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Śrī Caitanya-bhāgavata

Ādi-khaṇḍa

Chapter One

Summary of Lord Gaura's Pastimes

The first five verses of this chapter are the *maṅgalācaraṇa*, or auspicious invocation verses. In the first verse the author offers his respects to both Śrī Caitanya Mahāprabhu and Nityānanda Prabhu. In the second verse he offers obeisances to only Śrī Caitanya Mahāprabhu, the Supreme Personality of Godhead. In the third verse the author discloses the confidential knowledge that Śrī Caitanya Mahāprabhu is nondifferent from Śrī Kṛṣṇa, the son of Yaśodā, and Nityānanda Prabhu is nondifferent from Śrī Balarāma, the son of Rohiṇī. In the fourth verse the author glorifies the form, qualities, and pastimes of Śrī Caitanyacandra. In the fifth verse the author glorifies the pastimes and characteristics of Śrī Caitanya's devotees. In the beginning of the book, prayers are offered to the devotees and the worship of devotees is described as superior to the worship of the Supreme Lord. The author then offers obeisances to the original 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 Balarāma's *rāsa-līlā* is eternal, like that of Lord Kṛṣṇa, and he cites evidence from the *Śrīmad Bhāgavatam* in order to refute opposing views, which are contrary to the conclusions of the scriptures. While describing the glories of Lord Balarāma, the author explains that although Balarāma is nondifferent from Kṛṣṇa, the son of Mahārāja Nanda, He nevertheless serves Kṛṣṇa by accepting various forms such as His friend, brother, *cāmara*, 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 Balarāma supports the entire universe and constantly glorifies the characteristics of Lord Kṛṣṇa with His thousand mouths. Śrī Nityānanda Prabhu is that same Lord Balarāma. In other words, Śrī Baladeva, who is the original 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 *māyā*. 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-khaṇḍa*, mainly comprising the Lord's scholastic pastimes, (2) the *Madhya-khaṇḍa*, mainly comprising the inauguration of the *saṅkīrtana* movement, and (3) the *Antya-khaṇḍa*, mainly comprising the Lord's distribution of the holy names as a *sannyāsī* in Nīlācala. This chapter concludes with a summary of the contents of the entire book.

Gauḍīya-bhāṣya

*āśraya-viṣaya-dvaya,
anyo 'nya-sambhoga-maya,
rādhā-kṛṣṇa mādhyaya dekhāya
vipralambha-bhāva-maya,
śrī-caitanya dīnāśraya,
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,
gaure vraja-yuva-dvandva
dekhe nija-bhāva-siddha-cakṣe
sei kāle rāya bhūpa,
kṛṣṇera sannyāsī-rūpa,
nāhi pāya sādhakera 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 *sannyāsī* form of Kṛṣṇa.

*rādhā-bhāve nija-bhrānti,
suvalita rādhā-kānti,
audārye mādhyaya aprakāśa
audārye mādhyaya-bhrama,
nā karibe tāhe śrama,
bale prabhu-vṛndāvana-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. Vṛndāvana dāsa Ṭhākura teaches us that one should not labor hard to find the conjugal pastimes of the Lord in His magnanimous pastimes.

*gāndharvikā-citta-hārī,
kṛṣṇa—yogye kṛpākārī,
rādhā vinā tīṅho kāro naya
kāṅgāla dīnera saba,
śrī-caitanya dayārṇava,*

tānre sevi' tāhā siddha haya

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

*caitanya-nitāi-kathā,
śunile hṛdaya-vyathā,
ciratare yāya suniścita
kṛṣṇe anurāga haya,
viṣaye āsakti-kṣaya,
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 vṛndāvana jāni'
śrī-caitanya-bhāgavate,
varṇe anurūpa-mate,
gaura-kṛṣṇe eka kari' māni'*

Śrīla Vṛndāvana dāsa Ṭhākura 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-līlā,
śuddha-tattva prakāśilā,
ye nitāi-dāsa vṛndāvana
tānhāra padābja dhari',
anukṣaṇa śiropari,
gauḍīya-bhāṣyera saṅkalana*

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 *Gauḍīya-bhāṣya* commentary on *Caitanya-bhāgavata*.

*śrī-caitanya-bhāgavata,
līlā-maṇi-marakata,
caitanya-nitāi-kathā-sāra
śune sarva-kṣaṇa karṇe,
sahasra-mukhete varṇe,
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 nāṣe bhogi-gada,
śuddha-bhakti yān-ha 'te pracāra
likhite gauḍiya-bhāṣya,
rahu citte tava dāsyā,
yāci, prabho! karuṇā tomāra*

Śrīla Bhaktivinoda Ṭhākura preached the process of pure devotional service, and his lotus feet destroy the desire for material enjoyment. While writing this *Gauḍiya-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,
kuñja-sevā kariba yatane
bhakata-karuṇā ha 'le,
sarva-siddhi tabe mile,
nāhi rākhi anya āśā mane*

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

*śuddha-bhakta mūrtimān,
śunaye yānhāra kāna,
śrī-caitanya-bhāgavata-gāna
śrī-gaura-kiśora vara,
e dāsera guruvāra,
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-vārṣabhānavī-devī-
āśliṣṭa-dayite sevi',
yena chāḍi aparādha ghora
śrī-vraja-pattane vasi',
gāndharvike, divā-niśi,
giridhara sevā pāi tora*

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

Opening Words

The original name of *Śrī Caitanya-bhāgavata* was *Śrī Caitanya-maṅgala*. As Śrī Locana dāsa Ṭhākura, the disciple of Narahari Sakaṅgā Ṭhākura, wrote another book named *Śrī Caitanya-maṅgala*, Śrīla Vṛndāvana dāsa Ṭhākura later changed the name of his own book to *Śrī Caitanya-bhāgavata* in order to differentiate the two books. When Śrīla Kṛṣṇadāsa Kavirāja Gosvāmī refers to *Śrī Caitanya-maṅgala*

in his *Śrī Caitanya-caritāmṛta*, he is referring to this *Śrī Caitanya-bhāgavata*. It is said that Śrīla Vṛndāvana dāsa Ṭhākura changed the name of his book to *Śrī Caitanya-bhāgavata* by the desire of Śrīmatī Nārāyaṇī devī. Anyway, as in the *Śrīmad Bhāgavatam* the pastimes of Kṛṣṇa are described, in this book the pastimes, particularly the Navadvīpa pastimes, of Śrī Caitanyadeva, who is nondifferent from the son of Nanda, are described. *Śrī Caitanya-caritāmṛta* deals more with Śrī Caitanya's pastimes as a *sannyāsī* in Nīlācala and therefore may be accepted as a supplement to Śrīla Vṛndāvana dāsa Ṭhākura's book. This great book is divided into three parts—*Ādi*, *Madhya*, and *Antya*. *Ādi-khaṇḍa* extends up to the Lord's acceptance of initiation, *Madhya-khaṇḍa* extends up to the Lord's acceptance of *sannyāsa*, and *Antya-khaṇḍa* describes some of the Lord's pastimes over a period of a few years in Nīlācala. The Lord's later pastimes in Nīlācala are not described in this book. Such later pastimes were also not described by Śrī Murāri Gupta in his book *Śrī Caitanya-carita*.

TEXT 1

*ājānu-lambita-bhujau kanakāvadātau
saṅkīrtanaika-pitarau kamalāyatākṣau*

*viśvambharau dvija-varau yuga-dharma-pālau
vande jagat priya-karau karuṇāvatārau*

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

In this first verse of the *maṅgalācaraṇa* the forms of Śrī Gaura and Śrī Nityānanda are described. They have long arms that stretch to Their knees, Their complexions are like gold, and Their eyes are like the petals of the lotus flower. These two brothers have been described and adored as the inaugurators of the *saṅkīrtana* 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 *mahā-mantra*, the spiritual masters of the universe, and the fathers of the pure chanting of the holy names. They are both benefactors of the universe, because They preach the principles of *jīve dayā*, compassion for all living entities. They are addressed as *karuṇa* 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 *saṅkīrtana*, which is the only means of deliverance for the people of this age. Everyone should follow the principles of such prayers by *nāme ruci*, having a taste for chanting the holy names, *jīve dayā*, showing compassion for other living entities, and *vaiṣṇava-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-bhujau*, whereas ordinary people's arms are not like that. Śrī Gaura and Śrī Nityānanda are both *viṣṇu-tattva* who have appeared in this world. All the symptoms of great personalities were found in Their transcendental bodies. It is stated in the *Caitanya-caritāmṛta* (Ādi 3.42-44): “One who measures four cubits in height and in breadth by his own hand is celebrated as a great personality. Such a person is called *nyagrodha-parimaṇḍala*. Śrī Caitanya Mahāprabhu, who personifies all good qualities, has the body of a *nyagrodha-parimaṇḍala*. 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 *kanakāvadātau* is explained as follows: Since They both perform pastimes in the mood of devotees, Their complexions are golden. They are the *viṣaya-vigraha*, or shelter of all devotees, They are the source of all spiritual beauty, and They attract all living entities. Lord Caitanya is the Supreme Personality of Godhead, and Lord Nityānanda is His personal manifestation. As stated in the *Mahābhārata* (*Dāna-dharma*, *Viṣṇu-sahasra-nāma-stotra*, 149.92, 75 (Śrīla Bhaktisiddhanta Sarasvatī Ṭhākura refers here to two verses, but quotes only two lines from the former. Two lines from the latter verse: *sannyāsa-kṛc chamaḥ śānto niṣṭhā-śānti-parāyaṇaḥ*—“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*.)): *suvarṇa-varṇo hemāṅgo varāṅgaś candanāṅgadī*—“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 *saṅkīrtanaika-pitarau* indicate that Śrī Gaura-Nityānanda are the inaugurators of the *śrī-kṛṣṇa-saṅkīrtana* movement. Śrīla Kavirāja Gosvāmī has written in the *Caitanya-caritāmṛta* (Ādi 3.76) as follows:

*saṅkīrtana-pravartaka śrī-kṛṣṇa-caitanya
saṅkīrtana-yajñe tānre bhaje, sei dhanya*

“Lord Śrī Kṛṣṇa Caitanya is the initiator of *saṅkīrtana* [congregational chanting of the holy name of the Lord]. One who worships Him through *saṅkīrtana* 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 *ḍubhṛñ* [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* (*Atharva Veda*, second *khāṇḍa*, third *prapāṭhaka*, fourth *anuvāk*, fifth mantra) as follows: *viśvambhara viśvena mā bharasā pāhi svāhā*—“Please preserve me by sustaining the universe, O

Viśvambhara, upholder of the universe.”

The word *dvija* generally refers to *brāhmaṇas*, *kṣatriyas*, and *vaiśyas* who have undergone the purificatory processes, but here the word *dvija-varau* refers to Lord Caitanya and Lord Nityānanda, who are dressed as *brāhmaṇas* and who have taken the role of *ācāryas*. Only *brāhmaṇas* are meant to take *sannyāsa*, because *kṣatriyas* and *vaiśyas* are not qualified. So according to *āśrama* consideration, only *brāhmaṇas* are addressed as *dvija-vara*. Both Śrī Gaura and Śrī Nityānanda took the role of *jagad-guru ācāryas* and taught devotional service of the Lord to the people of this world, therefore They are the crest jewels amongst the *brāhmaṇas*. In this incarnation They did not consider Themselves cowherd boys and perform pastimes like *rāsa-līlā* with any cowherd damsels either in Gauḍa-deśa 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 *rasābhāsa* and fall into hell due to the offense of opposing the conclusions of the author [Vṛndāvana dāsa Ṭhākura] and Rāmānanda Rāya.

The word *dvija-varau* may alternatively refer to *dvija-rajau*, or two full moons that have simultaneously arisen.

The word *yuga* is explained as follows: A *mahā-yuga* consists of 4,320,000 earthly years. A *kalpa*, or day of Brahmā, consists of 1,000 *mahā-yugas*. In this day of Brahmā there are 14 Manus, each of whom rule for 71 such *yugas*. A 1/10th portion of a *mahā-yuga* is the duration of Kali-yuga, a 2/10^{ths} portion of a *mahā-yuga* is the duration of Dvāpara-yuga, a 3/10^{ths} portion of a *mahā-yuga* is the duration of Tretā-yuga, and a 4/10^{ths} 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):

*kṛte yad dhyāyato viṣṇum
tretāyām yajato makhaiḥ
dvāpare paricaryāyām
kalau tad dhari-kīrtanāt*

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

*kaler doṣa-nidhe rājann
astī hy eko mahān guṇaḥ
kīrtanād eva kṛṣṇasya
mukta-saṅgaḥ param vrajet*

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

kalim sabhājayanty āryā

*guṇa jñāḥ sāra-bhāginah
yatra saṅkīrtanenaiva
sarva-svārtho 'bhilabhyate*

“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 *saṅkīrtana*.” And in the *Viṣṇu Purāṇa* (6.2.17) it is stated:

*dhyāyan kṛte yajan yajñais
tretāyām dvāpare 'rcayan
yad āpnoti tad āpnoti
kalau saṅkīrtya 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 Dvāpara-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-kāṇḍa*, 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:

*kṛṣṇa-varṇam tviṣākṛṣṇam
sāṅgopāṅgāstra-pārśadam
yajñaiḥ saṅkīrtana-prāyair
yajanti hi su-medhasaḥ*

“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
grhṇato 'nuyugam tanūḥ
śuklo raktas tathā pīta
idānīm kṛṣṇatām gataḥ*

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

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

*namo mahā-vadānyāya
kṛṣṇa-prema-pradāya te
kṛṣṇāya kṛṣṇa-caitanya-
nāmne gaura-tviṣe namaḥ*

“I offer my respectful obeisances unto the Supreme Lord Śrī Kṛṣṇa Caitanya, who is more magnanimous than any other *avatāra*, even Kṛṣṇa Himself, because He is

bestowing freely what no one else has ever given—pure love of Kṛṣṇa.” In other words, magnanimity is Śrī Caitanya Mahāprabhu's characteristic and distributing love of Kṛṣṇa is His pastime. Śrīla Kavirāja Gosvāmī has stated in the *Caitanya-caritāmṛta* (Ādi 8.15):

*śrī-kṛṣṇa-caitanya-dayā karaha vicāra
vicāra karite citte pābe camatkāra*

“If you are indeed interested in logic and argument, kindly apply it to the mercy of Śrī Caitanya Mahāprabhu. If you do so, you will find it to be strikingly wonderful.” Śrīla Bhaktivinoda Ṭhākura has written about this mercy as follows: (*dayāla*) *nitāi-caitanya bale' ḍākre āmāra 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-saṅkīrtana*, and bestowers of unalloyed mercy. The words *jagat priya-karau* indicate that Śrī Gaura-Nityānanda are the benefactors of the universe. Śrīla Kṛṣṇadāsa Kavirāja Gosvāmī has written in the *Caitanya-caritāmṛta* (Ādi 1.86,102) as follows:

*sei dui jagatere haiyā sadaya
gauḍa-deśe pūrva-śaile karilā udaya

ei candra sūrya dui parama sadaya
jagatera bhāgye gauḍe karilā udaya*

“These two have arisen over the eastern horizon of Gauḍa-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 sahoditau
gauḍodaye puṣpavantau
citrau śan-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 Gauḍa to dissipate the darkness of ignorance and thus wonderfully bestow benediction upon all.”

Regarding *karuṇāvatārau*, the two merciful incarnations, Śrīla Rūpa Gosvāmī has written about Lord Caitanya Mahāprabhu in the introduction to his *Vidagdha-mādhava* as follows: *anarpita-carīm cirāt karuṇāvatīrṇaḥ kalau*—“He has appeared in the age of Kali by His causeless mercy to bestow what no incarnation ever offered before.” Śrīla 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.”

*namas trikāla satyāya
jagannātha sutāya ca
sa-bhr̥tyāya sa-putrāya
sa-kalatrāya te namaḥ*

O my Lord! You are eternally existing—in the past, present, and future—yet You are the son of Śrī Jagannātha Miśra. I offer my repeated obeisances unto You along with Your associates (Your devotee servants), Your sons (Your Gosvāmī disciples or the processes of devotional service, such as the congregational chanting of the holy name), and Your consorts (who, according to regulative principles, refer to Viṣṇupriyā, who is Bhū-śakti, Lakṣmīpriyā, who is Śrī-śakti, and Navadvīpa, which is Nilā, Līlā, or Durgā, and, according to devotional principles, refer to the two Gadādhara, 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 Śaṅkarāraṇya 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 *Upadeśāmṛta*, Śrīla Rūpa Gosvāmī has established his followers as *tridaṇḍi-sannyāsīs*. They are actually the Lord's own family members. Śrī Acyuta Prabhu, the son of Advaita Ācārya, is the founding forefather of the Acyuta-gotra, and he is therefore addressed as Acyutānanda. The followers of the two Prabhus, Śrī Nityānanda and Śrī Advaita, are the servants of Their Lord, Śrī Caitanya Mahāprabhu. According to regulative principles, the consorts of Śrī Gaura-Nārāyaṇa are Viṣṇupriyā, who is Bhū-śakti, Lakṣmīpriyā, who is Śrī-śakti, and Śrī Navadvīpa-dhāma, which is Nilā, Līlā, or Durgā. According to devotional principles, the consorts of Śrī Gaura-Govinda are Śrī Gadādhara Paṇḍita, Śrī Gadādhara dāsa, Śrī Narahari, Śrī Jagadānanda, Śrī Vakreśvara, Śrī Rāmānanda, Śrī Rūpa-Sanātana, and other Gosvāmīs. 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

*avatīrṇau sa-kāruṇyau
paricchinnau sad īśvarau
śrī kṛṣṇa 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 *paricchinnau* indicates that the spiritual pastimes of the *svayam-rūpa*, original form of the Supreme Lord, and His *svayam-prakāśa*, first expansion, are full of spiritual variegatedness. Śrī Gaura-Nityānanda, or Śrī Kṛṣṇa-Balarāma, are nondifferent, yet They have accepted two forms as *svayam-rūpa* and *svayam-prakāśa*.

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-vikramaḥ
kanakābhaḥ kamalāyatekṣaṇaḥ
vara-jānu-vilambi-ṣaḍ-bhujo
bahudhā bhakti-rasābhinartakaḥ*

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 *kīrtana*.

The phrase *bahudhā bhakti-rasābhinartakaḥ* 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 devaḥ kṛṣṇa-caitanya-candro
jayati jayati kīrtis tasya nityā pavitrā

jayati jayati bhṛtyās tasya viśveśa-mūrter
jayati jayati nṛtyaṁ tasya sarva-priyāṇām*

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 Gosvāmī has stated in his prayer: *kṛṣṇāya kṛṣṇa-caitanya-nāmne gaura-tviṣe namaḥ*—“I offer my respectful obeisances unto the Supreme Lord Śrī Kṛṣṇa Caitanya, who has assumed

the golden color of Śrīmatī Rādhārāṇī.” It is stated in the *Caitanya-caritāmṛta* (Ādi 3.34): “In His later pastimes He is known as Lord Śrī Kṛṣṇa Caitanya. He blesses the whole world by teaching everyone the glories of Lord Śrī Kṛṣṇa.”

Those who are *acetanāśraya*, or devoid of spiritual consciousness, should not think that they can contaminate the teachings of Lord Gaurāṅga simply by replacing *Caitanya-maṅgala* with *Gaura-maṅgala*, *Caitanya-bhāgavata* with *Gaura-bhāgavata*, *Caitanya-caritāmṛta* with *Gaurāṅga-caritāmṛta*, or *Caitanya-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 *caitanya-dharma*, in the form of cultivating Kṛṣṇa consciousness. He also induced people who aspired for liberation to engage in the worship of Lord Kṛṣṇa.

Śrī Gaurasundara is *mahā-vadānya*, 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 Vakreśvara, and other beloved devotees, who in the mood of *gopīs* always glorify the Lord.

TEXT 6

*ādye śrī caitanya-priya-goṣṭhira caraṇe
aśeṣa-prakāre mora daṇḍa-paraṇāme*

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

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

Goṣṭhi 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 *daṇḍa* means “falling to the ground straight like a stick,” and the word *paraṇāma* 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 vandoṅ śrī kṛṣṇa caitanya 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 Caitanyadeva. This is the proper etiquette. That is why the word *tabe*, or “then,” is used in this verse.

Long before the advent of Śrīpāda Śāṅkarācārya, the *tridaṇḍī sannyāsa* order existed in the Vaiṣṇava line of Śrī Viṣṇusvāmī. In the Viṣṇusvāmī Vaiṣṇava *sampradāya*, there are ten different kinds of *sannyāsa* names and 108 different names for *sannyāsīs* who accept the *tridaṇḍa*, the triple staff of *sannyāsa*. But at the time of Śāṅkarācārya, 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 Śāṅkara-*sampradāya*, which uses ten names for their *sannyāsīs*. In Āryāvarta, many Āryan pseudo-followers of the *Vedas* became followers of Śāṅkarācārya known as *pañcopāsakas* under the guidance of that *sampradāya*. The ten names of the Śāṅkara *sannyāsīs* are Tīrtha, Āśrama, Vana, Araṇya, Giri, Parvata, Sāgara, Sarasvatī, Bhāratī, and Purī. The title and abode of each *sannyāsī* and *brahmacārī* is as follows: *Sannyāsīs* with the titles Tīrtha and Āśrama generally stay at Dvārakā, and their *brahmacārī* name is Svarūpa. Those known by the names Vana and Araṇya stay at Puruṣottama, 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, Bhāratī, and Purī usually live at Śrīngerī in South India, and their *brahmacārī* name is Caitanya.

