prācyā-bhumi caṭṭagrāma dhanya karibāre
\textit{tathā tāne avātirna karālā īśvare}

In order to glorify the eastern tract of land known as Caṭṭagrāma, the Supreme Lord induced him to appear there.

TEXT 11

navadvipe karilena īśvara prakāśa
vidyānīdhi nā dekhiyā chāde ghanā-śvāsa

Although the Lord personally appeared in Navadvipa, He sighed deeply because of not seeing Vidyānīdhi there.

When Śrī Mahāprabhu was manifesting His own opulent Vaikuntha pastimes in the town??city of Navadvipa, He breathed heavily with feelings of separation from Vidyānīdhi.

TEXT 12
nrtya kari' uṭhiyā vasīlā gaura-rāya
'pūndarīka bāpa' bāli' kānde ubharāya

One day after dancing, Gaura Rāya sat down and cried loudly as He exclaimed, “O My father, Pundarika.”

**TEXT 13**

“pūndarīka āre morā bāpare bandhure
kabe tomā dekhibā āre re bāpare”

“O Pundarika, My father, O friend. When will I see you, My dear father.”

In Vraja-līlā, Pundarika was the father of Śrī Rādhikā. That is why Śrī Gaurasundara addressed him as father.

**TEXT 14**

hena caitanyera priya-pātra vidyānidhi
hena saba bhākta prakāsilā gauñidhi

Pundarika Vidyānidhi was such a dear associate of Lord Caitanya. Gaura Rāya manifested many such devotees in this world.

**TEXT 15**

prabhā ye krandana kare tāna nāma laiyā
bhākta saba khea 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 kṛṣnere
‘vidyānidhi’-nāma śuni’ sabe vicāre

They said that ‘Pundarika’ refers to Kṛṣṇa. But on hearing the name ‘Vidyānidhi’, 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 Pūndarīka Vidyānidhi was.

**TEXT 17**

‘kona priya-bhakta ihā sabe bujhilena
bāhya haile prabhū-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 lāgi’ prabhu, karaha krandana?
satya āmā-sabā-prati karaha kathana

“O Lord, for which devotee do You cry? Please tell us the truth.

TEXT 19

āmā-sabāra bhāgya hauka tāne jāni
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 ākhyāna

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

visayīra prāya tānra paricchada-saba
cinite nā pāre keha, tinho ye vaiśnava

“His external appearance is just like a materialist. No one can recognize him as a Vaiśnava.

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, Pundarika Vidyānidhi 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-svadharma sarva-loka-apekṣita

“He was born in Cāttagrāma and was a greatly learned bṛāhmaṇa. 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 bṛāhmaṇas highly regarded him, because he was prosperous.

Knowing him to be most pious, ordinary people learned religious principles from him.

TEXT 24

kṛṣṇa-bhakti-sindhu-mājhe bhāse nirantara
aśru-kampa-pulaka-veśṭita 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 Pundarika Vidyānidhi. 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

gāṅgā-snāna nā kareṇa pada-sparśa-bhaye
gāṅgā daraśana kare niśāra samaye

“He would not take bath in the Ganges, for he feared touching her waters with his feet. He would take daraṇa 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 Viśnu, 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 daraṇa of Śrī Gaṅgā at night.

TEXT 26

gāṅgāya ye-saba loka kare anācara
kullola, 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
e teke 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 Vaiśnavas 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 Vaiśnavas 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
devārcaṇa-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 karea pūjā-ādi-nitya-karma
ihā sarva-paṇḍitere bujhāyena 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 āchena, ethāya o bādi âche
āsibena samprati, dekhibā kichu pāche*

“He lives in Cātagrāma, yet he also has a house here. He will come soon, then you will all see him.

Although Pundarīka Vidyānidhi resided in Cātagrāma, he had a house on the bank of the Ganges at Śrī Māyāpur. At that time the learned scholars of Gauḍa-deśa came to the city?? of Navadvīpa and established their own schools.
TEXT 31

tânre jhâta kehai cinite nà pâribà
dekhile ‘visayi’ mâtra jnâna se karibà

“By seeing him, none of you will immediately recognize him; rather, you will simply consider him a materialist.

TEXT 32

tânre nà dekhiyâ âmi svasti nâhi pâi
sabe tânre âkarsiyâ ânaha ethâi”

“I cannot have peace of mind without seeing him. Therefore all of you attract him to come here.”