Śrīpāda Śāṅkarācārya established four monasteries in India, in the four directions north, south, east, and west, and he entrusted them to four *sannyāsī* 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, Kīṭavāra, and Bhūmivāra, and in course of time they have developed different ideas and different slogans.

According to the regulation of Śāṅkara'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 *sannyāsī*. The *brahmacārī*'s name is ascertained according to the group to which the *sannyāsī* belongs. This custom is current in this *sampradāya* up to the present day.

Lord Caitanya superficially accepted *sannyāsa* from Keśava Bhāratī 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 Bhāratī. Although a *sannyāsī* in the Śāṅkara-*sampradāya* thinks that he has become the Supreme, Śrī Caitanya Mahāprabhu considered Himself the eternal servant of Lord Kṛṣṇa even after He took *ekadaṇḍa-sannyāsa*. As the friend of the living entities and spiritual master of the universe, He benefited the conditioned souls by preaching pure devotional service of Lord Kṛṣṇa among them and never exhibited the pride of an *ekadaṇḍī-sannyāsī*. 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 *daṇḍa* (rod) and begging pot, which are symbolic of the *sannyāsa* order.

The word *maheśvara* is found in the *Śvetāśvatara Upaniṣad* (4.10 and 6.7) as

follows: *māyām tu prakṛtiṁ vidyān māyinaṁ 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 paramaṁ 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 vedātau svarah prokto
vedānte ca pratiṣṭhitaḥ
tasya prakṛti-līnasya
yaḥ paraḥ sa maheśvaraḥ*

“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 nārāyaṇo hariḥ
sa eva puruṣo nityaḥ
paramātmā maheśvaraḥ*

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

*viśva-sthānaṁ ca sarveṣāṁ
mahatāmīśvaraḥ svayam
maheśvaram ca tenemaṁ
pravadanti manīṣiṇaḥ*

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

The city of Navadvīpa 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 Navadvīpa 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 Ṭhākura, Śrī Advaita Ācārya, and Murāri Gupta were formerly situated. Due to the change in the course of the Ganges, most of the Navadvīpa 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 Navadvīpa is situated at the place known during the time of Lord Caitanya as Kuliya, or Pāhāḍapura, but in the eighteenth century Navadvīpa was situated on the island of Kuliya-daha or Kāliya-daha. In the seventeenth century, however, Navadvīpa was situated at the places now known as Nidayā, Śaṅkarapura, and Rudrapādā. Previous to that and up to the sixteenth century the Navadvīpa of Lord Caitanya's time extended throughout the places now known as Śrī Māyāpur, Ballāl-dīghi, Vāmana-pukura, Śrī Nāthapura, Bhārui-dāngā, Simuliyā, Rudrapādā, Tāraṇavāsa, Kariyāṭi, 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-caḍā at the end of the seventeenth century it became known as Vāmana-pukura. Rāmacandrapura, Kākaḍera Māṭha, Śrī Rāmapura, Bāblā Āḍi, and other places were on the western side of the Ganges. Some of these places were part of Koladvīpa,

and some were part of Modadrumadvīpa. Although some places like Cinādāngā and Pāhādapura are now lost, places like Tegharira Kola, Kola Āmāda, and Kuliya-gaṅja of present day Navadvīpa still display evidence of ancient Koladvīpa. Vidyānagara, Jannagara, Māmgāchi, Kowlā, etc., on the western side of the Ganges, are supposed to be suburbs of ancient Navadvīpa. Various unreasonable arguments regarding the location of ancient Navadvīpa 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 Śacīdevī's house (the Lord's birthplace) at Śrī Māyāpur Yogapīṭha. All impartial historical and spiritual evidence enriched with reason and argument indisputably conclude that the area surrounding present day Māyāpur is the site of ancient Navadvīpa.

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, Kaṣeru, Tāmraparṇa, Gabhastimān, Nāgadvīpa, Saumya, Gāndharva, Vāruṇa, and the ninth, Navadvīpa, which is situated near the ocean in the midst of the other eight islands. Navadvīpa extends 1,000 *yojanas* from north to south.' "In his commentary on these two verses, Śrīla Śrīdhara Svāmī writes: 'In these verses the word *sāgara-samvṛta* 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-gaṇoddeśa-dīpikā* (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 Prahāda Mahārāja in the *Śrīmad Bhāgavatam* (7.5.23-24) as follows: 'Hearing and chanting about the transcendental holy name, form, qualities, paraphernalia and pastimes of Lord Viṣṇu, remembering them, serving the lotus feet of the Lord, offering the Lord respectful worship with sixteen types of paraphernalia, offering prayers to the Lord, becoming His servant, considering the Lord one's best friend, and surrendering everything unto Him (in other words, serving Him with the body, mind and words)—these nine processes are accepted as pure devotional service. One who has dedicated his life to the service of Kṛṣṇa through these nine methods should be understood to be the most learned person, for he has acquired complete knowledge.'

"Although Śrī Navadvīpa consists of nine separate islands, they remain one.

Throughout Satya, Tretā, and Dvāpara *yugas*, up through the beginning of Kali-yuga, the name of Navadvīpa was never lost; but as Kali-yuga progresses, the name of Navadvīpa will be nearly forgotten. Some persons, however, will realize the abode of Navadvīpa. By Kṛṣṇa's will, Vajranābha 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, Sīmantadvīpa, Godrumadvīpa, and Śrī Madhyadvīpa are situated east of the Ganges, while Koladvīpa, Ṛtudvīpa, 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.”

Tridaṇḍi Gosvāmī Śrīla Prabodhānanda Sarasvatī has written in his *Navadvīpa-śataka* (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 *mṛdaṅgas* and *karatālas*, who is eternally worshipable by all living entities, who is the destroyer of the contamination of the age of Kali, and who is the bestower of happiness to His devotees. We adore Śrī Navadvīpa-dhāma, which is manifested by the Lord's internal potency, which bestows supreme happiness, which the *Chāndogya Upaniṣad* glorifies as Para-Brahmapura, which is glorified by the *smṛtis* as Vaikuṅṭha, 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-sandarbhā* as follows: “An *avatāra* is He who descends into the material realm.” Śrīla Baladeva Vidyābhūṣaṇa has commented on the description of the Lord's incarnations in Śrīla Rūpa Gosvāmī's *Laghu-bhāgavatāmṛta* as follows: “When the Absolute Truth incarnates from the spiritual world, Vaikuṅṭha, 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 bhagavān*, 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 Vaikuṅṭha 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* [Kṣīrodakaśāyī Viṣṇu] is the performer of creation,

maintenance, and destruction. He manifests Himself in many incarnations, for He is the maintainer of the world. That fragment of the Mahā-puruṣa who appears for the purpose of creation, maintenance, and annihilation is called an incarnation. That Mahā-puruṣa 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* (Ādi 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 baḍa*
sei prabhu vede-bhāgavate kailā dadha”

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 worshipping the devotees and exhibits their lack of love and devotion for the Supreme Lord. As stated in the *Padma Purāṇa*:

ārādhānānām sarveṣāṃ
viṣṇor ārādhanaṃ param
tasmāt parataram devī
tadīyānām samarcanam

arcayitvā tu govindam
tadīyān nārcayet tu yaḥ
na sa bhāgavato jñeyaḥ
kevalam dāmbhikaḥ smṛtaḥ

“Of all types of worship, worship of Lord Viṣṇu is best, and better than the worship of Lord Viṣṇu is the worship of His devotee, the Vaiṣṇava. One who performs worship of Lord Govinda but fails to worship His devotees should be understood to be not a devotee of the Lord but simply a victim of false pride.” The word *dadha* means *dr̥ḍha*, 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 *Muṇḍaka Upaniṣad* (3.1.10) states: *tasmād ātma-jñāṁ hy arcayed bhūti-kāmaḥ*—“By worshiping the devotees of the Lord, all one's desires will be fulfilled.” Baladeva Vidyābhūṣaṇa has written in his *Govinda-bhāṣya* commentary on the *Vedānta-sūtras* (3.3.51): *ātma-jñāṁ bhagavat-tattva-jñāṁ tad bhaktam ity arthaḥ; bhūti-kāmo mokṣa-paryanta-sampatti-lipsur ity arthaḥ*. 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 *Poṣāyaṇa-śrūti*: *tānupāsva tānupacarasva tebhyaḥ śṛṇu 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 *Śvetāśvatara Upaniṣad* (6.23) it is stated:

*yasya deve parā bhaktir
yathā deve tathā gurau
tasyaite kathitā hy arthāḥ
prakāśante mahātmanaḥ*

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

There are many similar statements found in the *Vedas*.

In the *Itihāsa-samuccaya* it is stated:

*tasmād viṣṇu-prasādāya
vaiṣṇavān paritoṣayet
prasāda-sumukho viṣṇus
tenaiva syān na saṁśayaḥ*

“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-pūjābhadhikā
sarva-bhūteṣu 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 lakṣaṇa*

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

In the *Ādi Purāṇa*, it is stated:

*ye me bhakta-janāḥ pārtha
na me bhaktās ca te janāḥ
mad 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
yatropagīyate nityam
deva-devo janārdanaḥ*

“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 Vaikunṭhas. 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 govindam
tadīyān nārcayet tu yaḥ
na sa bhāgavato jñeyaḥ
kevalam dāmbhikaḥ smṛtaḥ*

*tasmād sarva-prayatnena
vaiṣṇavān pūjayet sadā
sarvaṁ tarati duḥkhaugham
mahābhāgavatārcanāt*

“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 worshipping 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 Vidyābhūṣaṇa in his *Govinda-bhāṣya* commentary on the *Vedānta-sūtras* (3.3.51), wherein he quotes from the *Śaṅḍilya-smṛti* as follows:

*siddhir bhavati vā neti
saṁśayo 'cyuta sevinām
niḥsaṁśayas tu tad bhakta*

paricaryāratātmanām

*kevalam bhagavat-pāda-
sevayā vimalam manaḥ
na jāyate yathā nityam
tad bhakta-caraṇārcanāt*

“One may doubt whether the servant of the Supreme Personality of Godhead will attain perfection, but there is absolutely no doubt that those who are attached to serving His devotees will attain perfection. One's mind is not as fully purified by serving the lotus feet of the Supreme Lord as it is by serving the feet of His devotees.”

Śrīla 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

*iṣṭa-deva vandoṅ mora nityānanda-rāya
caitanya-kīrti 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-Saṅkarṣaṇa, Mahā-Saṅkarṣaṇa, the three *puruṣāvatāras*—Kāraṇodakaśāyī Viṣṇu, Garbhodakaśāyī Viṣṇu, and Kṣīrodakaśāyī Viṣṇu—as well as the thousand-headed Ananta Śeṣa.

TEXT 12

*sahasra-vadana vandoṅ prabhu-balarāma
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 Śeṣa is the devotee incarnation of Godhead. He knows nothing but service to Lord Kṛṣṇa. With His thousands of mouths He sings the glories of Lord Kṛṣṇa, but although He always sings in that way, He does not find an end to the qualities of the Lord. 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 Śeṣa, 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 Saṅkarṣaṇa in the *Śrīmad Bhāgavatam* (6.16.40, 43) as follows: “O unconquerable one, when You spoke about *bhāgavata-dharma*, which is the uncontaminated religious system for achieving the shelter of Your lotus feet, that was Your victory. Persons who have no material desires, like the Kumāras, who are self-satisfied sages, worship You to be liberated from material contamination. In other words, they accept the process of *bhāgavata-dharma* to achieve shelter at Your lotus feet. My dear Lord, one's occupational duty is instructed in *Śrīmad Bhāgavatam* and *Bhagavad-gītā* according to Your point of view, which never deviates from the highest goal of life. Those who follow their occupational duties under Your supervision, being equal to all living entities, moving and nonmoving, and not considering high and low, are called Āryans. Such Āryans worship You, the Supreme Personality of Godhead.”

Another meaning of *kṛṣṇa-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-bhāṇḍāra 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 Śukadeva Gosvāmī to Mahārāja Parīkṣit in the *Śrīmad Bhāgavatam* (5.25.1) as follows: “My dear King, approximately 240,000 miles beneath the planet Pātāla lives another incarnation of the Supreme Personality of Godhead. He is the expansion of Lord Viṣṇu known as Lord Ananta or Lord Saṅkarṣaṇa. 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: *anantāntaḥ sthito viṣṇur anantaś 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-kīrtana*

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 Saṅkarṣaṇa in the *Śrīmad Bhāgavatam* (5.17.17-24), Śrī Śukadeva Gosvāmī's prayers to Lord Saṅkarṣaṇa in *Śrīmad Bhāgavatam* (5.25.1-13), Nārada Muni's glorification of Lord Saṅkarṣaṇa to King Citraketu in the *Śrīmad Bhāgavatam* (6.16.18-25), King Citraketu's prayers to Saṅkarṣaṇa 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-phaṇādhara 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 Saṅkarṣaṇa 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 Parīkṣit in the *Śrīmad Bhāgavatam* (5.25.2): “This great universe, situated on one of Lord Anantadeva's thousands of hoods, appears just like a white mustard seed. It is infinitesimal compared to the hood of Lord Ananta.”

In this connection, please see verses 12 and 13 of the same chapter of *Śrīmad Bhāgavatam*, quoted by the author as verses 56 and 57 of this first chapter. King Citraketu also prays to Lord Saṅkarṣaṇa in the *Śrīmad Bhāgavatam* (6.16.48) as follows: “The Supreme Personality of Godhead holds all the universes on His heads like seeds of mustard. I offer my respectful obeisances unto You, that Supreme Personality, who has thousands of hoods.”

The word *uddāma* in this verse means “independent” or “moving by one's own will,” as well as “exceedingly powerful.” In this connection one may refer to *Śrīmad Bhāgavatam* (5.17.17-24, 5.25.1-13, and 6.16.34-48).

TEXT 16

*haladhara-mahāprabhu prakāṇḍa-śarīra
caitanya-candrerā 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 *prābhava* 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 Saṅkarṣaṇa 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 *sandhinī* energy, the original Saṅkarṣaṇa, the reservoir of all living entities, and the original source of all *viṣṇu-tattvas*. Being a fully devoted servant of Baladeva, the author therefore uses the title Mahāprabhu to address Śrī Ananta Śeṣa, who is the plenary portion of Balarāma and nondifferent from Him. The author's conclusion is therefore justified.

The word *prakāṇḍa-śarīra* 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 Saṅkarṣaṇa 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 mellows of Lord Caitanya.”

TEXT 17

*tatodhika caitanyera priya nāhi āra
niravadhi sei dehe karena 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 Navadvīpa 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 Saṅkarṣaṇa. 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-Saṅkarṣaṇa 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

*tānhāra caritra yebā jane śune, gāya
śrī kṛṣṇa caitanya—tānre parama sahāya*

Śrī Kṛṣṇa 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 Saṅkarṣaṇa, 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 Saṅkarṣaṇa, 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 Saṅkarṣaṇa 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 *caṇḍālas*, 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 Pārvatī also become pleased with such a person, and the transcendental goddess of learning, Sarasvatī, manifests on his tongue.

Lord Saṅkarṣaṇa is situated in the heart of Lord Śiva. Considering Lord Saṅkarṣaṇa their worshipable Lord, Śiva and Pārvatī 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 Saṅkarṣaṇa, pleases Śiva and Pārvatī, who accept that person as a servant of their worshipable Lord.

That Lord Baladeva always steadfastly increases the happiness of Lord Kṛṣṇa. The words that are spoken in connection with Kṛṣṇa's service by pure living entities who desire to serve Lord Kṛṣṇa under the guidance of Baladeva Prabhu are called

śuddhā (transcendental) Sarasvatī. The words that are devoid of connection with Kṛṣṇa's service spoken by those who desire to satisfy their senses and ignore the guidance of Baladeva Prabhu are called *asati* or *duṣṭā* (unchaste or wicked) Sarasvatī.

TEXT 20

*pārvatī-prabhṛti navārbuda nārī lañā
saṅkarṣaṇa pūje śiva, upāsaka hañā*

Along with Pārvatī and innumerable maidservants, Lord Śiva engages in the worship of Saṅkarṣaṇa.

Śrī Śukadeva Gosvāmī glorifies Saṅkarṣaṇa 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 Saṅkarṣaṇa. Thus the mundane conditioned soul thinks himself the Supreme Lord.” See also Śrīdhara Svāmī's *Bhāvārtha-dīpikā* commentary on this verse. In the *Śrīmad Bhāgavatam* (10.2.13) the Supreme Lord says to Yogamāyā: “The son of Rohiṇī will also be celebrated as Saṅkarṣaṇa because of being sent from the womb of Devakī to the womb of Rohiṇī.”

In the *Śrīmad Bhāgavatam* (5.17.16) it is said: “In Ilāvṛta-varṣa, Lord Śiva is always encircled by ten billion maidservants of goddess Durgā, who minister to him. The quadruple expansion of the Supreme Lord is composed of Vāsudeva, Pradyumna, Aniruddha, and Saṅkarṣaṇa. Saṅkarṣaṇa, 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 *tāmasī*, the Lord's form in the mode of ignorance. Lord Śiva knows that Saṅkarṣaṇa is the original cause of his own existence, and thus he always meditates upon Him in trance by chanting the following mantra.” The mantra chanted by Lord Śiva is found in *Śrīmad Bhāgavatam* (5.17.17-24).

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

In the *Bṛhad-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 Saṅkarṣaṇa, who is adored with *cāmaras* and an umbrella and surrounded by associates. Is it not wonderful that even Śiva accepts Saṅkarṣaṇa 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 Saṅkarṣaṇa. 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 *līlā-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 Saṅkarṣaṇa. He merges with Śeṣa, who supports all universes, and then appears as Lord Balarāma, a *līlā-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 Saṅkarṣaṇa and is therefore also known as Saṅkarṣaṇa.” 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 Pātāla-loka. This Saṅkarṣaṇa 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 Saṅkarṣaṇa is the *vilāsa-vigraha* of Vāsudeva, the first expansion of the *catur-vyūha*. Since He is the reservoir of all living entities, He is also known as *jīva*.”

TEXT 21

*pañca-skandera ei bhāgavata-kathā
sarva vaiṣṇavera vandyā balarāma-gāthā*

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

Please see *Śrīmad Bhāgavatam* (5.17.16-24) in this regard. Those who accept Viṣṇu as the Supreme Lord are called Vaiṣṇavas, and Mūla-Saṅkarṣaṇa, or Balarāma, is the source of all *viṣṇu-tattvas*. Therefore it is the duty of all Vaiṣṇavas to glorify Mūla-Saṅkarṣaṇa, 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 Saṅkarṣaṇa 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

*tāna rāsa-kṛīḍā-kathā—parama udāra
vṛndāvane gopī-sane karilā vihāra*

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

The definition of *rāsa-kṛīḍā* is given by Śrīdhara Svāmī in his *Bhāvārtha-dīpikā* 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 *Bṛhad-vaiṣṇava-toṣaṇī*, 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 *Sanḡīta-sāra* it is stated:

“When a male dancer performs, being surrounded by a circle of many women dancers moving about, it is called a *halliṣaka*. When a *halliṣaka* 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 it existing on earth?” In his *Sārārtha-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.”

Jīva Gosvāmī describes Balarāma's *rāsa-krīḍā* in his *Laghu-toṣaṇī* or *Vaiṣṇava-toṣaṇī* commentary on *Śrīmad Bhāgavatam* (10.65.16) as follows: “Śrī Baladeva, who is nondifferent from Saṅkarṣaṇa, solaced the damsels of Vṛndāvana by singing the glories of Kṛṣṇa's names. Sometimes Śrī Baladeva draws Kṛṣṇa from Dvārakā by His mind and presents Him before a particular *gopī* in a secluded place, therefore He is known as Saṅkarṣaṇa.” 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 diminish 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-sandarbhā* commentary as follows: “The all-attractive Baladeva, who is also known as Saṅkarṣaṇa, attracts Kṛṣṇa by His mind and reveals Him. The word *tāḥ* refers to Kṛṣṇa's beloved girlfriends.” Also in his *Bṛhat-krama-sandarbhā*, Jīva Gosvāmī says that the word *tāḥ* refers to Kṛṣṇa's *gopīs*.

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

There is a difference between the *rāsa-krīḍā* of Kṛṣṇa 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—*maryādā*, or awe and reverent, and *mādhurya*, or sweet. We must be extremely careful to protect our vision of spiritual variegatedness from the attack of monism. Although *svayam-rūpa* Kṛṣṇa 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, mādharma-madhu-nāme
halāyudha-rāsa-krīḍā kahaye purāṇe*

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 *purāṇe* means in the *Śrīmad Bhāgavatam* and in the *Viṣṇu Purāṇa* (5.24.21 and 5.25.18).

TEXT 24

*se sakala śloka ei śuna bhāgavate
śrī śuka kahena, śune rājā-parīkṣite*

Now please hear those verses that were spoken by Śukadeva Gosvāmī to Parīkṣit Mahārāja in the *Śrīmad Bhāgavatam*.

In the following four verses from the *Śrīmad 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 māsau tatra cāvātsin
madhurṁ mādharmaṁ eva ca
rāmaḥ kṣapāsu bhagavān
gopīnām 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 *Bṛhad-vaiṣṇava-toṣaṇī* 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 *rāmaḥ*, 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 *tāḥ* (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-toṣaṇī* commentary, Śrī Jīva Gosvāmī writes: “The word *gopīnām* 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 *gopīs* that these *gopīs*, described as subordinate to Kṛṣṇa's beloved *gopīs*, received Kṛṣṇa's touch, so it should be understood that Kṛṣṇa instructed these *gopīs* to carefully protect their chastity for the pleasure of Balarāma. According to this, it should be understood that Kṛṣṇa solaced these *gopīs* as explained above. The word *kṣapāsu* means 'most confidential.' The word *rāmaḥ* in this verse refers to one who is qualified for enjoying." In his *Krama-sandarbha*, Jīva Gosvāmī writes: "The *gopīs* referred to in this verse as Balarāma's *gopīs* are those who played Holi along with Kṛṣṇa's *gopīs* 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 *Bṛhat-krama-sandarbha*, Jīva Gosvāmī writes: "He pleased His *gopīs*' means that He pleased His own group of *gopīs*."