TEXT 33

kahi tânra kathâ prabhu âviśṭa hailâ
‘pundarika bâpa’ bali’ kândite làgilâ

After speaking in this way, the Lord became overwhelmed. He began to cry and call out, “O Puṇḍarika, O father!”

TEXT 34

mahâ uccaiḥsvare prabhu rodana kareṇa
tânhrâra bhaktera tattva tinho se jâne

The Lord cried loudly. Only He knows the glories of His devotees.

TEXT 35

bhakta-tattva caityana-gosâni mâtra jâne
sei bhakta jâne, yâre kahena âpane

Lord Caitanya alone knows the glories of His devotees. Only that devotee whom He favors knows the Him.

TEXT 36

îśvarera âkarsana haila tânra prati
navadvîpe âsīte tânhrâra haila mati

In this way the Lord attracted Puṇḍarika, who thus decided to visit Navadvîpa.
aneka sevaka-sange aneka sambhāra
aneka brāhmaṇa-sange śiśya-bhakta tānra

He came with many servants, brāhmaṇas, disciples, devotees, and paraphernalia.

TEXT 38
āsiyā rahilā navadvipe gūdha-rūpe
parama bhogīra prāya sarva-loke dekhe

He came and secretly resided in Navadvīpa, where everyone saw him as a gross materialist.

By the attraction of the Lord, Puṇḍarīka came to Śrīdhāma Māyāpur-Nāvadvīpa 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
vaisṇava-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
śrī-mukunda veja ojhā tānra tattva jāne
eka sange mukundera jānma cātigrāme

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
vidyānīdhi-agamana jāniyā gosāṅī
ye ānanda haila, tāhāra anta nāi

The Lord was unlimitedly happy to know about the arrival of Vidyānīdhi.

TEXT 42
kona vaisnavere prabhu nā kahe bhāngiyā
pundarīka āchena viṣayi-prāya haiyā

But the Lord did not disclose this fact to any of the Vaiṣṇavas. Pundarīka 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 Pundarīka 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 vāsudeva datta

Only Mukunda and Vāsudeva Datta knew the glories of his ecstatic love.

The glories of Pundarīka’s unalloyed loving service were known only to the learned doctor Mukunda and Vāsudeva 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 āsi’ saba
“āji 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, sunaha sāvadhāne
vaiṣṇava dekhite 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 Pundarīka and thus increased his enthusiasm to see an exalted mahā-bhāgavata Vaiṣṇava.

TEXT 47

adbhuta vaiṣṇava āji dekhāba 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' gadāḍhara bada harisa hailā
sei-kṣaṇe 'krṣṇa' bāli' dekhite calilā

On hearing this, Gadāḍhara became very pleased. They immediately departed while chanting the name of Kṛṣṇa.

TEXT 49

vasiyā āchena vidyānidhi mahāśaya
sammukhe haila gadāḍharera vijaya

Vidyānīdhi Mahāśaya was sitting in his house when Gadāḍhara arrived before him.

TEXT 50

gadāḍhara pandita karilā namaskāra
vasālā āsane kariyā puraskāra

Gadāḍhara Paṇḍita offered obeisances to Pundarika, who in turn offered him a seat.

TEXT 51

jijñāsilā vidyānidhi mukundera sthāne
"kibā nāma inhāra, thākena kon grāme?

Vidyānīdhi 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-gadāḍhara' nāma
śiṣu 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 Vidyānīdhi'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
śuniṁ toṁāra nāma āiḷa dekhite"

“He is constantly engaged in devotional service and always associates with devotees. On hearing your name, he came to see you.”

TEXT 56

śuniṁ vidyānīdhi bada santosta hailā
parama gaurave sambhāṣibare lāgilā

Vidyānīdhi was greatly satisfied to hear this and began to speak to him with great respect.

TEXT 57

vasiyā āchenā puṇḍarīka mahāśaya
rāja-putra hena kariyāchenā vijaya

The way Puṇḍarīka Mahāśaya sat there, it appeared as if he were a prince.

TEXT 58

divya-khāṭā hingule, pitaḷe 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 dividya-khāṭā 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 pitaḷa means “made of brass.” The word candrātapa means “canopy.”