In his *Sārārtha-darśinī* commentary, Viśvanātha Cakravartī Ṭhākura has quoted Śrīdhara 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 *ācāryas*. 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-mṛṣṭe
kaumudī-gandha-vāyunā
yamunopavane reme
sevite strī-gaṇair vṛtaḥ

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

Balarāma's *rāsa-līlā* is described by Śrī Sanātana Gosvāmī in his *Bṛhad-vaiṣṇava-toṣaṇī* 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-gaṇair*—'in the company of numerous women' refers to *gopīs* other than those who enjoyed pastimes with Kṛṣṇa."

In his *Sārārtha-darśinī* commentary, Viśvanātha Cakravartī Ṭhākura 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

*upagīyamāno gandharvair
vanitā-śobhi-maṇḍale
reme kareṇu-yūtheśo
māhendra iva vāraṇaḥ*

*nedur dundubhayo vyomni
vavṛṣuḥ kusumair mudā
gandharvā munayo rāmam
tad-vīryair iḍire tadā*

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 *udgāyan* instead of *upagīyamāno* and *māhendro vāraṇo yathā* instead of *māhendra iva vāraṇaḥ*. [In either case the meaning is the same.] Since these two verses from *Śrīmad Bhāgavatam* (10.65.21-22) have not been commented on by Śrīdhara Svāmī, Sanātana Gosvāmī, Jīva Gosvāmī, or Viśvanātha Cakravartī Ṭhākura, 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 Vīrarāghava Ācārya, who comes in the Rāmānuja-sampradāya, and in the *Pada-ratnāvalī* commentary of Vijayadhvaja Tīrtha, who comes in the Madhva-sampradāya.

TEXT 29

*ye strī-saṅga muni-gaṇe kareṇa nindana
tānrāo rāmera rāse kareṇa stavana*

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

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

In the *Śrīmad Bhāgavatam* (3.31.32-42) Lord Kapiladeva says to His mother, Devahūti, “If, therefore, the living entity again associates with the path of unrighteousness, influenced by sensually minded people engaged in the pursuit of sexual enjoyment and the gratification of the palate, he again goes to hell as before. He becomes devoid of truthfulness, cleanliness, mercy, gravity, spiritual intelligence, shyness, austerity, fame, forgiveness, control of the mind, control of the senses, fortune, and all such opportunities. One should not associate with a coarse fool who is bereft of the knowledge of self-realization and who is no more

than a dancing dog in the hands of a woman. The infatuation and bondage which accrue to a man from attachment to any other object is not as complete as that resulting from attachment to a woman or to the fellowship of men who are fond of women. At the sight of his own daughter, Brahmā was bewildered by her charms and shamelessly ran up to her in the form of a stag when she took the form of a hind. Amongst all kinds of living entities begotten by Brahmā, namely men, demigods, and animals, none but the sage Nārāyaṇa is immune to the attraction of *māyā* in the form of woman. Just try to understand the mighty strength of My *māyā* in the shape of woman, who by the mere movement of her eyebrows can keep even the greatest conquerors of the world under her grip. One who aspires to reach the culmination of yoga and has realized his self by rendering service unto Me should never associate with an attractive woman, for such a woman is declared in the scripture to be the gateway to hell for the advancing devotee. The woman, created by the Lord, is the representation of *māyā*, and one who associates with such *māyā* by accepting services must certainly know that this is the way of death, just like a blind well covered with grass. A living entity who, as a result of attachment to a woman in his previous life, has been endowed with the form of a woman, foolishly looks upon *māyā* in the form of a man, her husband, as the bestower of wealth, progeny, house, and other material assets. A woman, therefore, should consider her husband, her house, and her children to be the arrangement of the external energy of the Lord for her death, just as the sweet singing of the hunter is death for the deer.”

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

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

Again in the *Śrīmad Bhāgavatam* (4.29.54-55) Nārada Muni further explains to Mahārāja Prācīnabarhi, “My dear King, woman, who is very attractive in the beginning but in the end very disturbing, is exactly like the flower, which is attractive in the beginning and detestable at the end. With woman, the living entity is entangled with lusty desires, and he enjoys sex, just as one enjoys the aroma of a flower. He thus enjoys a life of sense gratification—from his tongue to his genitals—and in this way the living entity considers himself very happy in family life. United with his wife, he always remains absorbed in such thoughts. He feels great pleasure in hearing the talks of his wife and children, which are like the sweet humming of bumblebees that collect honey from flower to flower. He forgets that before him is time, which is taking away his life-span with the passing of day and night. He does not see the gradual diminishing of his life, nor does he care about the superintendent of death, who is trying to kill him from behind. Just try to understand this. You are in a precarious position and are threatened from all sides. My dear King, just try to understand the allegorical position of the deer. Be

fully conscious of yourself, and give up the pleasure of hearing about promotion to heavenly planets by fruitive 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 Vaiṣṇava, King Priyavrata, Śrī Śukadeva Gosvāmī spoke to Parīkṣit Mahārāja in the *Śrīmad Bhāgavatam* (5.1.29) as follows: “He greatly loved his wife Barhiṣmatī, 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 Barhiṣmatī 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 *Śrīmad Bhāgavatam*, 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 *Śrīmad Bhāgavatam* (5.5.2, 7-9) Lord Rṣabhadeva speaks to His sons as follows: “It is the verdict of all *śāstras* 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 Ajāmila was freed from the clutches of the Yamadūtas by the mercy of the Viṣṇudūtas, he condemned his life of material enjoyment in the following verses from the *Śrīmad Bhāgavatam* (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 Kṛṣṇa

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 Vidyādharas, Citraketu, saw the lord of the *paramahamsas* and foremost of the *avadhūtas*, Lord Śiva, embracing Pārvatī, 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 demoniac friends as follows: “How can a person who is most affectionate to his family, the core of his heart being always filled with their pictures, give up their association? Specifically, a wife is always very kind and sympathetic and always pleases her husband in a solitary place. Who could give up the association of such a dear and affectionate wife? Simply for the satisfaction of two important senses—the genitals and the tongue—one is bound by material conditions. How can one escape?”

In the *Śrīmad Bhāgavatam* (7.9.45) Prahlāda Mahārāja says to Lord Nṛsiṃhadeva: “Sex life is compared to the rubbing of two hands to relieve an itch. *Gṛhamedhis*, so-called *gṛhasthas* who have no spiritual knowledge, think that this itching is the greatest platform of happiness, although actually it is a source of distress. The *kṛpaṇas*, the fools who are just the opposite of *brāhmaṇas*, 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 Yudhiṣṭhira 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 *brahmacārī*, or one who has not accepted the *gṛhastha-āśrama* [family life], must rigidly avoid talking with women or about women, for the senses are so powerful that they may agitate even the mind of a *sannyāsī*, 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 *gṛhastha*, 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 Parīkṣit 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 Urvaśī and Purūravā to Parīkṣit Mahārāja, Urvaśī speaks the following statement in the *Śrīmad Bhāgavatam* (9.14.36-38): “My dear King, you are a man, a hero. Don't be impatient and give up your life. Be sober and don't allow the senses to overcome you like foxes. Don't let the foxes eat you. In other words, you should not be controlled by your senses. Rather, you should know that the heart of a woman is like that of a fox. There is no use making friendship with women. Women as a class are merciless and cunning. They cannot tolerate even a slight offense. For their own pleasure they can do anything irreligious, and therefore they do not fear killing even a faithful husband or brother. Women are very easily seduced by men. Therefore, polluted women give up the friendship of a man who is their well-wisher and establish false friendship among fools. Indeed, they seek newer and newer friends, one after another.”

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

In the *Śrīmad Bhāgavatam* (11.3.18-19) Śrī Prabuddha, one of the Nine Yogendras speaks the following words to Mahārāja Nimi, the king of Videha: “Accepting the

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

In the *Śrīmad 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 corpselike 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 *Śrīmad Bhāgavatam* (11.7.52-74) may also be discussed in this regard.

In the *Śrīmad 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 R̥ṣyaśṛṅga, the son of Mṛgī, fell totally under their control, just like a pet animal.”

Piṅgalā's words of frustration are narrated by Lord Kṛṣṇa to Uddhava in the *Śrīmad Bhāgavatam* (11.8.30-34) as follows: “Just see how greatly illusioned I am! Because I cannot control my mind, just like a fool I desire lusty pleasure from an insignificant man. I am such a fool that I have given up the service of that person who, being eternally situated within my heart, is actually most dear to me. That most dear one is the Lord of the universe, who is the bestower of real love and happiness and the source of all prosperity. Although He is in my own heart, I have completely neglected Him. Instead I have ignorantly served insignificant men who can never satisfy my real desires and who have simply brought me unhappiness, fear, anxiety, lamentation, and illusion. Oh, how I have uselessly tortured my own soul! I have sold my body to lusty, greedy men, who are themselves objects of pity. Thus practicing the most abominable profession of a prostitute, I hoped to get money and sex pleasure. This material body is like a house in which I, the soul, am living. The bones forming my spine, ribs, arms, and legs are like the beams, crossbeams, and pillars of the house, and the whole structure, which is full of stool and urine, is covered by skin, hair, and nails. The nine doors leading into this body are constantly excreting foul substances. Besides me, what woman could be so foolish as to devote herself to this material body, thinking that she might find pleasure and love in this contraption? Certainly in this city of Videha I alone am completely foolish. I neglected the Supreme Personality of Godhead, who awards us everything, even our original spiritual form, and instead I desired to enjoy sense gratification with many men.” Please see verses 35, 39, and 42 in the same chapter. In the *Śrīmad Bhāgavatam* (11.9.27) the mendicant *brāhmaṇa* instructs King Yadu as follows: “A man who has many wives is constantly harassed by them. He is responsible for their maintenance, and thus all the ladies constantly pull him in different directions, each struggling for her self-interest. Similarly, the material senses harass the conditioned soul, pulling him in many different directions at once. On one side the tongue is pulling him to arrange tasty food; then thirst drags him to get a suitable drink. Simultaneously the sex organs clamor for satisfaction, and the sense of touch demands soft, sensuous objects. The belly harasses him until it is filled, the ears demand to hear pleasing sounds, the sense of smell hankers for pleasant aromas, and the 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. Worshiping ghosts and spirits, the bewildered person falls fully into the grip of unauthorized activities and thus goes to hell, where he receives a material body infected by the darkest modes of nature.”

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

In the *Śrīmad Bhāgavatam* (11.17.33, 56) Lord Kṛṣṇa says to Uddhava: “Those who are not married—*sannyāsīs*, *vānaprasthas*, and *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 Kṛṣṇa gives the following instructions to Uddhava in the *Śrīmad Bhāgavatam* (11.21.18-21): “By refraining from a particular sinful or materialistic activity, one becomes freed from its bondage. Such renunciation is the basis of religious and auspicious life for human beings and drives away all suffering, illusion, and fear. One who accepts material sense objects as desirable certainly becomes attached to them. From such attachment lust arises, and this lust creates quarrel among men. From quarrel arises intolerable anger, followed by the darkness of ignorance. This ignorance quickly overtakes a man's broad intelligence. O saintly Uddhava, a person bereft of real intelligence is considered to have lost everything. Deviated from the actual purpose of his life, he becomes dull, just like a dead person.”

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

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

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

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

And in the Eighth Wave it is said:

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

Supersoul and the personification of transcendental bliss.”

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

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

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

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

TEXT 30

*yānra rāse deve āsi' puṣpa-vrṣṭi kare
deve jāne—bheda nāhi kṛṣṇa-haladhare*

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

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

TEXT 31

*cāri-vede gupta balarāmera carita
āmi ki baliba, saba—purāṇe 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 Vaiṣṇava *Purāṇas*. Regarding the glories of the *Purāṇas*, one may refer to verses 12-17 of the *Tattva-sandarbhā*, one of Jīva Gosvāmī's six *Sandarbhās*. In the *Mahābhārata* (*Ādi* 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 *Nāradya 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-khaṇḍa* it is stated: “O best of the *brāhmaṇas*, I consider the *Purāṇas* as equal to the *Vedas*. All that is established in the *Vedas* is also in the *Purāṇas* without doubt. The *Vedas* feared that their purport would be distorted by inattentive listening, but their purport was established long before by the *Itihāsas* and *Purāṇas*. Moreover, O *brāhmaṇas*, what is not found in the *Vedas* is found in the *smṛtis*. And what is not found in either is described in the *Purāṇas*. A person who knows the four *Vedas* along with their *aṅgas*, the *Upaniṣads*, but does not know the *Purāṇas* is not very learned.”

The characteristics of Lord Baladeva are described in all Vaiṣṇava *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

mūrkhā-doṣe keha keha nā dekhi' purāṇa
balarāma-rāsa-kṛīḍā kare apramāṇa

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

The word *mūrkhā-doṣe* 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 thāṇi dui-bhāi gopikā-samāje

karilena rāsa-krīdā vṛndāvana-mājhe

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

The word *rāsa-krīdā* 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

*kadācid atha govindo
rāmaś cādbhuta-vikramaḥ
vijahratur vane rātryām
madhya-gau vraja-yoṣitām*

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 *Bhaviṣya Purāna*, *Uttara-khaṇḍa*, 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-sauhṛdaiḥ
sv-alaṅkṛtānuliptāṅgau
sragvinau virajo-'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

niśā-mukhaṁ mānayanāv
uditoḍupa-tārakam
mallikā-gandha-mattāli-
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

jagatuḥ sarva-bhūtānām
manah-śravaṇa-maṅgalam
tau kalpayantau yugapat
svara-maṅḍala-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-toṣaṇī*, 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 Citraketu prays to Lord Saṅkarṣaṇa 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 Saṅkarṣaṇa, 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 Saṅkarṣaṇa, who is the source of all *viṣṇu-tattvas*.

In the *Caitanya-caritāmṛta*, *Ādi-līlā*, Chapter 5, appropriate conclusions on this topic are given as follows: “Śrī Balarāma is the counterform of Lord Govinda. Balarāma’s own expansion is called Mahā-Saṅkarṣaṇa. The marginal potency of the Lord is known as the *jīva*. Mahā-Saṅkarṣaṇa 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. Garbhodaśāyī and Kṣīrodaśāyī are both called *puruṣas*. They are plenary portions of Kāraṇodaśāyī Viṣṇu, the first *puruṣa*, who is the abode of all the universes. That *puruṣa* [Kṣīrodakaśāyī Viṣṇu] is the performer of creation, maintenance and destruction. He manifests Himself in many incarnations, for He is the maintainer of the world. That 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 śuni' yāra rāme nāhi prīta
viṣṇu-vaiṣṇavera pathe se jana—varjita*

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

As long as the living entity is conditioned, he is not considered on the path of worshipping 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 worshipping 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 Garbhodakaśāyī, who is situated within each universe, and the third is Kṣīrodakaśāyī, 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 śāstā 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*, *Uttara-khaṇḍa*, 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 *śloka*.” There are many other similar statements in the various Vaiṣṇava *Purāṇas*. The result of disregarding *Śrīmad Bhāgavatam* is described in the *Hari-bhakti-vilāsa* (10.2.77) as follows: “In this age of Kali, one who considers *Śrīmad Bhāgavatam* more dear than his own life will never suffer the punishment of Yamarāja, even for

a hundred *kalpas*.” Also in *Hari-bhakti-vilāsa* (10.2.81) it is stated: “The wretched person who does not appreciate the study of *Śrīmad Bhāgavatam* and who hinders others in its study causes a hundred generations of family members to go to hell.” In the *Padma Purāna*, *Uttara-khaṇḍa*, 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 *Śrīmad Bhāgavatam*, which was recited by Śukadeva Gosvāmī. A person who does not hear anything from the *Śrīmad Bhāgavatam* throughout his entire life is no better than a *caṇḍāla* 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 *caṇḍālas*, meat-eaters, or born from intercaste marriages. You will be the king of those sinful *mlecchas* who are lusty for the wife of their guru and 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 *kṣatriyas*, and the descendants of Turvasu are known as Yavanas. The descendants of Druhya 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 Draviḍas and Śaṅkas were created from her udder, the Yavanas were created from her genital, and the Śabarās and Bahūnas were created from her dung.” In the *Rāmāyaṇa* (*Bāla-kāṇḍa* 55.3) it is stated: “The Yavanas were born from the genital.” The *Hari-vaṁśa* (*Hari-vaṁśa-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-saṁhitā* (10.44-45): “The Pauṇḍras, Codas, Draviḍas, Kambogas, Yavanas, Śakas, Pāradas, Pahlavas, Cīnas, Kirātas, Daradas, and Khaśas, all of whom were not born from the mouth, arms, thighs, or feet of the Lord, are called *dasyus*, whether they speak the language of the *mlecchas* or that of the 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-cāṇakya* it is stated: “Wise persons have said that among thousands of *caṇḍālas*, 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-guṇa*, living entities are born in the families of *brāhmaṇas*, and by the influence of *rajo-guṇa* and *tamo-guṇa* 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. *Śrīmad 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 Ṭhākura 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 *Nṛsīmha Purāṇa* (and *Viṣṇu Purāṇa* 3.7.15) it is stated: “Śrī Yamarāja, who judges the pious and impious activities of the living entities, offers his obeisances to the devotees of the Lord and punishes those who are envious of Viṣṇu and the Vaiṣṇavas by forcing them to suffer in hell according to the results of their activities. Rather than attaining eternal happiness, those who are averse to serving the Supreme Lord certainly suffer miseries born from their attempts to enjoy separately from the Lord.”

TEXT 40

*ebe keha keha napuṁsaka-veśe nāce
bole—“balarāma-rāsa kon śāstre āche?”*

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 pāpī 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 balāi
tāna-sthāne aparādhe mare sarva ṭhāñi*

Lord Nityānanda is the dearest object of Śrī Caitanya-candra, 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 Paṇḍita. Although two of Advaita's other sons sometimes accepted the guidance of Lord Caitanya, there is no mention of their devotion for the lotus feet of Lord Nityānanda. One of Śrī Advaita Prabhu's sons was named Balarāma, and his son was Madhusūdana. He was particularly affectionate towards the *smārta* Raghunandana Bhaṭṭācārya, the son of Harihara Bhaṭṭācārya of Bandāghaṭa. 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 Ṭhākura are not inapplicable to the unqualified descendants of Śrī Nityānanda Prabhu's disciples.

TEXT 43

*mūrti-bhede āpane hayena prabhu-dāsa
se-saba lakṣaṇa avatārei prakāsa*

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

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

In some editions the word *lakṣaṇa* 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, bhāi, vyajana, śayana, āvāhana
grha, 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 karena, pāya sei jane*

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

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

TEXT 46

*nivāsa-śayyāsana-pādukāmśuko-
padhāna-varṣātapa-vāraṇādibhiḥ*

*śarīra-bhedais tava śeṣatām gatair
yathocitam śeṣa itirite janaiḥ*

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

In the *Śrīmad Bhāgavatam* (10.3.25) Devakī prays to the Supreme Lord in the following words: *bhavān ekaḥ śiṣyate 'śeṣa-samjñāḥ*—“At that time, You alone remain, and You are known as Ananta Śeṣa-nāga.” In his *Laghu-toṣaṇī* commentary on this verse, Jīva Gosvāmī has stated: “You alone remain and are therefore called Aśeṣa, the complete. *Eka* can refer to the spiritual realm as well, which is nondifferent from the Lord (and does not meet destruction). *Aśeṣa*, meaning ‘complete,’ can also refer to the Vaikuṅṭha planets. The word *samjñā*, or ‘definition,’ refers to the true nature of an object, indicated by its particular form. According to the Śrī Vaiṣṇavas, *śeṣa* means ‘He who remains (*śiṣyate*) after the dissolution.’ This is also an acceptable definition. The word can also be taken as *śeṣa*—‘He who remains,’ instead of *aśeṣa*. 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 Devakī is My partial plenary expansion known as Saṅkarṣaṇa or Śeṣa. Without difficulty, transfer Him into the womb of Rohiṇī.” In his *Laghu-toṣaṇī* commentary on this verse, Jīva Gosvāmī says: “Śeṣa means ‘that which remains’ or ‘part.’ *Akhya* means ‘known.’ He is known as Śeṣa because of being an expansion of Me. Saṅkarṣaṇa is My own form and the shelter of the spiritual abode, My transcendental forms, and various energies.”

When the angry Lord Baladeva was pulling the city of Hastināpura into the Yamunā with His plow, the Kauravas prayed to Him in the *Śrīmad Bhāgavatam* (10.68.46) as follows: “O unlimited one of a thousand heads, as Your pastime You carry this earthly globe upon one of Your heads. At the time of annihilation You withdraw the entire universe within Your body and, remaining all alone, lie down to rest.”

In his commentary on this *Bhāgavatam* verse, Sanātana Gosvāmī writes: “I am Śeṣa, the upholder of the earth, and though different from the Supreme Lord, why am I glorified as being nondifferent from Him? In answer to this, the next line says: even at the time of annihilation, Śeṣa does not fail to perform His duty of protection, because He withdraws the universe within Himself. He remains there (*paritaḥ śiṣyamāṇaḥ*) as the only evidence of the Lord, and therefore is called Śeṣa, the remainder.”