TEXT 59
tahin divya-śayyā sōbe ati sūkṣma-vāse
paṭṭa-neta-bālīsa sōbhaye cāri pāse

Next to him there was an opulent bed covered with fine silk cloth and having pillows on all sides.

The phrase paṭṭa-neta means “silk cloth.” In common language the word neta means “a rag” or “a piece of cloth.” The word bālīsa means “pillows.”

TEXT 60
bada jhāri, chōta jhāri guṭi pānca sāta
divya-pītalera bāṭā, pākā pānā tā'ṭa

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 bāṭā refers to a container for keeping pan.

TEXT 61
divya ālavāṭi duī sōbe duī pāṣe
pānā khāṇā adhara dekhi' dekhi' hāse

Two opulent spittoons were on his two sides. He smiled as he chewed pan and looked at his lips.

The word ālavāṭi refers to a spittoon.

TEXT 62
divya-māyūrerā pākhā lai' duī 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 tatha 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 vermillion.

TEXT 64
ki kahiba se vā keśabhārera samśārā
divya-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
sandēha viṣeṣa kīchu janmila antara

On seeing his materialistic form, some doubt arose in the heart of Śrī Gadādhara.

TEXT 68
ājanma-virakta gadādhara mahāśaya
vidyānīdhi-prati kīchu janmila samśaya

Gadādhara Mahāśaya had been renounced from the time of his birth, so he developed some doubts about Vidyānīdhi.

TEXT 69
bhāla ta vaiśnava, saba viṣayira vesa
divya-bhoga, divya-vāsa, divya-gandha keśa

What kind of Vaiśnava is he? His appearance with his opulent foodstuffs, opulent dress, and opulent hair style is completely like that of a materialist.
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 Vidyānīdhi'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 Vidyānīdhi, 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

**bujhi' gadādhara-citta śrī-mukundānanda**

**vidyānīdhi-prakāśite karilā ārambah**

Understanding the heart of Gadādhara, Śrī Mukunda happily began to reveal Vidyānīdhi's glories.

On seeing Gadādhara's disturbed mind, Mukunda began to accurately reveal Vidyānīdhi to him.

TEXT 72

**krṣnera prasāde gadādhara-agocara**

**kichu nāhi avedya, krṣna 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 sloka—bhakti-mahimā-varṇana**

Mukunda very sweetly sings the glories of Kṛṣṇa. He thus began to recite verses glorifying devotional service.

TEXT 74

“rākṣasi pūtanā śīśu khāite nirdāyā
iśvare vadhite gelā kālakūṭa laiyā
“The witch Pūtanā mercilessly kills children. She tried to kill the Lord with poison.

TEXT 75

tāhāre o mātr-pada delena īśvare
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 yam stana-kāla-kūtaṁ
jighāṁsayāpāyayad apy asādhvi

lebhe gatim dhātry-ucitām tato 'nyāṁ
duṣkṛtātmāṁ samāyaṁ tāṁ
kam vā dayāluṁ ṣaranaṁ 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?

TEXT 77

pūtanā loka-bāla-ghnī
rāksaṁ rudhirāśanā
ejghāṁsayāpti 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
vidyāṇidhi lāgilena karite krandana

nayane apūrva vahe śrī-ānanda-dhāra
yena gāṅgā-devira haila avatāra

aśru, kampa, sveda, mūrĉā, 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 bhūmite

He roared loudly while exclaiming, “Go on reciting! Go on reciting!” He could not remain steady, but fell to the ground.

TEXT 82

lāthi-āchādera 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 cīre 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 samskāra
dhūlāya lotā'ye kare krandana apāra

What happened to his opulent hair style as he rolled on the ground and cried
profusely?

TEXT 86

“krṣna re ṭhākura mora, krṣna mora prāṇa
more se karile kāṣṭha-pāṣāna-samāṇa”

“O Krṣṇa, O my Lord! O Krṣṇa, O my life and soul! You have made my heart
hard like wood or stone.”

TEXT 87

anuṭāpa kariyā kāndaye uccaihsvare
“mūṣe vaṅcita hailuṅ 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
daṣa jana 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, śayyā, 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 prakāśiyā
ānande mūrchita hai' thākilā padiyā

After revealing his ecstatic love for some time in this way, he remained lying there unconscious due to ecstasy.

TEXT 93

tila-mātra dhātu nāhi sakala-sarīre
dubilena vidyānidhi ānanda-sāgare

There was no symptom of life in his entire body, as Vidyānidhi merged in the ocean of bliss.

TEXT 94-95

dekhi' gadādhara mahā hailā vismita
takhana se mane bada hailā cintita

“hena mahāśaye āmi avajnā karilūn
kon vā asubha-kśye dekhite āilūn

After seeing this, Gadādhara 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 Vidyānidhi Mahāśaya’s opulent paraphernalia and his expertise in enjoying those items, Gadādhara Paṇḍita concluded that he was devoid of devotional service to the Lord. But Vidyānidhi’s exhibition of indifference towards these items and ecstatic transformations of love upon hearing Mukunda’s recitation about the mercy Kṛṣṇa bestowed on Pūtanā produced astonishment in his heart.

Gadādhara was struck with wonder by observing how ordinary foolish people are absorbed in enjoying form, taste, smell, sound, and touch and how Vidyānidhi Mahāśaya 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 propensity. And since Gadādhara considered such a mahā-bhāgavata as equal to an ordinary materialist, he became worried, thinking that he had committed vaisṇava-aparādhā.

TEXT 96

mukundere parama santoṣe kari' kole'
sincilena anga tānra premānanda-jale

Gadādhara Paṇḍita embraced Mukunda with great satisfaction and bathed him in tears of love.
TEXT 97

“mukunda, âmâra tumi kaile bandhu-kârya
dekhâile bhakta vidyânidhi bhaṭṭâcârya

“O Mukunda, you have acted as my real friend, for you have shown me the great devotee Vidyânidhi Bhaṭṭâcârya.

Pundârika Vidyânidhi was actually “Bhakti Vidyânidhi.” Generally people simply called him “Vidyânidhi.” By realizing the actual position of Bhakti Vidyânidhi, Gadâdhara 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. Pundârika and Gadâdhara enacted this pastime in Śrî Gaura-lîlā 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 Śrî Navadvîpâ-dhâma Pracârini-sabhâ and the servants of Śrî Viśva-vaishnava Râjâ-sabhâ respect devotees by awarding them titles indicating their level of devotional service.

TEXT 98

e-mata vaisnava kibâ âche tribhuvane
triloka pavitra haya bhakti-darasane

“Is there another Vaisnava like him in the three worlds? In fact, the three worlds become purified by seeing his devotional service.

TEXT 99

āji âmi edâinu parama sâṅkaṭe
seho ye kârana tumi âchilâ nikate

“I was able to avoid a great danger because you were with me.

Since Mukunda gave Gadâdhara Pândita the opportunity to see Pundârika Vidyânidhi’s devotional mood, Gadâdhara spoke this statement out of gratitude to Mukunda, for by his recitation, Gadâdhara Pândita was delivered from the danger of vaisnava-aparâdha. This vaisnava-aparâdha or “which”) was committed by his considering the great Vaisnava Pundârika as an ordinary human being while exhibiting the pastime of being illusioned on pretending to see Vidyânidhi on the same level as a gross materialist.

If the materialists cannot understand the activities and behavior of the Vaisnavas, then they will commit mistakes at every moment and accumulate heaps of offenses against the Vaisnavas. But if they are pious enough, then they will not commit vaisnava-aparâdha and thereby be misguided. One cannot obtain the result of yukta-vairâgya through phalga-vairâgya, or false renunciation, rather, one simply accumulates offenses due to lack of proper vision. Since the devotees who are under the shelter of Śrî Caitanya understand the difference between yukta-vairâgya
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

\[ \text{viṣayīra paricchada dekhiyā uhāna} \\
\text{`viṣayi-vaiṣṇava' mora citte haila jnāna} \\
\text{bujhiyā āmāra citta tumī mahāsaya} \\
\text{prakāśilā pudarīka-bhaktira udāya} \]

“On seeing his materialist appearance, I considered him a materialist Vaiṣṇava. You understood my mind and revealed the devotional mood of Puṇḍarīka.

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. Krṣṇa alone is the viṣaya, or object, of the devotees’ enjoyment. They have no other propensity than the service of Krṣṇa. 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 Puṇḍarīka 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 Puṇḍarīka.

TEXT 102

\[ \text{yata-khāṇī āmi kariyāchi aparādha} \\
\text{tata-khāṇī karāibā cittera prasāda} \]

“I have committed an offense, so please have him bestow mercy on me so that my offense is nullified.