In his commentary on the descriptions of the characteristics of Rudra in the Nineteenth Chapter of the *Laghu-bhāgavatāmṛta*, Śrīla Baladeva Vidyābhūṣaṇa writes: “The Śeṣa who holds a buffalo horn and bow, who is the bed of Lord Viṣṇu, and who is replete with the all-accommodating potency is the Supreme Lord. The Śeṣa who supports the earth is among the living entities who are empowered by the Supreme Lord.” In the description of Balarāma from the *Laghu-bhāgavatāmṛta* (87) it is stated: “The Saṅkarṣaṇa from the second *catur-vyūha* merges with the Śeṣa who supports the earth and appears as Lord Balarāma. The two forms of Śeṣa are He who supports the earth and He who is the bed of Lord Viṣṇu. The Śeṣa who holds the earth is also known as Saṅkarṣaṇa, because He is an empowered incarnation of Saṅkarṣaṇa. The Śeṣa who is the bed of Lord Nārāyaṇa considers Himself the friend and servant of Nārāyaṇa.”

TEXT 47

*anantera amśa śrī garuḍa mahābalī
līlāya balaye kṛṣṇe haṇā kutūhalī*

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

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

*dāsaḥ sakhā vāhanam āsanam dhvajo
yas te vatānam vyajanam trayī-mayaḥ*

*upasthitam tena puro garutmatā
tvad-aṅghri-sammarda-kiṅkaṅka-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 Ṛg, *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, śuka, nāradādi, `bhakta' nāma yānra*

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

Please refer to the purport of verse 21.

TEXT 49

*sabāra pūjita śrī-ananta-mahāśaya
sahasra-vadana prabhu—bhakti-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 Gosvāmī says to Mahārāja Parīkṣit: “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 Saṅkarṣaṇa, 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 Saṅkarṣaṇa will appear as Baladeva, just to please the Supreme Lord Kṛṣṇa in His transcendental pastimes.”

In the *Kṛṣṇa-sandarbha* (86) Śrīla Jīva Gosvāmī writes: “Vāsudeva refers to the son of Vasudeva. His first part, or *kalā*, is Saṅkarṣaṇa, or Ananta. As Saṅkarṣaṇa, 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) Yamunā offers the following prayer to Lord Balarāma:

*rāma rāma mahā-bāho
na jāne tava vikramam
yasyaikāṁśena vidhṛtā
jagatī jagataḥ 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

*ādideva, mahā-yogī, `īśvara', `vaiṣṇava'
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 *ādideva* is found in the *Śrīmad Bhāgavatam* (2.7.41) as Lord Brahmā describes the *līlā-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 Śukadeva Gosvāmī tells Parīkṣit 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 *ādi-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 *yogeśvara*, or “master of all mystic power.” In the *Śrīmad Bhāgavatam* (10.78.31) after Baladeva killed the show-bottle devotee Romaharṣaṇa Sūta, the disciple of Vyāsa, the sages of Naimiṣāraṇya 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-māyādhīśa*, 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 Parīkṣit, that Lord Balarāma killed Dhenukāsura is not such a wonderful thing, considering that He is the unlimited Personality of Godhead, the controller of the entire universe. Indeed, the entire cosmos rests upon Him just as a woven cloth rests upon its own horizontal and vertical threads.”

When the angry Lord Baladeva was pulling the city of Hastināpura into the 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 *vaiṣṇava* is used in reference to Anantadeva in the following statement of Śukadeva Gosvāmī to Mahārāja Parīkṣit in the *Śrīmad Bhāgavatam* (10.2.5):

*saptamo vaiṣṇavam dhāma
yam anantaṁ pracakṣate
garbho babhūva devakyā
harṣa-śoka-vivardhanaḥ*

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

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

TEXT 51

*sevana śunilā, ebe śuna ṭhākurāla
ātma-tantre yena-mate vaisena pātāla*

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 Pātāla.

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

TEXT 52

*śrī-nārada-gosāñi `tumburu' kari' saṅge
se yaśa gāyena brahmā-sthāne śloka-vandhe*

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 *vīṇā*, 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 Mānasī, wherein Gandharvas such as Tumburu play their musical instruments. This is described in the *Śrī Nīlakaṇṭha* commentary on the *Mahābhārata* (*Sabhā* 11.28) wherein Nārada describes Brahmā's assembly to Yudhiṣṭhira as follows: “A group of twenty Gandharvas and Apsarās come to Brahmā's assembly. Apart from them, there are seven other principle Gandharvas present there, including Haṁsa, Hāhā, Hūhū, Viśvāvasu, Ruci, Vṛṣaṇa, and Tumburu.”

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

TEXT 53

*utpatti-sthiti-laya-hetavo 'sya kalpāḥ
sattvādyāḥ prakṛti-guṇā yad-ikṣayāsan*

*yad-rūpaṁ dhruvam akṛtaṁ yad ekam ātman
nānādhāt katham u ha veda tasya vartma*

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 Gosvāmī describes to Mahārāja Parīkṣit the glorification of Saṅkarṣaṇa's qualities by Nārada Muni accompanied by his *viṇā* musical instrument or the Gandharva named Tumburu.

TEXT 54

*mūrtim naḥ puru-kṛpayā babhāra sattvaṁ
saṁśuddhaṁ sad-asad idaṁ vibhāti tatra*

*yal-līlāṁ mṛga-patir ādāde 'navadyām
ādātum svajana-manāmsy udāra-vīryaḥ*

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 Jīva Gosvāmī says, “The word *mṛga-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-dīpikā* commentary: “Those who are approached for some purpose are called *mṛga*, 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 patitaḥ pralambhanād vā*

*hantya aṁhaḥ sapadi nṛṇām aśeṣam anyam
kaṁ 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 aṇuvat sahasra-mūrdhno
bhū-golaṁ sagiri-sarit-samudra-sattvam*

*ānantyād animita-vikramasya bhūmnaḥ
ko vīryāṅy adhi gaṇayet sahasra-jihvaḥ*

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 Jīva 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-vīryoru-guṇānubhāvaḥ*

*mūle rasāyāḥ sthita ātma-tantro
yo līlayā kṣmām sthitaye bibharti*

There is no end to the great and glorious qualities of that powerful Lord Anantadeva. Indeed, His prowess is unlimited. Though self-sufficient, He

Himself is the support of everything. He resides beneath the lower planetary systems and easily sustains the entire universe.

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

TEXT 58

*sṛṣṭi, sthiti, pralaya, sattvādi yata guṇa
yānra dṛṣṭi-pāte haya, yāya punaḥ punaḥ*

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 *dṛṣṭi-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: “Saṅkarṣaṇa is the original shelter of the *puruṣa*, from whom this world is created and in whom it is dissolved.”

TEXT 59

*advitīya-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 *advitīya* 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 *varṇa*, or “path.”

TEXT 60

*śuddha-sattva-mūrti prabhu dharena karuṇāya
ye-vigrahe sabāra prakāśa 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 *sandhinī* energy, which is one of the three internal potencies. All the ingredients of the spiritual world emanate from Baladeva. In other words, *śuddha-sattva*, or pure goodness, which is beyond the three modes of material nature, emanates from Him. In other words, He is the cause of spiritual existence. All of Viṣṇu's various forms are His plenary portions or portions of His plenary portions, and They are

all forms of pure goodness. In the *Śrīmad Bhāgavatam* (4.3.23) Lord Śiva speaks to Satī as follows: “I am always engaged in offering obeisances to Lord Vāsudeva in pure Kṛṣṇa consciousness. Kṛṣṇa consciousness is always pure consciousness, in which the Supreme Personality of Godhead, known as Vāsudeva, is revealed without any covering.” In their commentaries on this verse: (1) Śrīla Jīva Gosvāmī says, “The word *viśuddha* indicates a complete absence of material influence because of being sheltered by the Lord's *svarūpa-śakti*,” (2) Śrīla Viśvanātha Cakravartī Ṭhākura 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 ūrjitam* from the *Śrīmad Bhāgavatam* (1.3.3), he says: “*Viśuddha* indicates ‘untouched by the *guṇas*’ and *ūrjitam* means ‘unsurpassed.’” In his *Śrī Bhāgavata-tātparya*, Śrī Madhvācārya says: “*Sattva* refers to the possession of saintly qualities, knowledge, strength, and attractive form.” In the *Matsya Purāṇa* it is stated: “*Sattva* refers to the totality of all strength and knowledge.” Another name for the state of pure goodness is *vasudeva*. One who appears in that state is called Vāsudeva.

It is stated in the *Caitanya-caritāmṛta* (Ādi 4.64-65): “The essential portion of the *sandhinī* potency is *śuddha-sattva*. Lord Kṛṣṇa's existence rests upon it. Kṛṣṇa's mother, father, abode, house, bedding, seats, and so on are all transformations of *śuddha-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 Vaikuṅṭha. The six attributes are all spiritual. Know for certain that they are all manifestations of the opulence of Saṅkarṣaṇa. That Saṅkarṣaṇa, 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 *sulīlāya* means “natural” or “by the influence of wonderful pastimes.”

TEXT 61

yānhāra taraṅga śikhi' simha mahāvalī
nija-jana-mano rañje hañā kutūhalī

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

The word *taraṅga* 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 Jīva Gosvāmī, “Śrī Varāhadeva.” The word *mahāvalī* 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 śravaṇa-saṅkīrtane
ye-te mate kene nāhi bole ye-te jane*

*aśeṣa-janmera bandha chiṅḍe sei-kṣaṇe
ataeva vaiṣṇava nā chāḍena kabhu tāne*

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

Verses 62 through 64 are the translation of verse 55.

Please refer to the translation of *Śrīmad Bhāgavatam* (6.16.44) quoted in the purport of verse 18.

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

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

TEXT 64

*śeṣa' ba-i saṁsārera 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 *Śrīmad Bhāgavatam*, Chapter 26, the first half of verse 8, quoted in the purports of verses 14, 18, and 21, as well as the translation of *Śrīmad Bhāgavatam* (6.16.44).

TEXT 65

*ananta pṛthivī 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 phaṇāra eka-phaṇe `bindu' yena
ananta vikrama, nā jānena, `āche' hena*

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

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

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

TEXT 67

*sahasra-vadane kṛṣṇa-yaśa nirantara
gāite āchena ādi-deva mahī-dhara*

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

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

TEXT 68

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

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

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

TEXT 69

*adyāpiha `śeṣa'-deva sahasra-śrī-mukhe
gāyena caitanya-yaśa anta nāhi dekhe*

To this very day, Lord Ananta continues to chant the glories of Śrī Caitanya

Mahāprabhu, and still He finds no end to them.

TEXT 70

*ki āre, rāma-gopāle vāda lāgiyāche
brahmā, rudra, sura, siddha muniśvara, ānande dekhiche*

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

In this verse *rāma-gopāle* means “between the *svayam-rūpa*, Śrī Kṛṣṇa, and the *svayam-prakāśa*, Śrī Balarāma, or Anantadeva.” The words *vāda lāgiyāche* 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 Śrī Kṛṣṇa with thousands of mouths in thousands of ways. *Siddha* in this verse refers to a type of demigod, and *muniśvara* refers to great sages and the best of *munis*.

TEXT 71

*lāg bali cali' yāya sindhu taribāre
yaśera sindhu nā deya kūla, adhika adhika bāde*

Although Śrī 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 *lāg* means “reach” or “near.” Although the ever-increasing ocean of Kṛṣṇa's glories is unsurpassable, in order to surpass that ocean, Śrī Balarāma, or Anantadeva, vigorously chants Kṛṣṇa's glories. In this regard, the word *sindhu* refers to the ocean of Kṛṣṇa's glories. Śrī 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 Śrī Anantadeva continues to chant the sweet glories of the unlimited qualities of Kṛṣṇa with increased enthusiasm with His thousands of mouths.

TEXT 72

*nāntam vidāmy aham amī munayo 'gra-jās te
māyā-balasya puruṣasya kuto 'varā ye
gāyan guṇān daśa-śatānana ādi-devaḥ
śeṣo 'dhunāpi samavasyati nāsya pāram*

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 Bhāgavatam* (2.7.41), the Supreme Lord's heroic

activities related with the material and spiritual worlds are described as unlimited. One may refer to Śrīla Jīva Gosvāmī's *Krama-sandarbhā* 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 Śrīla 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 guṇa gāyena tumburu-viṇā-sane*

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

Tumburu is the stringed instrument that is always found with Śrī Nārada Ṛṣi. In another opinion it is known as *kacchapī*. One may refer to the purport of verse 52.

TEXT 75

*brahmādi—vihvala, ei yaśera śravaṇe
ihā gāi' nārada—pūjita sarva-sthāne*

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

TEXT 76

*kahilān ei kichu ananta prabhāva
hena-prabhu nityānanda kara anurāga*

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

In this verse *ananta prabhāva* refers to the great influence of Śrī Anantadeva. That is why the author, who is a servant of Anantadeva, has addressed Him as Mahāprabhu in verse 16 and as Prabhu in verse 73. In this regard one may refer to Brahmā's statement to King Raivataka in the *Viṣṇu Purāṇa* (4.1.26-33). The word *anurāga* means “constant service with affection.”

TEXT 77

*samsārera pāra hai' bhaktira sāgare
ye ḍubibe, se bhajuka nitāi-cāndere*

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

*vaiṣṇava-caraṇe mora ei manaskāma
bhaji yena janme-janme prabhu 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 mellows of devotional service. It is explained in the *Śvetāśvatara Upaniṣad* (6.23):

*yasya deve parā bhaktir
yathā deve tathā gurau
tasyaite kathitā hy arthāḥ
prakāśante mahātmanaḥ*

“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 Ṭhākura, the crest jewel of the *paramahāmsas* has written in his *Prārthanā*:

*nitāi pada-kamala,
koṭī-candra-suśītala,
ye chāyāya jagat juḍāya.
hena nitāi vine bhāi,
rādhā-kṛṣṇa pāite nāi,
dṛḍha kari' dhara nitāira pāya.*

“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-bheda
ei-mata nityānanda', ananta', baladeva'*

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

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

TEXT 80

*antaryāmī nityānanda balilā kautūke
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 yānhāra kṛpāya
yaśera bhāṇḍāra vaise śeṣera 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

*ataeva yaśomaya-vigraha ananta
gāiluṅ tāhāna kichu pāda-padma-dvandva*

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 puṇya-śravaṇa carita
bhakta-prasāde se sphure,—jāniha niścita*

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 *puṇya-śravaṇa carita* is found in the *Śrīmad Bhāgavatam* (1.2.17), which states: *puṇya-śravaṇa-kīrtanaḥ*— “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?
tāi likhi, yāhā śuniyāchi bhakta-sthāne*

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

TEXT 85

*caitanya-caritra ādi-anta nāhi dekhi
yena-mata dena 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

*kāṣṭera putalī yena kuhake nācāya
ei-mata gauracandra more ye bolāya*

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

As a puppet cannot dance independently but dances in various ways according to the unseen direction of the puppeteer, the most merciful Supreme Lord, Śrī Gauracandra, has directed me to dance and chant His names and qualities. I am unable to independently dance, in the form of chanting His names and qualities.

Śrīla Kavirāja Gosvāmī has stated in the *Caitanya-caritāmṛta* (Ādi 8.39): “Śrī Caitanya Mahāprabhu has personally spoken through the writings of Śrī Vṛndāvana dāsa Ṭhākura.”

TEXT 87

*sarva vaiṣṇavera pā'ye kari namaskāra
ithe aparādha kichu nahuka 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, śrī caitanya-kathā
bhakta-saṅge 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—ānandera dhāma
ādi-khaṇḍa, madhya-khaṇḍa, śeṣa-khaṇḍa nāma*

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

TEXT 90-91

*ādi-khaṇḍe—pradhānataḥ vidyāra vilāsa
madhya-khaṇḍe—caitanyera kīrtana-prakāśa*

*śeṣa-khaṇḍe—sannyāsi-rūpe nīlācale sthiti
nityānanda-sthāne samarpiyā gaḍa-kṣiti*

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

Among the three *khaṇḍas*, or sections, of this book, the *Ādi-khaṇḍa* describes the Lord's scholastic pastimes, the *Madhya-khaṇḍa* describes the Lord's *kīrtana* pastimes, and the *Antya-khaṇḍa* describes the Lord's residence in Jagannātha Purī as a *sannyāsī*. In His pastimes as a householder, Lord Gaurasundara instructed the people of Bengal in the process of *kīrtana*. In His pastimes as a *sannyāsī*, He remained in Jagannātha Purī and nourished His devotees. When the Lord preached devotional service in Bengal, Śrī Nityānanda Prabhu, Haridāsa Ṭhākura, and other pure devotees assisted Him in His preaching. When Śrīmān Mahāprabhu resided in

Nilācala, He appointed Lord Nityānanda as the principal preacher for Bengal. The Gauḍīya devotees who resided in Nilācala were under the care of Śrī Svarūpa 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 Nilācala, 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-maṇḍala, Śrī Rūpa and Sanātana Gosvāmī were the commander-in-chiefs who accepted the responsibility for preaching in the West.

TEXT 92

*navadvīpe āche jagannātha-miśra-vara
vasudeva-prāya teṅho—sva-dharma-tatpara*

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

TEXT 93

*tāna patnī śacī nāma—mahā-pati-vratā
dvitīya-devakī yena sei jagan-mātā*

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

TEXT 94

*tāna garbhe avatīrṇa hailā nārāyaṇa
śrī kṛṣṇa-caitanya-nāma saṁsāra-bhūṣaṇa*

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

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

TEXT 95

*ādi-khaṇḍe, phālguna-pūrṇimā śubha-dine
avatīrṇa hailā prabhu niśāya grahaṇe*

In the *Ādi-khaṇḍa* the Lord's appearance during an eclipse on the night of the Phālguna Pūrṇimā is described.

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

TEXT 96

*hari-nāma-maṅgala uṭhila catur-dige
janmilā īśvara saṅkīrtana 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-khaṇḍe, śiśu-rūpe aneka prakāśa
pitā-mātā-prati dekhāilā gupta-vāsa*

In the *Ādi-khaṇḍa* 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-khaṇḍe, dvaja-vajra-aṅkuśa-patākā
gṛha-mājhe apūrva dekhilā pitā-mātā*

In the *Ādi-khaṇḍa* 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-khaṇḍe, prabhure hariyāchila core
core bhāṇḍāiyā prabhu āilena ghare*

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

TEXT 100

*ādi-khaṇḍe, jagadīśa-hiraṇyera ghare
naivedya khāilā prabhu śrī-hari-vāsare*

In the *Ādi-khaṇḍa* the Lord eats grains in the house of Jagadīśa and Hiraṇya 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-khaṇḍe, śiśu chale kariyā krandana
bolāilā sarva-mukhe śrī-hari-kīrtana*

In the *Ādi-khaṇḍa* 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-khaṇḍe, loka-varjya hāṇḍira āsane
vasiyā māyere tattva kahilā āpane*

In the *Ādi-khaṇḍa* 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-khaṇḍe, gaurāṅgera cāpalya apāra
śiśu-gaṇa-saṅge yena gokula-vihāra*

In the *Ādi-khaṇḍa* Gaurāṅga displays unlimited restlessness and imitates His Gokula pastimes with His friends.

As Kṛṣṇa 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-khaṇḍe, kailena ārambha paḍite
alpe adhyāpaka hailā sakala-śāstrete*

In the *Ādi-khaṇḍa* 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-khaṇḍe, jagannātha-miśra-paraloka
viśvarūpa-sannyāsa,—śacīra dui śoka*

In the *Ādi-khaṇḍa* 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-khaṇḍe, vidyā-vilāsera mahārambha
pāṣaṇḍī dekhaye yena mūrti-manta dambha*

In the *Ādi-khaṇḍa* 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-khaṇḍe, sakala paḍuyā-gaṇa meli'
jāhnavīra taraṅge nirbhaya jala-keli*

In the *Ādi-khaṇḍa* 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-khaṇḍe, gaurāṅgera sarva-śāstre jaya
tri-bhuvane hena nāhi ye sanmukha haya*

In the *Ādi-khaṇḍa* 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-khaṇḍe, baṅga-deśe prabhura gamana
prācyā-bhūmi tīrtha haila pāi' śrī-carāṇa*

In the *Ādi-khaṇḍa* 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 Bhāgīrathī River does not flow there. In His travels to Bangladesh, Śrī Gaurasundara turned those places into *tīrthas* by the sanctified touch of His lotus feet.

TEXT 110

*ādi-khaṇḍe, parva-parigrahera vijaya
śeṣe, rāja-paṇḍitera kanyā pariṇaya*

The *Ādi-khaṇḍa* describes the disappearance of Lakṣmīpriyā and the Lord's second marriage with the daughter of the Rāja Paṇḍita.

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

TEXT 111

*ādi-khaṇḍe, vāyu-deha-māndya kari' chala
prakāśilā prema-bhakti-vikāra-sakala*

In the *Ādi-khaṇḍa*, 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

*ādi-khaṇḍe, sakala bhaktere śakti diyā
āpane bhramena mahā-pañḍita hañā*

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

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

TEXT 113

*ādi-khaṇḍe, divya-paridhāna, divya-sukha
ānande bhāsenā śacī dekhi' candra-mukha*

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

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

TEXT 114

*ādi-khaṇḍe, gaurāṅgera digvijayī-jaya
śeṣe karilena tāñra 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 *Vedānta-kaustubha* named *Kaustubha-prabhā*. Various śloka and prescriptions in the compilation of Vaiṣṇavas rituals, *Śrī Hari-bhakti-vilāsa*, are taken from *Krama-dīpikā*, which was composed by this Keśava. By His causeless mercy, Gaurasundara conferred on Keśava the title Ācārya amongst the Vaiṣṇavas. Nowadays many less intelligent pseudo followers of Keśava try to establish him as the *vartma-pradarśaka-guru* of Śrīmān Mahāprabhu. In order to protect these people from the offense of such useless proud attempts and their reaction, Vṛndāvana dāsa Ṭhākura has herein written: *śeṣe karilena tāñra 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 Kāśmīrī may be found in the first chapter of *Vaiṣṇava-mañjuṣā*.

TEXT 115

*ādi-khaṇḍe, sakala-bhaktere moha diyā
seikhāne bule prabhu sabāre bhāṇḍiyā*

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

In the Lord's childhood pastimes at Navadvīpa, 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 Navadvīpa.” The word *bule* indicates that the Lord lived amongst the residents as one of them.

TEXT 116

*ādi-khaṇḍe, gayā gelā viśvambhara-rāya
īśvara-purīre kṛpā karilā yathāya*

In the *Ādi-khaṇḍa* Lord Viśvambhara goes to Gayā and bestows mercy on Śrī Īśvara Purī.

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 Īśvara Purī as His spiritual master, the Lord showered unlimited mercy on the beloved disciple of Śrī Mādhavendra Purī, who belongs to the Madhva-sampradāya.

The son of Advaita Ācārya and follower of Gadādhara Paṇḍita, Śrī Acyutānanda, replied to His father's question as follows, “Lord Caitanya Mahāprabhu is the spiritual master of the fourteen worlds, but You say that someone else is His spiritual master. This is not supported by any revealed scripture.” Under the influence of material knowledge, many foolish persons accept Śrī Gaurasundara as the disciple of Śrī Īśvara Purī, but in order to deliver such deluded people from calamity, Śrī Vṛndāvana dāsa Ṭhākura, the king of Vaiṣṇavas, established Īśvara Purī as the recipient of the Lord's mercy.

TEXT 117

*ādi-khaṇḍe, āche kata ananta vilāsa
kichu śeṣe varṇibena mahāmuni vyāsa*

In the *Ādi-khaṇḍa* 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 *varṇibena* 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-līlā-ādi kari' yateka prakāśa
gayāra avadhi `ādi-khaṇḍe'ra vilāsa*

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

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

TEXT 119

*madhya-khaṇḍe, vidita hailā gaura-simha
cinilena yata saba caraṇera bhṛṅga*

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

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

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

TEXT 120

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

In the *Madhya-khaṇḍa* 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 Nārāyaṇa, His *naimittika*, or occasional, incarnation.

TEXT 121

*madhya-khaṇḍe, nityānanda-saṅge daraśana
eka t̥hāni dui bhāi karilā kīrtana*

In the *Madhya-khaṇḍa* 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 Hāḍu Ojhā, and Gaurasundara was the son of Jagannātha. The relationship of brotherhood between the two is spiritual, not seminal. The Lord first met Nityānanda at Śrī Māyāpur after He returned from Gayā. Nityānanda's name as the son of Hāḍu Ojhā is not found. Nityānanda's name, “Svarūpa,” is simply the *brahmacārī* title that is given by a Tīrtha *sannyāsī*.

TEXT 122

*madhya-khaṇḍe, `ṣaḍ-bhuja' dekhilā nityānanda
madhya-khaṇḍe, advaita dekhilā `viśva-raṅga'*

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

The word *ṣaḍ-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 *ṣaḍ-bhuja* has the two hands of Nṛsimha, the two hands of Rāma, and the two hands of Kṛṣṇa. The two hands of Gaurasundara hold a *daṇḍa* and *kamaṇḍalu*, 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 Purī in one temple [in Sārvabhauma Bhaṭṭācārya's house, or Gaṅgā-mātā Maṭha].

The word *viśva-raṅga* 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-khaṇḍe
ye prabhure nindā kare pāpiṣṭha pāṣaṇḍe*

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

People who are averse to Lord Viṣṇu are known as *pāpiṣṭha*, or sinners, and people who consider the demigods as equal to Lord Viṣṇu are *pāṣaṇḍis*, or atheists. Sinners and atheists criticize Lord Nityānanda Prabhu without understanding His position. Although Śrī Nityānanda Prabhu is personally the source of all *viṣṇu-tattvas*, He accepted His own servant, Vyāsadeva, as spiritual master and demonstrated the process of Vyāsa-pūjā. The arrangement for Lord Nityānanda Prabhu's Vyāsa-pūjā was made in order to fulfil the purport of the verses *yasya deve parā bhaktir, tad vijñānārtham sa gurum evābhigacchet, and sampradāya-vihīnā ye mantrās te niṣphalā matāḥ*.

TEXT 124

*madhya-khaṇḍe, haladhara hailā gauracandra
haste hala-muṣala dilā nityānanda*

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-khaṇḍe, dui ati pātakī-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 Ṭhākura, 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-khaṇḍe, kṛṣṇa-rāma—caitanya-nitāi
śyāma-śukla-rūpa dekhilena śacī āi*

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

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

TEXT 127

*madhya-khaṇḍe, caitanyera mahā-parakāśa
'sāt-prahariyā bhāva' aiśvarya-vilāsa*

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

The word *mahā-prakāśa* refers to the Lord's pastime of displaying His opulence. The Lord manifested His opulences for *sāta-prahara*, or twenty-one hours.

TEXT 128

*sei dina a-māyāya kahilena kathā
ye-ye-sevakera janma 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 Vaikuṅṭha, which is beyond the realm of the nondevotees' senses.

TEXT 129

*madhya-khaṇḍe, nāce vaikuṅṭhera nārāyaṇa
nagare nagare kaila āpane kīrtana*

In the *Madhya-khaṇḍa* Nārāyaṇa, the Lord of Vaikuṅṭha, dances and personally performs *kīrtana* throughout the streets of Navadvīpa.

Lord Nārāyaṇa eternally resides in the opulent abode of Vaikuṅṭha, 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-khaṇḍe, kājira bhāṅgilā ahankāra
nija-śakti prakāśiyā kīrtana apāra*

In the *Madhya-khaṇḍa* the Lord breaks the Kazi's pride, while manifesting His potency in a tremendous *kīrtana*.

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-gaurāṅgera 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-khaṇḍe, mahāprabhu varāha haiyā
nija-tattva murārire kahilā garjiyā*

In the *Madhya-khaṇḍa* 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-khaṇḍe, murārira skande ārohaṇa
catur-bhuja hañā kailā aṅgane bhramaṇa*

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

TEXT 134

*madhya-khaṇḍe, śuklāmbara-taṇḍula-bhojana
madhya-khaṇḍe, nānā chānda hailā nārāyaṇa*

In the *Madhya-khaṇḍa* the Lord eats Śuklāmbara Brahmācārī's rice and performs various pastimes as Nārāyaṇa.

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

TEXT 135

*madhya-khaṇḍe, rukmiṇīra veśe nārāyaṇa
nācilena, stana pila sarva-bhakta-gaṇa*

In the *Madhya-khaṇḍa* Gaura-Nārāyaṇa dances in the dress of Rukmiṇī and breast-feeds all the devotees.

Rukmiṇīdevī 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-khaṇḍe, mukundera daṇḍa saṅga-doṣe
śeṣe anugraha kailā parama santoṣe*

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

The desire for sense enjoyment and the desire for renunciation, which are found in living entities who are afflicted by three types of miseries, are the result of bad association. Mukunda played the role of a *jñānī* by accepting the philosophy of the 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-khaṇḍe, mahāprabhura niśāya kīrtana
vatsareka navadvīpe kailā anukṣaṇa*

In the *Madhya-khaṇḍa* there are descriptions of the all night *kīrtanas* that the Lord performs for one year in Navadvīpa.

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

TEXT 138

*madhya-khaṇḍe, nityānanda-advaita kautuka
ajña-jane bujhe yena kalaha-svarūpa*

In the *Madhya-khaṇḍa* 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-khaṇḍe, jananīra lakṣye bhagavān
vaiṣṇavāparādha karāilā sāvadhāna*

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

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

TEXT 140

*madhya-khaṇḍe, sakala-vaiṣṇava jane-jane
sabe vara pāilena kariyā stavane*

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

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

TEXT 141

*madhya-khaṇḍe, prasāda pāilā haridāsa
śrīdharera jala-pāna—kārūṇya-vilāsa*

In the *Madhya-khaṇḍa* Haridāsa Ṭhākura receives the Lord's mercy, and the Lord mercifully drinks Śrīdhara's water.

Śrīdhara 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 *bhaktavātsalya*, affection for His devotees.

TEXT 142

*madhya-khaṇḍe, sakala-vaiṣṇava kari' saṅge
prati-dina jāhnavīte jala-keli raṅge*

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

TEXT 143

*madhya-khaṇḍe, gauracandra nityānanda-saṅge
advaitera gr̥he giyāchilā kona raṅge*

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

TEXT 144

*madhya-khaṇḍe, advaitera kari' bahu daṇḍa
śeṣe anugraha kailā parama-pracaṇḍa*

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

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

TEXT 145

*madhya-khaṇḍe, caitanya-nitāi—kṛṣṇa-rāma
jānilā murāri-gupta mahā-bhāgyavān*

In the *Madhya-khaṇḍa* the most fortunate Murāri Gupta is able to recognize Lord Caitanya and Nityānanda Prabhu to be Kṛṣṇa and Balarāma.

The most fortunate Murāri Gupta certainly knew that Nitāi and Gaura were Rāma and Kṛṣṇa.

TEXT 146

*madhya-khaṇḍe, dui prabhu caitanya-nitāi
nācilena śrīvāsa-aṅgane eka-ṭhāṇi*

In the *Madhya-khaṇḍa* the two Lords, Caitanya and Nityānanda, dance together in the house of Śrīvāsa Ṭhākura.

The house of Śrīvāsa Paṇḍita is famous as Śrīvāsāṅgana.

TEXT 147

*madhya-khaṇḍe, śrīvāsera mṛta-putra-mukhe
jīva-tattva kahāiyā ghucāilā duḥkhe*

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

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

TEXT 148

*caitanyaera anugrahe śrīvāsa-pañḍita
pāsarilā putra-śoke,—jagate vidita*

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

The word *pāsarilā* means “having forgotten.”

TEXT 149

*madhya-khaṇḍe, gaṅgāya paḍilā duḥkha pāiyā
nityānanda-haridāsa ānila tuliyā*

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

TEXT 150

*madhya-khaṇḍe, caitanyaera avaśeṣa-pātra
brahmāra durlabha nārāyaṇī pāilā mātra*

In the *Madhya-khaṇḍa* Nārāyaṇī 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. Nārāyaṇīdevī, the niece of Śrīvāsa, was fortunate to receive those remnants. The son of this Nārāyaṇīdevī, Vṛndāvana dāsa Ṭhākura, is the author of this book.

TEXT 151

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

In the *Madhya-khaṇḍa* 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 *sannyāsīs*, and as a result they achieve freedom from the bondage of material life. Because Śrī Gaurasundara accepted the *sannyāsa* order of life, all living entities attained liberation from their respective status. As stated in the *Caitanya-candrāmṛta* (113): “Now that Lord Caitanyacandra has revealed the path of pure devotional service, the materialists have given up talking about their wives, children, and material affairs, the scholars have given up debating the scriptures, the yogis have given up the trouble to control their breath, the ascetics have given up their austerities, and the impersonalists have given up impersonalism. Now there is only the sweetness of pure devotional service.”

TEXT 152

*kīrtana kariyā `ādi', avadhi `sannyāsa'
ei haite kahi `madhya-khaṇḍe'ra vilāsa*

The pastimes of the *Madhya-khaṇḍa* begin with the Lord's *kīrtana* and end with His acceptance of *sannyāsa*.

TEXT 153

*madhya-khaṇḍe, āche āra kata-koṭi līlā
vedavyāsa varṇibena se-sakala khelā*

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

After hearing from Īsvara Purī, 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-khaṇḍa*. 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 *rasābhāsa* and opposing śāstric conclusions, that is offensive and must be rejected by the followers of Vyāsadeva.

TEXT 154

*śeṣa-khaṇḍe, viśvambhara karilā sannyāsa
`śrī-kṛṣṇa-caitanya'-nāma tabe parakāśa*

In the *Antya-khaṇḍa* after Viśvambhara takes *sannyāsa*, He becomes known as Śrī Kṛṣṇa Caitanya.

Sannyāsa means to give up absorption in material enjoyment. Endeavoring for material enjoyment or artificial endeavor for renunciation is known as *karma-sannyāsa* or *jñāna-sannyāsa*. Although Śrīmān Mahāprabhu displayed His *sannyāsa* pastimes like a *jñānī*, His aim was to perform the activities of a *tridaṇḍi-sannyāsī*, as mentioned in the Twenty-third Chapter, Eleventh Canto of *Śrīmad Bhāgavatam*. The Lord often chanted the verse *etāṁ sa āsthāya* spoken by the Avantī mendicant. This is the evidence of the Lord's service to Mukunda in the guise of a *sannyāsī*. 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 *śikhā* and *brāhmaṇa* thread are seen in the external appearance of a *tridaṇḍi-sannyāsī*. Even today this *śikhā* is called *caitanya-śikhā*. The *sannyāsīs* who keep a *śikhā* are more dear devotees to Śrī Caitanyadeva than those who do not keep a *śikhā*. The devotee *sannyāsīs* give up activities that are unfavorable in the execution of devotional service. They reject *phalgu-vairāgya* and accept *yukta-vairāgya* as stated in the *Bhakti-rasāmṛta-sindhu*:

*anāsaktasya viṣayān
yathārham upayuñjataḥ
nirbandhaḥ kṛṣṇa-sambandhe
yuktaṁ vairāgyam ucyate*

“Things should be accepted for the Lord's service and not for one's personal sense gratification. If one accepts something without attachment and accepts it because it is related to Kṛṣṇa, one's renunciation is called *yukta-vairāgya*.”

*prāpañcikatayā buddhyā
hari-sambandhi-vastunaḥ
mumukṣubhiḥ parityāgo
vairāgyaṁ phalgu kathyate*

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

TEXT 155

*śeṣa-khaṇḍe, śuni' prabhura śikhāra muṇḍana
vistara karilā prabhu-advaita krandana*

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

TEXT 156

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

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

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

TEXT 157

*śeṣa-khaṇḍe, nityānanda caitanyera daṇḍa
bhāṅgīlena, balarāma parama-pracaṇḍa*

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

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

The addition of the *jīva-daṇḍa* with the *tridaṇḍa* is accepted by followers of the philosophies of *śuddhādvaita* (purified oneness), *viśiṣṭādvaita* (specific monism), and *dvaitādvaita* (simultaneous oneness and difference). Whenever the philosophy of *śuddhādvaita* is converted into that of *viddhādvaita*, or monism, the acceptance of *tridaṇḍa* is replaced with the acceptance of *ekadaṇḍa*. Among the names of Vedic *tridaṇḍi-sannyāsīs*, the ten principle names have been reserved by the monists. Of

those ten names, Śrī Kṛṣṇa Caitanya Mahāprabhu purified the Bhāratī branch of the Śāṅkara-sampradāya. Later on, Śrī Nityānanda Prabhu broke Śrīmān Mahāprabhu's *ekadaṇḍa*, 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 *tridaṇḍa*—not *ekadaṇḍa*—is favorable for devotional service.

TEXT 158

*śeṣa-khaṇḍe, gauracandra giyā nīlācale
āpanāre lukāi' rahilā kutūhale*

In the *Antya-khaṇḍa* Lord Gauracandra arrives in Nīlācala and hides Himself.

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

TEXT 159

*sārvabhauma-prati āge kari' parihāsa
śeṣe sārvabhaumere ṣaḍ-bhuja-parakāśa*

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

Although the *Śārīraka-bhāṣya*, propounded by the mental speculator *jñānīs*, is a subject of laughter, Mahāprabhu nevertheless heard that commentary from Vāsudeva Sārvabhauma, who was a Godbrother of the Lord's grandfather, Nīlāmbara 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 Navadvīpa. In the last stage of his life he went to Puruṣottama with his wife and lived there as a *kṣetra-sannyāsī*. He was the son of Maheśvara Viśārada and brother-in-law of Gopinātha Bhaṭṭācārya.

TEXT 160

*śeṣa-khaṇḍe, pratāparudrere paritrāṇa
kāśī-mīśra-grhete karilā adhiṣṭhāna*

In the *Antya-khaṇḍa* the Lord delivers Mahārāja Pratāparudra and resides in the house of Kāśī Mīśra.

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 Mīśra, and it was in his house that the Lord used to live. The house of Kāśī Mīśra is situated between the temple of Lord Jagannātha and the ocean.

TEXT 161

*dāmodara svarūpa, paramānanda-purī
śeṣa-khaṇḍe, ei dui saṅge adhikārī*

In the *Antya-khaṇḍa* the two great authorities, Svarūpa Dāmodara and Paramānanda Purī, reside with the Lord.

Śrī Dāmodara Svarūpa is the *brahmacārī* name of Śrī Puruṣottama Bhaṭṭācārya of Navadvīpa. He went to Vārāṇasī 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 Kṣetra and took shelter of the lotus feet of Śrī Gaurasundara. From that time on he was master of the Gauḍīya Vaiṣṇava-sampradāya and one of the Lord's most confidential associates during His eighteen year stay at Nīlācala.

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

TEXT 162

*śeṣa-khaṇḍe, prabhu punaḥ āilā gauḍa-deśe
mathurā dekhiba bali' ānanda viśeṣe*

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

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

TEXT 163

*āsiyā rahilā vidyāvācaspati-ghare
tabe ta' āilā prabhu kuliyā-nagare*

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

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

TEXT 164

*ananta arbuda loka gelā dekhibāre
śeṣa-khaṇḍe sarva-jīva pāilā nistāre*

In the *Antya-khaṇḍa* innumerable people go to see the Lord and are thus delivered.

TEXT 165

*śeṣa-khaṇḍe, madhupurī dekhite calilā
katho dūra giyā prabhu nivṛta hailā*

In the *Antya-khaṇḍa* 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 Nāṭasālā, near the town of Rajmohala, and then returned to Nilācala.

TEXT 166

*śeṣa-khaṇḍe, punaḥ āilena nilācale
niravadhi bhakta-saṅge kṛṣṇa-kolāhale*

In the *Antya-khaṇḍa* 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 *kīrtana* in the association of other pure devotees.

TEXT 167

*gauda-deśe nityānanda-svarūpe pāṭhāṇā
rahilena nilācale katho jana laṅo*

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 *brahmacārī* name “Svarūpa” is awarded by Tīrtha and Āśrama *sannyāsīs* of the *ekadaṇḍī Śaṅkara-sampradāya*. Some people say that Nityānanda was awarded the title “Svarūpa” by Lakṣmīpati Tīrtha.

TEXT 168

*śeṣa-khaṇḍe, rathera sammukhe bhakta-saṅge
āpane karilā nṛtya āpanāra raṅge*

In the *Antya-khaṇḍa* the Lord enjoys His pastime of dancing with the devotees before Lord Jagannātha's chariot.

TEXT 169

*śeṣa-khaṇḍe, setubandhe gelā gaura-rāya
jharikhaṇḍa diyā punaḥ 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 Rāmanāda 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 Dhanuṣkoṭi, 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 Lakṣmaṇa-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 *nātaśālā* 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 Birbhūm 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, Mayurabhunja, Simbhuma, Ranchi, Manabhuma, Bankura (Viṣṇupura), Sanotalaparagana, Hazaribag, Palamau, Jashpur, Raigarh, Udayapuragarh, and Saraguja are situated within the mountains and dense forests of Jhārikhaṇḍa.

TEXT 170

*śeṣa-khaṇḍe, rāmānanda-rāyera uddhāra
śeṣa-khaṇḍe, mathurāya aneka vihāra*

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

Rāmānanda Rāya was the governor of Kaliṅga under the rule of Mahārāja Pratāparudra, the independent king of Orissa. He was the eldest of Bhavānanda Paṭṭanāyaka's five sons. He wrote the drama *Jagannātha-vallabha-nāṭaka*, 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

*śeṣa-khaṇḍe, śrī gaurasundara mahāśaya
dabira-khāsere prabhu dilā paricaya*

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

Dabira Khāsa is the Mohammedan name of Śrīla Rūpa Gosvāmī. He was born in a

Karṇāṭa (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 cini' dui bhāira bandha-vimocana
śeṣe nāma thuilena `rūpa'-`sanātana'*

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

TEXT 173

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

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

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

TEXT 174

*śeṣa-khaṇḍe, punaḥ nīlācale āgamana
ahar-nīśa karilena hari-saṅkīrtana*

In the *Antya-khaṇḍa* the Lord again returns to Nīlācala and engages day and night in *saṅkīrtana*.

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

TEXT 175

*śeṣa-khaṇḍe, nityānanda katheka divasa
karilena pṛthivīte paryaṭana-rasa*

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

The word *paryaṭana-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 pāṇihāṭi-grāme
caitanya-ājñāya bhakti karilena dāne*

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

Pānihāṭi 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
vaṇikādi uddhārilā 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
nīlācale vāsa aṣṭādaśa-samvatsara*

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

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

TEXT 180

*śeṣa-khaṇḍe, caitanyera ananta vilāsa
vistāriyā varṇite 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 baḍa, tāra nāhi sīmā

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

TEXT 182

*dharaṇī-dharendra nityānandera 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 *dharaṇī-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' kahiluṅ sūtra saṅkṣepa kariyā
tina khaṇḍe 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-khaṇḍa-kathā, bhāi, śuna eka-cite
śrī-caitanya avatīrṇa haila yena-mate*

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

TEXT 185

*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.