Gadādhara said, “Not understanding Puṇḍarīka 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

\[ \text{e pathe praviṣṭa yata, saba bhakta-gane} \]
upadeśṭā avāśya kareṇa eka-jane

“All the devotees who are on the path of devotional service must have a spiritual master.

TEXT 104-105

e pathe tāmi upadeśā nāhi kari
ihānei sṭhāne mantra-upadeśa dhari

ihāne avajṇā yata kariyāchi mane
śisya haile saba doṣa 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

etā bhaūi’ gadādhara mukundera sṭhāne
dikṣā karibāra kathā kahilena tāne

After contemplating in this way, Gadādhara expressed to Mukunda his desire to take initiation.

TEXT 107

śuniyā mukunda bāda santosā hailā
‘bhāla bhāla’ bāli’ bāda śāṅghite lāgilā

Hearing his proposal, Mukunda was greatly satisfied. He glorified that proposal by saying, “Very good. Very good.”

TEXT 108

prahara-duite vidyāṇidhi mahādhira
bāhya pāī’ vasilena haiyā susthira

After six hours the most grave Vidyāṇidhi regained his external consciousness and sat down peacefully.

Pundarīka Vidyāṇidhi 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 nahi, dhārā anga titila sakala

The unlimited tears of Gadādhara Paṇḍita made his entire body wet.

TEXT 110

dekhiyā santosa vidyānidhi mahāsaya
kole kari' thuilena āpana hṛdaya

Seeing this, Vidyānidhi Mahāsaya 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-ṭhākūrāla dekhiyā tomāra
pūrve kichu citta-doṣa janmila uhāna"

“On seeing your behavior and opulence, he previously had some doubt.??

TEXT 113

ebe tāra prāyaścitta cintilā āpane
mantra-dikṣā karibena tomārai sthāne

“In order to atone for his offenses, he has now decided to take initiation from
you.

TEXT 114

visnu-bhakta, virakta, śaisave vrddha-rīta
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 śaisave vrddha-rīta 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 sange anucara
guru-śiṣya-yogya pundarika-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 śubha dine
nīja iṣṭa-mantra-dikṣā karāha ihāne”

“Please select an auspicious day to initiate him in the mantra of your worshipable Lord.”

TEXT 117

śuniyā hāsena puṇḍarika vidyānidhi
āmāre ta' mahāratna milāilā vidhi

On hearing this, Puṇḍarika Vidyānidhi smiled and said, “I have obtained a precious jewel by the arrangement of providence.

TEXT 118

karāimu, ihāte sandeṣa kichu nāi
bahu janma-bhāgye se e-mata śiṣya 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 āise śukla-pakṣera dvādaśī
sarva-śubha-lagna iṭhi milibeṭa āśi’

“The most auspicious moment will be found on the Dvādaśī of the next waxing moon.

In every month there is one Dvādaśī 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-śubha-lagna in this verse.

TEXT 120
ihāte sāṅkalpa-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 āgamana śuni' viśvambhara
ananta hariṣa prabhu haila antara

Lord Viśvambhara was unlimitedly pleased to hear of the arrival of Vidyānīdhi.

TEXT 123

vidyānīdhi mahāśaya alaksīta-rūpe
rātrī 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 haṃa padilā bhūmite

Out of ecstasy, he fell unconscious to the ground even before he offered obeisances to the Lord.

TEXT 126

kṣaṇeke caṅkṣa paī' 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

“krṣṇa re, parāṇa mora, krṣṇa mora bāpa
muṇī aparādhīre kāteka deha’ tāpa”

“O Krṣṇa, O my life and soul. O Krṣṇa, my child. How much suffering You are giving to this offender.

TEXT 128

sarva-jagatera bāpa, uddhāra karilā
sabe mātra more tumi ekelā vañcilā”

“My child, You have delivered the entire world. I alone have been cheated.”

TEXT 129

`vidyānidhi’-hena kona vaisnava 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’ bāli kāndena iśvara
“bāpa dekhilāma āji nayana-gocara”

The Lord cried while exclaiming, “O father, Pundarīka. Today I have seen My father with My own eyes.”