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

Chapter Two
The Lord's Appearance

This chapter describes the appearance of the Lord's elders and eternal associates by the desire of the Lord, the godless atmosphere of Navadvīpa, Śrī Advaita Prabhu's

worship of Kṛṣṇa with water and *tulasī* leaves, the appearance of Śrī Nityānanda on the thirteenth day of the waxing moon, the prayers offered by the demigods to the Lord in the womb, the appearance of Śrī Gauracandra on the full moon night of the month of Phālguna 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 *Śrīmad 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 *saṅkīrtana* movement. At the time of the Lord's appearance, Śrī Navadvīpa was most prosperous. Millions of people took bath at each of the bathing *ghāṭas* on the Ganges. By the benedictions of Sarasvatī and Lakṣmī, the residents of Navadvīpa were absorbed in scholastic pursuits and material enjoyment, but there was ample evidence of people's aversion to Lord Kṛṣṇa. Although it was the beginning of Kali-yuga, people exhibited the behavior foretold for the future of the age. People considered their religious duty was to worship demigods such as Maṅgalacaṇḍī, Viṣahari, and Vāsulī. 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 *brāhmaṇas* and scholars maintained the asslike mentality of accepting only the gross meaning of the scriptures without understanding the actual purport, when they tried to teach their students, both teachers and students were bound by the ropes of Yamarāja and led to hell. Even the so-called austere renunciates did not chant the names of Hari. Everyone was maddened with pride on account of their high birth, opulence, knowledge, and beauty. At that time Śrī Advaita Ācārya Prabhu, along with pure devotees like Śrīvāsa, 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 Baladeva, the elder brother of Kṛṣṇa—appeared from the womb of Padmāvatī, the wife of Hāḍāi Paṇḍita, in the village of Ekacaka, in Rāḍha-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 Śacī and Jagannātha, after their many daughters had met early deaths. A few years after the advent of Śrī Viśvarūpa, Śrī Gaurahari, the original Personality of Godhead,

appeared in the hearts of Śrī Śacī and Jagannātha, who are nondifferent from Devakī and Vasudeva. Understanding this, the demigods offered prayers to Lord Śrī Gaura-Kṛṣṇa, the Supreme Absolute Truth and source of all incarnations, who was situated within the womb of Śacī. Śrī Gauracandra, the inaugurator of the *saṅkīrtana* movement, appeared during an eclipse on the full moon night in the month of Phālguna as everyone engaged in the congregational chanting of the names of Hari. This chapter ends with the jubilant celebration of the Lord's advent accompanied by the chanting of auspicious hymns and the demigods' visit to the house of Śacī in the form of human beings.

TEXT 1

*jaya jaya mahāprabhu gaurasundara
jaya jagannātha-putra mahā-maheśvara*

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

TEXT 2

*jaya nityānanda gadādhara 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 Paṇḍita Gosvāmī was the foremost amongst Mahāprabhu's intimate devotees. As he is the origin of the *śakti-tattva*, he was present in the Lord's pastimes at both Navadvīpa and Nilācala. He lived first in Navadvīpa, and later he lived as a *kṣetra-sannyāsī* in a subforest near the ocean at Nilācala. The pure devotees who worship the sweet feature of Śrī Śrī Rādhā-Govinda take shelter of 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 Paṇḍita who had taken shelter of Gadādhara under the consideration that Śrī Gaurasundara was his only worshipable Lord. Some people call Śrīmahā 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-Viṣṇu, and Śrīvāsa Paṇḍita, 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-goṣṭhī sahita gaurāṅga jaya jaya
śunile caitanya-kathā bhakti labhya haya*

All glories to Lord Gaurāṅga along with His associates! By hearing the topics of Śrī Caitanya, one attains devotional service to the Lord.

The word *bhakta-goṣṭhī* 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

*punaḥ bhakta-saṅge 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 karuṇā-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.” Śrī Rūpa Gosvāmī Prabhu has also offered his obeisances to the Lord and glorified Him as *mahā-vadānyā*, the most magnanimous, and *kṛṣṇa-prema-pradā*, the bestower of love of Kṛṣṇa. Lord Śrī Kṛṣṇa, the personification of *mādhurya-līlā*, or sweet pastimes, has displayed *audārya-līlā*, or magnanimous pastimes, in His Gaura pastimes.

Śrī Nityānanda Prabhu is the personification of service. Being a servant of Śrī Gaurasundara, who is the supreme worshipable Lord, Śrī Nityānanda personally worships Gaura and is the worshipable Lord of the pure devotees. Although Śrī Nityānanda Rāma, the Lord of lords, is Viṣṇu Himself, He is the servant and assistant in *svayam-rūpa* Gaura's magnanimous pastimes. Lord Nityānanda serves His Lord in ten forms. Even today the Deity of Nityānanda is seen in Navadvīpa and Jagannātha Purī.

TEXT 6

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

TEXT 7

*brahmādira sphūrṭi haya kṛṣṇera kṛpāya
sarva-śāstre, vede, bhāgavata ei 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

*pracoditā yena purā sarasvatī
vitanvatājasya satīm smṛtīm hṛdi*

*sva-lakṣaṇā prādurabhūt kilāsyataḥ
sa me ṛṣiṇām ṛṣabhaḥ prasīdatām*

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

When Mahārāja Parikṣit inquired from Śukadeva Gosvāmī about Lord Hari's pastimes of creation, Śrī Śukadeva Gosvāmī first remembered the Supreme Lord

and then offered his prayers, such as this verse from the *Śrīmad Bhāgavatam* (2.4.22). There are many passages in the *Śrīmad Bhāgavatam* that describe how Lord Brahmā, the original spiritual master in the Brahma-sampradāya, heard *Śrīmad Bhāgavatam*, the ripened fruit of the *Vedas*, from Lord Nārāyaṇa. Some of those passages are as follows: *tene brahma hṛdā ya ādi-kavaye*—“It is He only who first imparted Vedic knowledge unto the heart of Brahmājī, the original living being.” (*Bhāg.* 1.1.1); *mayādaḥ brahmaṇe proktā dharmo yasyāṁ mad-ātmakaḥ*—“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 brahmaṇe nābhī-pankajesaṁprakāśitam*—“It was to Lord Brahmā that the Supreme Personality of Godhead first revealed the *Śrīmad Bhāgavatam* in full.” (*Bhāg.* 12.13.10); *kasmai yena vibhāsito 'yam atulo jñāna-pradīpaḥ purā*—“Who in the beginning personally revealed this incomparable torchlight of knowledge to Brahmā.” (*Bhāg.* 12.13.19); and *ya idam kṛpāyā kasmai vyācacaḥṣe mumukṣave*—“Who mercifully explained this science to Brahmā when he anxiously desired salvation.” (*Bhāg.* 12.13.20) This fact is also confirmed in the *Śvetāśvatara Upaniṣad* (6.18) as follows:

*yo brahmāṇaṁ vidadhāti pūrvam
yo vai vedāṁś ca prahiṇoti tasmai*

*taṁ ha devam ātma-buddhi-prakāśaṁ
mumukṣur vai śaraṇam ahaṁ prapadye*

“Because I desire liberation, let me surrender unto the Supreme Personality of Godhead, who first enlightened Lord Brahmā in Vedic knowledge through Lord Brahmā’s heart. The Lord is the original source of all enlightenment and spiritual advancement.” Also in the *Śvetāśvatara Upaniṣad* (6.18) it is stated: *vedānte paramaṁ guhyaṁ purā kalpe pracoditam*—“The confidential knowledge of the *Vedas* was spoken long ago in a previous *kalpa*.” And in the *Bṛhad-āraṇyaka Upaniṣad* (4.5.11) it is stated: *asya mahato bhūtasya niśvasitam etad yad ṛg-vedo yajur-vedaḥ sāma-vedo 'tharvāṅgīrasa itihāsaḥ purāṇaṁ vidyā upaniṣadaḥ ślokāḥ sūtrānyānuvyākhyānānyasyai vaitāni sarvāṇi niśvasitāni*—“The *Ṛg Veda*, *Yajur Veda*, *Sāma Veda*, and *Atharva Veda*, the *Itihāsas*, or histories, the *Purāṇas*, the *Upaniṣads*, the *ślokas* or *mantras* chanted by the *brāhmaṇas*, 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 janmilena nābhī-padma haite
tathāpiha śakti nāi kichui dekhite*

*tabe yabe sarva-bhāve lailā śaraṇa
tabe prabhu kṛpāya dilena daraśana*

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

In the beginning of creation Lord Brahmā was born from the lotus sprouted from the navel of Lord Viṣṇu. Still, he had no power to see anything. When

Brahmā took full shelter of the Lord, then out of compassion the Lord appeared before him. Then, by the mercy of Kṛṣṇa, Brahmā received transcendental knowledge so that he could understand the various incarnations of the Supreme Lord.

Seven different lives of Brahmā are described in the *Mahābhārata* (Śānti 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 *Muṇḍaka Upaniṣad* 3.2.3):

*nāyam ātmā pravacanena labhyo
na medhasā na bahunā śrutena*

*yam evaiṣa vṛṇute tena labhyas
tasyaiṣa ātmā vivṛṇute tanuṃ 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 *ataḥ* 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

*hena kṛṣṇa-candrera durjñeya avatāra
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 udapāsyā*.

TEXT 13

*acintya, agamya kṛṣṇa-avatāra-līlā
sei brahmā bhāgavate āpane kahilā*

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

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

TEXT 14

*ko vetti bhūman bhagavan parātman
yogeśvarotīr bhavatas tri-lokyām
kva vā katham vā kati vā kadeti
vistārayan krīḍasi 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. (Śrīdhara Svāmī)

The word *bhūman* means “the supreme great one,” the word *bhagavān* means “full of all opulences,” the word *parātman* means “the Supersoul of all” or “the cause of all causes,” and the word *yogeśvara* means “the eternal master of all mystic potencies.” Since no one knows Your pastimes, You are Yourself the basis of Your unmanifest pastimes; since You are full of all opulences, You are Yourself the source of varieties of pastimes; since You are the Supersoul, You are Yourself the limit of Your pastimes; and since You are ever-existing, You are Yourself the knower of the time of Your pastimes. The word *yogamāyā* refers to the supreme

internal energy of the Lord. (Jīva Gosvāmī)

If it is said that You (Kṛṣṇa) appeared to minimize the burden of the earth, Rāma appeared to kill Rāvaṇa, 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 *parātman* indicates that although the Lord is the Supreme Personality of Godhead, He is also the Supersoul. The word *yogeśvara* indicates that by the influence of His *yogamāyā* the Lord is full of the greatest opulences, such as His universal form. The word *ūtīḥ* 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 Ṭhākura) Since there is no truth superior to Kṛṣṇa, 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 kṛṣṇacandra kare avatāra
kā'ra śakti āche tattva jānīte tāhāra?*

Who has the ability to know why Kṛṣṇacandra incarnates?

TEXT 16

*tathāpi śrī bhāgavate, gītāya ye kaya
tāhā likhi, ye-nimīte `avatāra' haya*

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

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 Kṛṣṇa to Arjuna in the *Bhagavad-gītā* 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 Kavīrāja 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
abhyutthānam adharmasya
tadātmānaṁ sṛjāmy aham*

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

One should refer to *Śrīmad Bhāgavatam* (9.24.56), wherein Śrī Śukadeva Gosvāmī says to Mahārāja Parīkṣit: “Whenever the principles of religion deteriorate and the principles of irreligion increase, the supreme controller, the Personality of Godhead Śrī Hari, appears by His own will.”

“I advent Myself”—in other words, to bewilder the demons I manifest Myself in this world like a created being under the clutches of the illusory energy.

(Viśvanātha Cakravartī's *Sārārtha-darṣiṇī*)

The word *dharma* refers to the *dharma* that is described in the *Vedas*. The word *glāniḥ* means “destroy.” The word *adharmā* refers to that which is contrary to *dharma*. The word *abhyutthān* 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 Vidyābhūṣaṇa's *Gītā-bhūṣaṇa* commentary)

The word *adharmā* 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 [*ābhāsa*], analogical religion [*upadharmā*] and cheating religion [*chala-dharma*]. One who is aware of real religious life must abandon these five as irreligious. Religious principles that obstruct one from following his own religion are called *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 *upadharmā*. 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 *ābhāsa* [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, irreligiousity 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 *śaktyāveśa-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 *varṇāśrama-dharma* is followed there without obstruction. Therefore all the pleasing *yuga-avatāras* and *aṁśa-avatāras* are found only in the land of Bhārata-varṣa. Activities performed without fruitive desire (*niṣkāma-karma-yoga*), philosophical speculation (*jñāna-yoga*), and the ultimate process of devotional service (*bhakti-yoga*) are not properly practiced where there is no practice of *varṇāśrama-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 sādḥūnām
vināśāya ca duṣkṛtām
dharma-saṁsthāpanārthāya
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 Viṣṇu, who is the maintainer of both pious and sinful persons. (Śrīdhara Svāmī's *Subodhinī* commentary)

One may argue that the great sages and devotee kings are qualified to counteract the decline of religious principles and check the increase of irreligious practices, so what is the need for Your appearance? This is true. But delivering the sadhus, destroying the miscreants, and reestablishing the principles of religion are impossible for others to perform, therefore I personally appear. Delivering the sadhus means to deliver the unalloyed devotees from the misery of their intense desire to see Me. The word *duṣkṛtām* refers to demons like Rāvaṇa, Kaiśa, and Keśī, who are invincible to others and who give distress to My devotees. The word *dharma-saṁsthāpana* 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 Viśvanātha Cakravartī)

Delivering the sadhus means that the Lord delivers His devotees from the distress of intense eagerness to see the Lord. Because the devotees are constantly engaged in remembering the Lord's form and qualities, they have a strong desire to see the

Lord, who thus manifests His enchanting form before them. The word *duṣkṛtām* refers to demons such as Rāvaṇa and Kaṁsa, 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 *saṁsthāpana* 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 Vidyābhūṣaṇa)

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 Rāvaṇa and Kaṁsa by killing them. I reestablish the living entities' eternal religious principles by preaching the devotional processes like hearing and chanting. When I say, "I appear in every millenium," it is to be accepted that I also appear in the age of Kali. The incarnation for Kali-yuga will distribute the rarely attained benediction of love of God through the process of chanting. Although this incarnation is the best of all, He is hidden to the common person. My great devotees will naturally be attracted by this incarnation. You also (O Arjuna) can see this incarnation when you appear as His assistant. The great mystery of this confidential incarnation for Kali-yuga is that He will destroy only the sinful mentality of the demons, not the demons themselves. (Śrīmad Bhaktivinoda Ṭhākura)

TEXT 19-20

*dharma-parābhava haya yakhane yakhane
adharmera prabalaṭā bāḍe dine-dine*

*sādhu-jana-rakṣa, duṣṭa-vināśa-kāraṇe
brahmādi prabhura pā'ya kare vijñāpane*

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

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

endeavors of the mental speculators and make them slip from their path, the unlimitedly powerful destroyer of nescience and bewilderer of the demons, the Supreme Absolute Truth, Lord Viṣṇu, incarnates. In this way Lord Brahmā offers prayers at the lotus feet of the Lord in every millenium.

TEXT 21

*tabe prabhu yuga-dharma sthāpana karite
sāṅgopāṅge avatīrṇa hana pṛthivīte*

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 Vaikuṅṭha 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-līlā-avatāras* is to reestablish the principles of religion, or *yuga-dharma*.

TEXT 22

*kali-yuge `dharma' haya `hari-saṅkīrtana'
etad arthe avatīrṇa śrī-śacī-nandana*

The religious principle for the age of Kali is the congregational chanting of the holy names of the Lord. Śrī Śacīnandana 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 Śacīnandana appeared in this world to propagate this congregational chanting.

TEXT 23

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

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

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

TEXT 24

iti dvāpara urv-īśa

*stuvanti jagad-īśvaram
nānā-tantra-vidhānena
kalāv api tathā śṛṇu*

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 worshipping Lord Hari's incarnations.

TEXT 25

*kṛṣṇa-varṇam tviṣākṛṣṇam
sāṅgopāṅgāstra-pārsadam
yajñaiḥ saṅkīrtana-prāyair
yajanti hi su-medhasaḥ*

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.

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 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 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 *idānīm*, 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 *pīta*, 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 Kṛṣṇa will be fully glorified in this book (*Śrīmad Bhāgavatam*), so in order to confirm that all incarnations are included in Kṛṣṇa, He was also known as the *yuga-avatāra*. Whenever Lord Kṛṣṇa 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 Kṛṣṇa, because there has never been an exception. The fact that Śrī Gaurasundara is Himself Lord Kṛṣṇa is being disclosed by the author by his use of the following adjectives.

The word *kṛṣṇa-varṇa* indicates one who possesses the two syllables *kṛ* and *ṣṇa*. In

other words, He whose name, Śrī Kṛṣṇa Caitanyadeva, includes these two syllables, *kṛ* and *ṣṇa* (the Supreme Personality of Godhead). In his commentary on *Śrīmad Bhāgavatam* (3.3.3), Śrīdhara Svāmī has explained that of the words *śriyaḥ savarṇena*, *śriyaḥ* means “of Śrī or of Rukmiṇī,” and *savarṇena* refers to one who possesses the two equal syllables *ru* and *kmī*. Such dual meanings are found in various places within the *Śrīmad Bhāgavatam*.

Alternatively, the word *kṛṣṇa-varṇa* means “one who describes Kṛṣṇa.” In other words, He personally chants the holy names while remembering His own ecstatic spiritual pastimes, and He mercifully instructs everyone about His holy names. Alternatively, although He is personally *a-kṛṣṇa*, or golden, He is nevertheless *tviṣā*, or lustrous. In other words, He distributes the holy names of Kṛṣṇa to everyone by His sweet beauty; or in other words, everyone becomes Kṛṣṇa consciousness by seeing Him.

Alternatively, although Śrī Kṛṣṇa appears as Gaura, in the eyes of His devotees He is *tviṣā*, or of lustrous blackish complexion. In other words, He is seen by His devotees as Śrī Śyāmasundara. Therefore Śrī Gaurasundara is Śrī Kṛṣṇa Himself, or, in other words, Śrī Kṛṣṇa has personally appeared as Śrī Gaurasundara. Therefore the conclusion is that Śrī Gaurasundara is Śrī Kṛṣṇa Himself.

The supremacy of Śrī Gaurasundara is established by the words *sāṅgopāṅgāstra-pārṣadam*. In other words, the Lord appears with His *aṅga*, *upāṅga*, *astra*, and *pārṣada*—His limbs, decorations, weapons, and associates. (This term has been used in *karma-dhāraya*, an appositional compound. According to Śrīla Vyāsadeva the *aṅgas* of the Lord are also called *upāṅgas*, *astras*, and *pārṣadas*.) 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 *aṅgas*, *upāṅgas*, and *astras* of the Lord.

By which processes do the devotees worship Śrī Gaurasundara? In answer to this, it is explained that people worship Him by sacrifice. The evidence of this fact is the statement of the demigods in the *Śrīmad Bhāgavatam* (5.19.24): *na yatra yajñeṣa-makhā mahotsavāḥ*—“where there are no festivals of *saṅkīrtana-yajña* to satisfy the Lord.” The use of the adjective *saṅkīrtana-prāyair* is a confirmation of accepting this sacrifice as the means of attaining perfection. The word *saṅkīrtana* refers to a large gathering of people chanting the holy names of Kṛṣṇa. The process of *saṅkīrtana-yajña*, or congregational glorification of Lord Kṛṣṇa, which is prominently displayed by devotees of the Lord, is thus concluded to be the process of attaining perfection.

In the *Viṣṇu-sahasra-nāma* of the *Mahābhārata* (*Dāna-dharma* 149.92, 75) the following characteristics of the Lord (Śrī Gaura) are described: *suvarṇa-varṇaḥ*—He whose body is the color of gold; *hema-aṅgaḥ*—He whose body is like molten gold; *sutham*—He whose body is most beautiful; *candana-balai-yukta*—He whose body was smeared with sandalwood; *sannyāsa-lilā-avinaya-kari*—He who practices the renounced order of life; *śama-guna-yukta*—He who is equipoised; and *śāntaḥ*—He who is peaceful. Śrī Sārvabhauma Bhaṭṭācārya, the crest jewel amongst learned

scholars, also described this subject matter (the appearance of Gaura) in the following verse: “Let my consciousness, which is like a honeybee, take shelter of the lotus feet of the Supreme Personality of Godhead, who has just now appeared as Śrī Kṛṣṇa Caitanya Mahāprabhu to teach the ancient system of devotional service to Himself. This system had almost been lost due to the influence of time.” (Jīva Gosvāmī's *Krama-sandarbha* and *Sarva-saṁvādinī*)

TEXT 26

*kali-yuge sarva-dharma—`hari-saṅkīrtana'
saba prakāṣilena caitanya-nārāyaṇa*

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

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

*dvāparīyair janair viṣṇuḥ
pañcarātrais 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-pañcarātra* and other such authorized books. In the age of Kali, however, people should simply chant the holy names of the Supreme Personality of Godhead.”

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

*ceto-darpaṇa-mārjanam bhava-mahā-dāvāgni-nirvāpanam
śreyaḥ-kairava-candrikā-vitaranam vidyā-vadhū-jīvanam
ānandāmbudhi-varadhanam prati-padam pūrṇāmṛtāsvādanam
sarvātma-snapanam param vijayate śrī-kṛṣṇa-saṅkīrtanam*

“Glory to the Śrī Kṛṣṇa *saṅkīrtana*, which cleanses the heart of all the dust accumulated for years and extinguishes the fire of conditional life, of repeated birth and death. This *saṅkīrtana* movement is the prime benediction for humanity at large because it spreads the rays of the benediction moon. It is the life of all transcendental knowledge. It increases the ocean of transcendental bliss, and it enables us to fully taste the nectar for which we are always anxious.” The second and third verses of *Śrī Śikṣāṣṭaka* also explain the process of chanting Kṛṣṇa's names, the fourth verse explains the process of *anartha-nivṛtti*, cleansing the heart of all unwanted things, the fifth verse explains the living entity's constitutional position, the sixth verse explains the state of a living entity who chants the holy name, the seventh verse explains the result of that state, and the eighth verse explains the symptoms of perfection. In his *Bhakti-sandarbha* (273) and in his *Krama-sandarbha* commentary on *Śrīmad Bhāgavatam* (7.5.23-24) Śrī Jīva Gosvāmī Prabhu has given the following process regarding the chanting of the holy names

as instructed by Śrī Gaurasundara: *yadyapy anyā bhaktiḥ kalau kartavyā, tada tat (kīrtanākhyā-bhakti) saṁyogenaiva*—“Although other processes of devotional service should be performed in Kali-yuga, they must all be accompanied by the chanting of the holy names.”

TEXT 27

*kali-yuge saṅkīrtana-dharma pālibāre
avatīrṇa hailā prabhu sarva-parikare*

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

The word *saṅkīrtana* 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 Ṭhākura 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 mellows. Those who want to contradict the Gaura pastimes of the supreme shelter, Kṛṣṇa, by putting a flute or cowherd stick in Gaurasundara's hands, imposing the mood of a paramour on Him, or considering Him the charioteer of Arjuna can never be counted amongst Gaura's associates or servants.

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

TEXT 28

*prabhura ājñāya āge sarva-parikara
janma labhīlena sabe mānuṣa-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, viriñci, ṛṣi-gaṇa
yata avatārera pārśada 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
kṛṣṇa se jānena,—yāñra aṁṣe janma yāñra*

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

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

TEXT 31

*kāro janma navadvīpe, kāro caṭṭagrāme
keha rādhe, oḍhra-deśe, śrīhaṭṭe, paścime*

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

Many devotees of the Lord such as Śrīla Gadādhara Paṇḍita Gosvāmī, Śrī Jagadānanda Paṇḍita Gosvāmī, Paṇḍita Sadāśiva, Gaṅgādāsa, Śuklāmbara, Śrīdhara, Puruṣottama, Sañjaya, Hiraṇya, and Jagadīśa appeared in Navadvīpa. Śrīla Puṇḍarīka Vidyānidhi (Ācāryānidhi or Premanidhi), Śrī Vasudeva Datta Ṭhākura, and his brother Mukunda Datta appeared in the village of Caṭṭagrāma (presently known as Caṭṭagrāma).

Rādha-deśa refers to places on the western side of the Ganges. Śrī Nityānanda Prabhu appeared in the village of Ekacaka, or Vīrcandrapura, in the district of Birbhum. Śrī Satyarāja Khan and Śrī Rāmānanda Vasu appeared in the village of Kulīna, in the district of Varddhamana (Burdwan). Śrī Mukunda, Śrī Narahari, Śrī Raghunanda, Cirañjīva, and Sulocana appeared at Śrīkhaṇḍa. Many devotees like Śrī Govinda, Śrī Mādhava, Śrī Vasudeva Ghosh, Dvija Haridāsa, and Dvija Vāṇinātha Brahmācārī appeared at Agradvīpa.

The word *oḍhra* in this verse refers to Utkala, the state of Orissa, which is described in statements like: “Oḍhra-kṣetra [Orissa] is very famous as the abode of Puruṣottama (Lord Jagannātha),” and “These four [*sampradāyas*] will appear in Kali-yuga at Utkala, from the Supreme Lord Puruṣottama.” Śrī Bhavānanda Rāya and his sons, headed by Śrīla Rāmānanda Rāya, Śrī Vāṇinātha, and Gopīnātha, as well as Śrī Śikhi Māhiti, Śrī Mādhavīdevī, Murāri Māhiti, Paramānanda Mahāpātra, Orissa Śivānanda, Pratāparudra, Kāśī Miśra, Pradyumna Miśra, and many other devotees appeared there. (See *Caitanya-bhāgavata, Antya-khaṇḍa*, Chapter 5.)

Śrīhaṭṭa is presently situated in the state of Assam, which is adjacent to Bengal. Many great devotees like Śrīvāsa Paṇḍita, Śrīrāma Paṇḍita, Śrī Candraśekhara 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 Tīrabhukti. Śrīpāda Paramānanda Purī and Śrī Raghupati Upādhyāya appeared at this place. They were both disciples of Śrīla Mādhavendra Purīpāda and very intimate associates of Śrīmān Mahāprabhu.

TEXT 32

*nānā-sthāne `avatīrṇa' hailā bhakta-gaṇa
navadvīpe āsi' haila sabāra milana*

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

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 Navadvīpa and joined His *saṅkīrtana* movement.

TEXT 33

*sarva-vaiṣṇavera janma navadvīpa dhāme
kona mahā-priya dāsera janma anya-sthāne*

Most of the Vaiṣṇavas took birth in Navadvīpa, and some beloved associates appeared elsewhere.

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

TEXT 34

*śrīvāsa-paṇḍita, āra śrīrāma-paṇḍita
śrī candraśekhara-deva—trailokya-pūjita*

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

Śrīvāsa and Śrīrāma are described in Śrī Kavi-karṇapūra's *Gaura-gaṇoddeśa-dīpikā* (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 Navadvīpa and resided at Kumārahaṭṭa. (See *Antya-khaṇḍa*, Chapter 5.)

Śrīmān Candraśekhara Deva was the Lord's devotee uncle (husband of Śacī's sister). According to the *Gaura-gaṇoddeśa-dīpikā*, 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 Candraśekhara's house was situated is now known as Vrajapattana. The huge octagonal temple known as Śrī Caitanya Maṭha is situated at this place. It is the center of nourishment for the world-

famous Viśva-vaiṣṇava Rāja-sabhā. Deities of the four Vaiṣṇava-sampradāya ācāryas are established on the four sides of this temple. Śrī Guru-Gaurāṅga and Gāndharvikā-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-khaṇḍa*, 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 *kīrtana* in the house of Candrasekhara Ācārya prior to His acceptance of *sannyāsa* is found in the *Madhya-khaṇḍa*, Chapter 8. The presence of Candrasekhara Ācārya during the huge *saṅkīrtana* 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 Nīlācala every year.

TEXT 35

bhava-roga-vaidya śrī murāri-nāma yānra
śrīhaṭṭa' e-saba vaiṣṇavera `avatāra'

They, along with Śrī Murāri Gupta, who cures the living entities of their material disease, all took birth in Śrīhaṭṭa.

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 Jīva Gosvāmī's *Laghu-toṣaṇī* commentary on the *Śrīmad Bhāgavatam* (10.51.53).

Śrīla Vṛndāvana dāsa Ṭhākura has referred to Murāri Gupta as a *vaidya*, or doctor. By doing so, he indicated that Murāri exhibited great compassion on the living entities who have been averse to the Lord since time immemorial by destroying the seed of nescience and thus curing their disease of rebelliousness. Śrī Vṛndāvana dāsa Ṭhākura has never referred to Murāri Gupta as a doctor of simply the material body. The incarnation of Vyāsadeva and prime example of one recording the activities of the Lord and His devotees has thus confirmed that it is totally prohibited, hellish, and inauspicious to consider Lord Viṣṇu and the Vaiṣṇavas as belonging to a particular caste and mode of nature. They are in fact 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 Śrīhaṭṭa 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-khaṇḍa*, Chapter 3), and during the Lord's *mahā-prakāśa* pastimes the Lord revealed to him His form as Rāma (*Madhya-khaṇḍa*, Chapter 10). Once in the house of Śrīvāsa, when Murāri Gupta saw both Nityānanda and Gaurasundara, he offered his obeisances first to Mahāprabhu and then to Nityānanda Prabhu. Seeing this, Mahāprabhu told him, "You have violated proper etiquette by offering obeisances first to Me." Later that night the Lord appeared to him in a dream and glorified the position of Nityānanda. Early the next day Murāri offered obeisances first to Nityānanda and then Mahāprabhu. This pleased Mahāprabhu, who then gave him His chewed betel

nut remnants. One day Murāri offered fried rice to Mahāprabhu, and the next day the Lord displayed His pastime of having indigestion from eating that indigestible rice. The Lord therefore came to Murāri Gupta for treatment and drank water from his waterpot, saying, “This is the only remedy.” Another day, when Śrīmān Mahāprabhu accepted a four-armed form in the house of Śrīvāsa, Murāri manifested the mood of Garuḍa. The Lord then sat on his shoulders and exhibited His opulent pastimes.

Once Murāri considered that when the Lord disappeared, separation from Him would be unbearable, so he decided to give up his body while the Lord was still present in this world. The Lord, who is the Supersoul, forbade him from this act (*Madhya-khāṇḍa*, Chapter 20). On another occasion, Murāri offered prayers to the Lord when He accepted the form of Varāha in Murāri's house (*Antya-khāṇḍa*, 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

*puṇḍarīka-vidyānidhi—vaiṣṇava-pradhāna
caitanya-vallabha datta-vāsudeva nāma*

*`cāṭigrāme' haila inhā-sabāra parakāṣa
`budhane' hailā avatīrṇa haridāsa*

Puṇḍarīka Vidyānidhi, the topmost Vaiṣṇava, Caitanya Vallabha, and Vasudeva Datta all appeared in Caṭṭagrāma. Haridāsa Ṭhākura appeared in the village of Budhana.

Puṇḍarīka Vidyānidhi is also known as Premanidhi and Ācāryānidhi. He is described in Śrī Kavi-karṇapūra's *Śrī Gaura-gaṇoddeśa-dīpikā* (54) as follows: “King Vṛṣabhānu of Vraja-maṇḍala has now appeared as Śrī Puṇḍarīka Vidyānidhi.”

Puṇḍarīka Vidyānidhi was the disciple of Śrī Mādhavendra Purīpāda and the spiritual master of Śrī Gadādhara Paṇḍita Gosvāmī. His wife's name was Ratnāvātī, his father's name was Bāṇeśvara (or, in other's opinion, Śuklāmbara) Brahmācārī, 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 Caṭṭagrāma. One can approach Mekhalā-grāma from Caṭṭagrāma either on horseback, by bullock cart, or by steamer. The steamer station is known as Annapūrṇāra-ghāṭa. The birthplace of Puṇḍarīka Vidyānidhi is about two miles southwest of Annapūrṇāra-ghāṭa. Although the father of Vidyānidhi belonged to the Vārendra class of *brāhmaṇas*, when he shifted to the village of Bāghiyā, in the district of Dacca, the *brāhmaṇa* community of Rādha-deśa did not accept him. For this reason his descendants who followed Śākta-dharma [worship of Durgā] were isolated from the community and became the priests for the members of the isolated community. One of the members of this family is living in Vṛndāvana and is named Sarojānanda Gosvāmī. One special characteristic of this family is that each of its members had only one son or no son at all, and therefore the family was not very expansive.

Śrīmān Mahāprabhu used to address Puṇḍarīka as *bāpa*, or “father,” and He gave him the title Premanidhi to indicate that he was the servant of the Supreme Lord. In *Madhya-līlā*, Chapter Seven, it is described that Puṇḍarīka Vidyānidhi was the spiritual master of Śrī Gadādhara Paṇḍita Gosvāmī. The description of Śrī Jagannāthadeva slapping the cheeks of Puṇḍarīka Vidyānidhi and his disclosing this fact to his dear friend Śrī Dāmodara Svarūpa are found in the *Antya-līlā*, Chapter Ten.

The *bhajana-kuṭīra* of Puṇḍarīka Vidyānidhi 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 Vidyānidhi named Śrī Harakumāra Smṛtītīrtha and Śrī Kṛṣṇakīṅkara Vidyālaṅkāra. For further information one should refer to the dictionary known as *Vaiṣṇava-mañjuṣā*.

There was a devotee named Caitanya-vallabha in the line of Gadādhara Paṇḍita (see *Cc. Ādi* 12.87). There is a difference in opinion whether or not this is the Caitanya-vallabha mentioned in this verse, otherwise the word *caitanya-vallabha* may be accepted as meaning “one who is very dear to Śrī Caitanya” (an adjective for Śrī Vasudeva Datta Ṭhākura).

Śrī Vasudeva Datta Ṭhākura was born in the village Chanharā, near the Paṭiyā police station in the district of Caṭṭagrāma. This village is situated twenty miles from Mekhalā, the birthplace of Śrī Puṇḍarīka Vidyānidhi. It is stated in the *Gaura-gaṇoddeśa-dīpikā* (140): “In Vraja there were two very nice singers named Madhukaṅṭha and Madhuvrata. They appeared in *caitanya-līlā* as Mukunda and Vāsudeva Datta, who were singers in the society of Lord Caitanya Mahāprabhu.” He was the dear well-wisher of Śrīvāsa Paṇḍita and Śrī Śivānanda Sena. There is a railway station named Pūrvasthalī on the E.I.R. Howra-Katwa line, and about one mile away, in a village known as Māmagāchi, which is the birthplace of Vṛndāvana dāsa Ṭhākura, there is an old temple of Madana-gopāla that was established by Vāsudeva Datta. He later on shifted to Kumārahaṭṭa, or Kāñcanapallī, and lived with Śrīvāsa and Śivānanda. Seeing his liberal nature, Śrīmān Mahāprabhu ordered

Śivānanda 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 Ṭhākura 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 Ṭhākura appeared in the village named Buḍhana that is in the district of Khulnā. Formerly this village was within a district of twenty-four *pargaṇās* within the Sātakṣirā division.

TEXT 38

*rāḍha-mājhe `ekacākā'-nāme āche grāma
yañhi avatīrṇa nityānanda bhagavān*

The Supreme Lord, Nityānanda Prabhu, appeared in the village of Ekacakra, in Rāḍha-deśa.

The village previously known Ekacākā, or Ekacakra, is presently known as Vircandrapura and Garbhavāsa. It is situated 8 miles from the Mallārapura station, which is on the E.I.R loopline.

In his commentary on *Bhagavad-gītā* (2.72) Madhvācārya quotes the *Padma Purāṇa* as follows: “By His own sweet will He exhibits various forms through His own internal potency. He does not appear from Vasudeva in the womb of Devakī. He is not born of Daśaratha, nor from Jamadagni. Rather, He eternally enjoys ecstasy in pure pastimes that are free from duality.”

TEXT 39

*hāḍai-pañḍita-nāma śuddha-vipra-rāja
mūle sarva-pitā tāne kare pitā-vyāja*

The exalted Hāḍai Paṇḍita was the king of the *brāhmaṇas*. He was accepted as the father of Lord Nityānanda, who is the original father of all.

Hāḍai Paṇḍita, or Hāḍo Ojhā, was born in a Maithila *brāhmaṇa* family. His wife's name was Padmāvatī. Although Lord Śrī Nityānanda Prabhu is the father of all universes, the Vaikuṇṭhas, the living entities, and the *viṣṇu-tattvas*, He nevertheless appeared as the son of Hāḍai Paṇḍita. 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

rāḍhe avatīrṇa hailā nityānanda-rāma

The ocean of mercy, the giver of devotional service, and the shelter of all Vaiṣṇavas, Śrī Nityānanda Rāma, appeared in Rāḍha-deśa.

TEXT 41

*mahā-jaya-jaya-dhvani puṣpa-variṣaṇa
saṅgope devatā-gaṇe kailena takhana*

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

When Śrī Nityānanda Prabhu appeared, all the demigods chanted His glories in ecstasy and showered flowers on Him. This incident was beyond the realm of those who believe only in direct perception.

TEXT 42

*sei dina haite rāḍha-maṇḍala sakala
punaḥ punaḥ bāḍite lāgila sumaṅgala*

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

After the appearance of Lord Nityānanda Prabhu, the barren areas of Gauḍa-deśa began to prosper. Gradually the entire Rāḍha-deśa became a center of advanced learning and culture.

TEXT 43

*trihute paramānanda-purīra prakāśa
nīlācale yānra saṅge ekatra vilāsa*

Paramānanda Purī, who enjoyed pastimes with the Lord in Nīlācala, appeared at Trihuta.

Trihuta consists of the districts presently known as Muzaffarpur, Darbhanga, and Chhapra. In his previous *āśrama*, Śrī Paramānanda Purī lived in Trihuta. He was the dear disciple of Śrī Mādhavendra Purīpāda. In the last portion of this book, various topics related to Paramānanda Purī in Nīlācala, such as his well, are described.

TEXT 44-45

*gaṅgā-tīra puṇya-sthāna-sakala thākite
'vaiṣṇava' janmaye kene śocyā-deśete?*

*āpane hailā avatīrṇa gaṅgā-tīre
saṅgera pārṣade kene janmayena dūre?*

The banks of the Ganges are most sanctified. Why then would a Vaiṣṇava take

birth at an impious place? The Lord appeared on the bank of the Ganges, so why did His associates appear in distant places?

The term *śocya-deśa*, or impious places, is described in the *Śrīmad Bhāgavatam* (11.21.8) as follows: “Among places, those bereft of the spotted antelope, those devoid of devotion to the *brāhmaṇas*, those possessing spotted antelopes but bereft of respectable men, provinces like Kīkaṭa 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 Bhāgīrathī, flows through Navadvīpa of Gauḍa-deśa. Since many of Śrī Caitanya's associates appeared outside of Gauḍa-deśa, many questions may arise in the hearts of materialistic people. If Vaiṣṇavas appear in a place that is so contaminated that the visitor requires atonement, a place that hinders one's purification, then people will consider these pure Vaiṣṇavas as materially contaminated and forced to enjoy the fruits of pious and impious activities. Therefore the following question arises: Why did the pious Vaiṣṇavas take birth in places not visited by the Pāṇḍavas or touched by the Ganges instead of appearing on the banks of the Ganges? One may also question why Śrī Caitanyadeva personally appeared in the highest *brāhmaṇa* family of Navadvīpa, which is situated on the banks of the supremely pure Ganges, yet He had His associates appear in places far from the Ganges in families other than *brāhmaṇas*. In answer to these questions it may be said that pure Vaiṣṇavas appeared in such places and in such families in order to purify those places and families. This will be explained by the author in verses 46 to 52.

TEXT 46-47

ye-ye-deśa—gaṅgā-hari-nāma-vivarjita
ye-deśe pāṇḍava nāhi gela kadācit

se-saba jīvere kṛṣṇa vatsala haiyā
mahā-bhakta saba janmāyena ājñā diyā

Out of compassion, Lord Kṛṣṇa ordered His great devotees to appear in places where the Ganges does not flow, where the holy names are not chanted, and where the Pāṇḍavas did not visit.

For an elaboration on the meaning of this verse one can refer to the following verses from the *Śrīmad Bhāgavatam* (7.10.18-19 and 1.1.15): “The Supreme Personality of Godhead said: My dear Prahlāda, O most pure, O great saintly person, your father has been purified, along with twenty-one forefathers in your family. Because you were born in this family, the entire dynasty has been purified. Whenever and wherever there are peaceful, 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 Dvāpara-yuga Lord Kṛṣṇa sent the Pāṇḍavas to various provinces and thus established His *bhakta-vātsalya*, affection for His devotees. Similarly, in Kali-yuga the magnanimous personality Śrī Gaurasundara displayed His extraordinary munificence by sending His own associates to places where even Kṛṣṇa had not sent the Pāṇḍavas.

TEXT 48

*samsāra tārīte śrī-caitanya-avatāra
āpane śrī-mukhe kariyāchena aṅgīkāra*

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 vaiṣṇave, 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*, *vaiśyas*, *śūdras*, 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 *śāstras* it is also stated:

*kulaṁ pavitraṁ jananī kṛtārthā
vasundharā vā vasatiś ca dhanyā*

*nṛtyanti svarge pitaro 'pi teṣāṁ
yeṣāṁ 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 *varṇāśrama* and caste consciousness. That is why the Vaiṣṇava *śāstras* (*Hari-bhakti-vilāsa* 4.366) loudly declare:

*avaiṣṇavopadiṣṭena
mantreṇa nirayaṁ vrajet
punaś ca vidhinā samyag
grāhayed vaiṣṇavād guroḥ*

“One who receives a mantra from a guru who is a nondevotee or who is addicted to sense enjoyment is doomed to a life in hell. Such a person must immediately approach a genuine Vaiṣṇava guru and again accept the mantra from him.” Other than pure Vaiṣṇavas, no one can properly act as an *ācārya*. Anyone other than a pure Vaiṣṇava is a conditioned soul who suffers the results of his karma. But Vaiṣṇavas are transcendental worshipers of Viṣṇu and have conquered the illusory energy, therefore they are as good as Lord Viṣṇu. They are liberated souls, situated in pure goodness, beyond the three modes of material nature. They are eternal associates of Lord Viṣṇu and capable of protecting the conditioned souls from the covering and throwing potencies of Māyā by their instructions on *sādhana-bhakti*. People other than Vaiṣṇavas reject the service of Viṣṇu and serve Māyā, thus accepting temporary material objects as the controller. Eventually they accept the doctrine of impersonalism and fall in the path of atheism or godlessness. In this way they lose all inclination for serving Kṛṣṇa.

TEXT 50

*yei deśe yai kule vaiṣṇava `avatare'
tānhāra prabhāve lakṣa-yojana nistare*

In whatever place or family a Vaiṣṇava appears, people for hundreds of thousands of miles around are all delivered.