TEXT 132

takhana se jānilena sarva-bhakta-gana
vidyānidhi gosāñira haila āgamanā

Then all the devotees came to know about the arrival of Vidyānidhi Gosāñī.
TEXT 133

takhana se haila saba-vaishnava-rodana
parama abhuta—tahâ nā yāya varnana

Then all the Vaisnava began to cry in ecstasy. That scene was most wonderful and cannot be described by words.

TEXT 134

vidyānīdhi vakṣe kari śrī-gaurasundara
prema-jale sīncilena tān'ra kalevara

Śrī Gaurasundara held Vidyānīdhi to His chest and soaked his entire body with tears of love.

TEXT 135

`priyatama prabhura' jāniyā bhakta-gane
prīta, bhaya, āptatā sabāra haila tâne

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 haiye vidyānīdhi nā chāde īsvare
līna haila yena prabhun tānhāra sarire

Vidyānīdhi did not release the Lord from his chest. It appeared that the Lord had merged with his body.

When Mahāprabhu lovingly embraced Vidyānīdhi, Vidyānīdhi 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 kṛṣṇa vānchā-siddhi karilā āmāra
āji pāilāna sarva-manoratha-pāra”

“Today Lord Kṛṣṇa has fulfilled My desires. Today I have attained that which
is beyond my dreams.”

TEXT 139

sakala vaisnava-sange karilasa milana
pundarika laya sabe karena kirtana

After meeting all the Vaisnavas, Pandarika joined them in kirtana.

TEXT 140

“inhara padavi—’pundarika vidyanidhi’
prema-bhakti bilaiete ga dilena vidhi”

“His name is Pandarika Vidyanidhi. Providence has created him to distribute loving devotional service.”

TEXT 141

ei-mata tan’ra guna varniyaya varniyaya
uccaishvare ’hari’ bale shri-bhujatuliyaya

While describing his qualities in this way, the Lord raised His arms and loudly chanted the name of Hari.

TEXT 142

prabhu bale,—“aji subha prabhata amara
aji mahamangala se vasi apanara

The Lord said, “Today My morning was most auspicious. Today I felt the presence of great auspiciousness.

TEXT 143

nidra haite aji uthilama subha-kasane
de kilama ’premanidhi’ sakshat nayane”

“Today I must have gotten up at a most auspicious moment, for I have directly seen ’Premanidhi’ with My own eyes.”

TEXT 144

shri-premanidhira asi' hila baha-jhana
takhane se prabhu cini' karilasa pranaama

Thereafter Sri 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-darasane

All the devotees were filled with ecstasy on seeing Puṇḍarika, 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 Krṣṇa-dvaipāyana Vyāsa is expert in properly portraying the pastimes of Krṣṇa 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

gadādhara ājñā māgilena prabhu-sṭhāne
puṇḍarīka-mukhe mantra-grahaṇa-kāraṇe

Then Gadādhara asked the Lord for permission to take mantra initiation from Pundarika.

TEXT 149

“nā jāniyā uhāna agamyā vyavahāra
citte avajñāna haiyāchila âmāra

“Not understanding his unfathomable characteristics, some disrespect arose in my heart.
eteke uhāna āmi haibāna sīsyā
sīsyā-aparādha guru kṣamibe avaśyā”

“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
“sīghra kara, sīghra 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 santose āpane

Thereafter Gadādhara took initiation from Premanidhi with full satisfaction.

TEXT 153
ki kahība āra pūndārikēra mahimā
gadādhara-siṣya yānra, bhaktera sei simā

What more can I say about the glories of Pūndārika, who had such a disciple
as Gadādhara. He was the topmost devotee.??

TEXT 154
kahilāma kichu vidyāṇidhira ākhyaṇa
ei mora kāmya—yena dekhā pāna tā'na

I have thus described a few topics regarding Pūndārika Vidyāṇidhi. My only
desire is that I may see him someday.

TEXT 155
yogya guru-siṣya—pūndārika-gadādhara
dui kṛṣṇa-caityanyera priya-kalevara

Pūndarika and Gadādhara were the ideal spiritual master and disciple. They
were both dear to Śrī Kṛṣṇa Caitanya.

TEXT 156
pūndārika, 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 kṛṣṇa-caitanya nityānanda-candra jana
vrndavana-dāsa tachu pada-yuge gāna

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

Thus ends the English translation of the Gaudiya-bhāṣya of Śrī Caitanya-bhāgavata, Madhya-khaṇḍa, Chapter Seven, entitled “The meeting of Gadadhara and Pundarika.”