One may refer to the commentary on verse 35 for an explanation of the words *vaiṣṇava avatare*.

TEXT 51

*ye-sthāne vaiṣṇava-gaṇa karena vijaya
sei-sthāna haya ati-punya-tīrtha-maya*

Wherever the Vaiṣṇavas go that place becomes a sanctified place of pilgrimage.

Out of humility the great devotees, or swanlike Vaiṣṇavas, consider themselves impure. They play the role of visiting holy places to purify themselves just to deceive the materialists, while in fact they purify even the holy places. Ordinary places become sanctified by the presence of Vaiṣṇavas. In this regard, Mahārāja Yudhiṣṭhira said to Vidura in the *Śrīmad Bhāgavatam* (1.13.10):

*bhavad-vidhā bhāgavatās
tīrtha-bhūtāḥ svayaṁ vibho
tīrthī-kurvanti tīrthāni
svāntaḥ-sthena gadābhṛtā*

“My Lord, devotees like your good self are verily holy places personified. Because you carry the Personality of Godhead within your heart, you turn all places into places of pilgrimage.” 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-deṣe nija-bhakta-gaṇa
avatīrṇa kailā śrī-caitanya-nārāyaṇa*

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

TEXT 53

*nānā-sthāne avatīrṇa hailā bhakta-gaṇa
navadvīpe āsi' 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 haiba 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 *kīrtana* pastimes.

TEXT 55

*navadvīpa'-hena grāma tri-bhuvane nāi
yañhi avatīrṇa hailā caitanya-gosāñi*

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, Jambūdvīpa of this earth planet is the best; in Jambūdvīpa, 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 Navadvīpa 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

*navadvīpa-sampatti ke varṇibāre pāre?
eko gaṅgā-ghāṭe lakṣa loka snāna kare*

Who can describe the opulences of Navadvīpa? One hundred thousand people would take bath at one bathing *ghāṭa*.

No one is able to describe with words the opulences and prosperity of Navadvīpa at that time. Śrī Navadvīpa-dhāma was decorated with all the good fortune of the seven holy cities of India that award liberation—Ayodhyā, Mathurā, Haridvāra, Kāśī (Benares), Kāñcī, Avantī (Ujjain), and Dvārakā—and thus qualified to bear Śrī Caitanyadeva's transcendental lotus feet, which purify the world. At that time Śrī Māyāpur-dhāma was so thickly populated that innumerable residents and visitors would bathe at each *ghāṭa* on the Ganges.

TEXT 58

*trividha-vayase eka-jāti lakṣa-lakṣa
sarasvatī-prasāde sabei mahā-dakṣa*

By the merciful glance of Sarasvatī, 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 Sarasvatī, they were all expert in the scriptures.

TEXT 59

*sabe mahā-adhyāpaka kari' garva dhare
bālakeo bhāṭṭācārya-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 navadvīpe yāya
navadvīpe paḍile se `vidyā-rasa' pāya*

Many people came from various provinces to study in Navadvīpa, because by studying there one achieved a taste for education.

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

TEXT 61

*ataeva paḍuyāra 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 Navadvīpa. The word *samuccaya* means “collection” or “assembly.”

TEXT 62

*ramā-dṛṣṭi-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, Navadvīpa was full of opulences and the abode of happiness, people who were maddened by material happiness were simply interested to increase their material knowledge in order to gratify their senses. Thus they uselessly spent their time in ordinary worldly dealings. In his book, *Śrī Caitanya-candrāmṛta* (113), Tridaṇḍi Svāmī Śrī Prabodhānanda Sarasvatīpāda 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

*kṛṣṇa-rāma-bhakti-sūnya sakala saṁsāra
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 Balarāma and Kṛṣṇa was their only occupational duty.

TEXT 64

*dharma karma loka sabe ei mātra jāne
maṅgalacaṇḍīra gīte kare jāgarāṇe*

People's religion consisted of fruitive activities, and they would stay awake through the night chanting prayers to Maṅgalacaṇḍī, goddess Durgā.

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 Maṅgalacaṇḍī. They actually mistook unnatural nondevotional endeavors for religion and thus increased the covering of desire for sense gratification, fruitive work, and speculative knowledge. They did not consider that worshiping the lotus feet of the Lord's devotees was the living entities' only goal.

TEXT 65

*dambha kari' viṣahari pūje kona jana
puttali karaye keho diyā bahu-dhana*

Some people proudly worshiped Viṣahari, the goddess of snakes, and others spent great wealth on idol worship.

Ordinary people, particularly the rich mercantile community, lavishly spent money for the worship of Manasādevī [another name of Viṣahari]. They purchased the entire *brāhmaṇa* and *paṇḍita* communities and kept them under their control. They had various idols and deities of demigods and goddesses made, and they donated large sums of money in charity. Even today the practice of making various kinds of idols is current at the time of *rāsa-yātrā*. Instead of serving the Deity of the Supreme Lord on the spiritual platform, they followed the system of idol worship and spent huge amounts of money on festivals. Later, they immersed those idols in the water and proved the flickering nature of their worship and their object of worship. Because they spent large amounts of money on useless purposes, the worship of Deities such as Śrī Jagannāthadeva was rarely found in Bengal.

Another reading of the second line is *puttali vibhā dite deya bahu-dhana*, which indicates that people who were maddened with material enjoyment uselessly and proudly spent money in marriage ceremonies between male and female monkeys, cats, and dolls. In this way they increased their aversion to the Lord.

TEXT 66

*dhana naṣṭa kare putra kanyāra vibhāya
ei-mata jagatera vyartha kāla yāya*

People squandered money on the marriages of their sons and daughters. In this way they wasted their human lives.

Some people considered family life as the goal of life, and they thus spent large sums on the marriages of their sons and daughters. In this way they increased the happiness of those who were averse to Lord Hari. They concluded that getting their daughters and sons married is far better than worshiping the Supreme Lord, and in this way they simply wasted their time in mundane affairs.

TEXT 67

*yebā bhṭṭācārya, cakravartī, miśra saba
tāhārāo nā jāne saba grantha-anubhava*

Even the so-called scholars—the Bhaṭṭācāryas, Cakravartīs, 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 *Rāmāyaṇa*, *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.” (*Kaṭha Upaniṣad* 1.2.15) “The source of *dharma*, or religious principles, is the *Vedas*, the *smṛtis*, their commentaries, the conduct of *sadhus*, and the satisfaction of the soul.” (*Manu-saṁhitā* 2.6) “That which is prescribed in the *Vedas* constitutes *dharma*, the religious principles, and the opposite of that is irreligion.” (*Bhāg.* 6.1.40) Thus the *Vedas* are primarily concerned with declaring the supremacy of Viṣṇu. In his commentary on *Mahābhārata* (32-34), Śrī 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 Viṣṇu is proclaimed, nothing else. This alone is the final analysis. Other scriptures have been written on the order of Lord Hari for the purpose of bewildering the demons. The statements of these scriptures should not be accepted, as they are meant for the *asuras* and lead one to the darkness of ignorance.” In his commentary on the *Vedānta-sūtras* (1.2.26) Śrī Madhvācārya quotes the following verse from the *Padma Purāṇa*: “Just as the *Puruṣa-sūkta* continually glorifies Viṣṇu, my mind continually glorifies Viṣṇu.” In his commentary on the *Bhagavad-gītā*, Śrī Madhvācārya quotes from the *Nāradya Purāṇa* as follows: “It is proclaimed that the Vaiṣṇava scriptures consist of the *Pañcarātra*, the *Mahābhārata*, the original *Rāmāyaṇa*, 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 Bhaṭṭācāryas, who were expert in teaching, the Cakravartīs, who were expert in fruitive rituals, and the Mīśras, who were learned scholars, were simply engaged in scriptural debate, therefore they were unable to understand the purport of the *śāstras* and essence of the *Vedas*. They were simply engaged in the path of useless 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-pāṣe 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' kṛṣṇera kīrtana
doṣa vinā guṇa kāro nā kare kathana*

They never explained the religious principle for the age—chanting the holy names of the Lord. They only found faults with others; they never glorified anyone.

Other than the pure devotees who chant the names of Kṛṣṇa, the selfish conditioned souls who are averse to Kṛṣṇa are crushed by the stringent laws of karma, and instead of self-realization, they identify themselves with matter and always criticize the people of this world. Therefore Śrīla Prabhodhānanda Sarasvatīpāda has stated in the *Śrī Caitanya-candrāmṛta* (5) as follows: “For those who have attained the merciful sidelong glance of Lord Gaura, the world is the abode of happiness and the position of Brahmā, Indra, and other demigods is

considered no better than that of tiny insects.”

Regarding *yuga-dharma*, the *Śrīmad Bhāgavatam* (12.3.52) states: “Whatever result was obtained in Satya-yuga by meditating on Viṣṇu, in Tretā-yuga by performing sacrifices, and in Dvāpara-yuga by serving the Lord's lotus feet can be obtained in Kali-yuga simply by chanting the Hare Kṛṣṇa *mahā-mantra*.”

The following verse from the *Śrī Nārāyaṇa-saṁhitā* is quoted by Śrī Madhvācārya in his commentary on the *Muṇḍaka Upaniṣad*: “In the Dvāpara-yuga people should worship Lord Viṣṇu only by the regulative principles of the *Nārada-pañcarātra* 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 *śrī-kṛṣṇa-kīrtana* as the *yuga-dharma*, the argumentative and quarrelsome people of that time were busy talking about each other's temporary faults. As soon as one gives up the glorification of the Lord's qualities and transgresses the injunctions of the scriptures, one immediately acquires the quality of pride and is swallowed by envy, in the form of fault-finding. In the *Śrīmad Bhāgavatam* (11.28.1-2) Lord Kṛṣṇa speaks to Uddhava as follows: “One should neither praise nor criticize the conditioned nature and activities of other persons. Rather, one should see this world as simply the combination of material nature and the enjoying souls, all based on the one Absolute Truth. Whoever indulges in praising or criticizing the qualities and behavior of others will quickly become deviated from his own best interest by his entanglement in illusory dualities.” When the living entities engage in hearing and chanting about the Absolute Truth, Śrī Vrajendra-nandana, they find relief from the quarrelsome nature of Kali-yuga and thus remain fixed in the path of hearing from authorities. Then they no longer discuss topics not related with Lord Kṛṣṇa.

TEXT 70

*yebā saba—virakta-tapasvī-abhimānī
tāñ-sabāra mukheha nāhika hari-dvani*

All the so-called renunciates and ascetics never chanted the names of Hari.

The word *virakta* is explained as follows: The mixed feelings born from form, taste, smell, sound, and touch create obstacles in the living entities' sense gratification from time to time. One who desires and tries to isolate and free oneself from such feelings is called *virakta*.

The word *tapasvī* refers to a living entity who tries to gain strength to deliver himself from the danger of being afflicted by the threefold miseries. Although renunciation and austerity are employed as means of getting relief from the miseries of this world, if they are not engaged in the service of Adhokṣaja, they fail to produce the desired results. All kinds of renunciation and austerity are subsidiary eternal assets of devotees who chant the names of the Supreme Lord. The endeavors of those who give up chanting the holy names and separately engage in renunciation and austerity are all useless. The communities of renunciates and ascetics aim for material enjoyment and are thus deprived of the wealth of devotional service to the lotus feet of Śrī Hari. Such people cannot expect any success from their laborious practices. Before the advent of Mahāprabhu, the renunciates and ascetics were bereft of devotional service to Hari. It is stated in the

Nārada-pañcarātra:

*ārādhito yadi haris tapasā tataḥ kim
nārādhito yadi haris tapasā tataḥ kim*

*antar bahir yadi haris tapasā tataḥ kim
nāntar bahir yadi haris tapasā tataḥ kim*

“If one is worshipping Lord Hari, what is the use of severe penances? And if one is not worshipping 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-vaḍa sukṛti se snānera samaya
`govinda' `puṇḍarikākṣa'-nāma uccāraya*

Only the most pious people would recite the names of Puṇḍarikākṣa and Govinda at the time of taking bath.

Before the Lord inaugurated the *saṅkīrtana* movement, so-called pious and religious persons chanted the names of Govinda and Puṇḍarikākṣa 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 Puṇḍarikākṣa by everyone at all times is prohibited. They thought that the names of Govinda and Puṇḍarikākṣa should not be chanted by unqualified persons or at improper times. This is how unfortunate and averse to Lord Hari the communities of so-called followers of the *Vedas* were. Ultimately this consideration was checked by the *nāmnām akāri Śikṣāṣṭaka* verse of the most magnanimous friend of the living entities, Śrī Caitanyadeva.

TEXT 72

*gītā bhāgavata ye-ye-janete paḍāya
bhaktira vyākhyāna nāhi tāhāra jihvāya*

Even when someone explained the *Bhagavad-gītā* or *Śrīmad Bhāgavatam*, they would not mention anything about devotional service to the Lord.

In his commentary on the *Bhagavad-gītā*, Śrī Madhvācārya quotes the following verse from the *Mahā-kūrma Purāṇa*:

*bhāratam sarva-śāstreṣu
bhārate gītikā varā
viṣṇoḥ sahasra-nāmāpi*

geyam pāthyam 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 ślokaḥ in eighteen chapters and is found in the *Bhīṣma-parva* of the *Mahābhārata*. It is the first book to be read by persons on the spiritual path.

Śrīmad Bhāgavatam consists of 18,000 verses and is one of the eighteen *Purāṇas* composed by Śrī Vyāsa. It is the crest jewel of the *Sātvata-purāṇas*. This spotless *Purāṇa* is also called *Sātvata-saṁhitā* or *Paramahaṁsi*, that which is meant for swanlike persons. It is stated in the *Garuḍa Purāṇa*:

*artho 'yam brahma-sūtrāṇām
bhāratārtha vinirṇayaḥ
gāyatrī-bhāṣya-rūpo 'sau
vedārtha-paribṛṁhitah*

“The meaning of the *Vedānta-sūtras*, the full purport of the *Mahābhārata*, the commentary on *Brahma-gāyatrī*, 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 *śruti* like the *Upaniṣads* (see *Śrīmad Bhāgavatam* 1.4.7 spoken by Śaunaka Ṛṣi to his spiritual master, Śrī Śukadeva 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-bhāgavata*, *Madhya-khaṇḍa*, Chapter Twenty-one, and *Antya-khaṇḍa*, Chapter Three; *Caitanya-caritāmṛta*, *Ādi-līlā*, Chapter One, *Madhya-līlā*, Chapters Twenty, Twenty-four, and Twenty-five, *Antya-līlā*, Chapters Five, Seven, and Thirteen; and Śrīla Jīva Gosvāmī Prabhu's considerations in the *Tattva-sandarbha* (18-28). This literature is always discussed among liberated swanlike Vaiṣṇavas.

At that time those who studied pure devotional literatures like *Bhagavad-gītā* and *Śrīmad Bhāgavatam* never explained that worshiping the Supreme Lord is the only duty of the living entities. Their recitation and teaching of *Bhagavad-gītā* and *Śrīmad Bhāgavatam* was meant for achieving immediate sense gratification, and they thus twisted the meanings of these two books to make them appear like the ordinary book *Saptaśatī-caṇḍī*, which is meant for satisfying one's senses. And the nondevotee communities presently recite *Gītā* and *Bhāgavata* in this way. Such recitation of *Gītā* and *Bhāgavata* by conditioned souls who are simply interested in sensual happiness is an obstacle for one's advancement and simply leads one to hell, because that is never recitation of *Gītā* and *Bhāgavata*. Rather, such recitation is a collection of ordinary mundane words for gratifying the senses. *Śrī Bhagavad-gītā* and *Śrīmad Bhāgavatam* are the crest jewels of all scriptures, they are as great and as worthy of taking shelter of as Kṛṣṇa, and they are the transcendental manifestations of *śrī-kṛṣṇa-kīrtana*. They are neither mundane philosophical books nor ordinary poetry that are accessible to the mundane ears and tongues of materialistic people. This class of speakers and listeners who are interested in sensual happiness are ever bereft of the merciful glance of magnanimous Mahāprabhu.

TEXT 73

*ei-mata viṣṇu-māyā-mohita saṁsāra
dekhi' bhakta-saba duḥkha bhāvena apāra*

Seeing the entire world illusioned by the Lord's external energy in this way, all the devotees felt unlimited distress.

The devotees of the Lord became extremely unhappy seeing the activities of so-called scholars and persons maddened with the materialistic way of life. On seeing persons who under the influence of Viṣṇu's illusory energy proudly considered themselves great, the devotees exhibited distress for the benefit of such persons. If proud scholars are openly checked from sinful endeavors, then on the strength of their misguided intelligence, they may attack the devotees who are bestowing their mercy. Such attacks may then hinder their endeavors for spiritual advancement. With this thought in mind, the pure devotees, who are *para-duḥkha-duḥkhī*, 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

*ḥkemanē ei jīva-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 nāhi laya kṛṣṇa-nāma!
niravadhi vidyā-kula karena 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 *paramahansa* Vaiṣṇavas, by proclaiming their own noble birth and exhibiting their prowess in mundane knowledge. Regarding such people, Ṭhākura Śrī Narottama has sung as follows:

nitāi nā balila mukhe,

*majila saṁsāra-sukhe,
vidyā-kule ki karibe tā'ra.
se sambandha nāhi yā'ra,
vṛthā janma gelo tā'ra,
sei paśu baḍa durācāra*

“One who does not chant the names of Nityānanda becomes absorbed in material happiness. Of what benefit is such a person's *vidyā*, or so-called academic education, and *kula*, birth in high family or great nation? Anyone who has no relationship with Nityānanda, is simply spoiling his human form of life. Such a person is like an untamed animal.”

TEXT 76

*sva-kārya karena saba bhāgavata-gaṇa
kṛṣṇa-pūjā, gaṅgā-snāna, kṛṣṇera kathana*

The great devotees, however, followed their prescribed duties like worshipping 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 *caraṇāmṛta* 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 meli' jagatere kare āśīrvāda
`śiḡhra, 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 *pāṣaṇḍis'* mentality by their cultivation of Kṛṣṇa consciousness, they would pray for Kṛṣṇa to bestow His mercy on them.

TEXT 78

*sei navadvīpe vaise vaiṣṇavāgraganya
`advaita ācārya' nāma, sarva-loke dhanya*

Residing in Navadvīpa 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 *ācārya* for broadcasting devotional service and the inaugurator of the Viṣṇusvāmī-sampradāya. Just as Śrī Śaṅkarācārya, the incarnation of Śaṅkara, scattered and covered the devotional service of the Lord through his philosophy, arguments, and scholarship in order to bewilder the demoniac people, Śrī Advaita Prabhu exhibited the true identity of pure knowledge, devotional service, and renunciation in the course of explaining the devotional service of Kṛṣṇa by His uncommon endeavors and activities. The *ācāryas* of the Śrī Rudra-sampradāya are known as Viṣṇusvāmī, 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 Śivasvāmī-sampradāya. Śrī Śaṅkarācārya appeared in this Śivasvāmī-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 āche yata śāstrera pracāra
sarvatra vākhāne,—`kṛṣṇa-pada-bhakti sāra'*

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-tātparyā* (1.53) it is stated:

*paramo viṣṇur evaikas
taj jñānaṁ mukti-sādhana
śāstrāṇāṁ nirṇayas tv eṣa
tad anyan mohanāya 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 endeavored to establish the attitude of service to the Supreme Lord in the hearts of His audience.

TEXT 81

*tulasī-mañjarī-sahita gaṅgā-jale
niravadhi seve kṛṣṇe mahā-kutūhale*

Śrī Advaita Ācārya would enthusiastically worship Kṛṣṇa with *tulasī-mañjarīs* and Ganges water.

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

*tulasī-dala-mātreṇa
jalasya culukena vā
vikrīṇīte svam ātmānaṁ
bhaktebhyo bhakta-vatsalaḥ*

“Śrī Kṛṣṇa, who is very affectionate toward His devotees, sells Himself to a devotee who offers merely a *tulasī* leaf and a palmful of water.”

Tulasī-mañjarī is a *mahā-bhāgavata* and *tadīya-vastu*, that which is related to the Supreme Lord. *Gaṅgā-jala* refers to the nectar emanating from the lotus feet of Lord Kṛṣṇa or the ingredient used in worshipping Kṛṣṇa. Various foodstuffs are offered to Kṛṣṇa with *tulasī-mañjarīs*, which are dear to Kṛṣṇa, and Ganges water, which purifies the world. Śrī Advaita Prabhu began to continuously worship Kṛṣṇa with such ingredients in order to amend the polluted form of *Dvāpara-yuga* worship practiced at the time. His intention was that living entities would give up sense gratification and become devotees by seeing the behavior of pure *mahājanas*.

TEXT 82

*huṅkāra karaye kṛṣṇa-āveśera teje
ye dhvani brahmāṇḍa bhedi' vaikuṅṭhete bāje*

He loudly called for Kṛṣṇa in great spiritual ecstasy. That sound vibration pierced the covering of the universe and was heard in the *Vaikuṅṭha* planets.

Śrī Advaita Ācārya Prabhu was a plenary incarnation of Lord Viṣṇu, therefore by His great endeavor and influence His chanting of Kṛṣṇa's names crossed beyond the enjoying realm and sensual perception of the material world and echoed in the supreme abode of Viṣṇu, the transcendental *Vaikuṅṭhalokas*, 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 Kṛṣṇa, which crossed beyond these planets born of the material modes of nature and entered into the transcendental realm of *Vaikuṅṭha*, which is free of all anxiety.

TEXT 83

ye-premera huṅkāra śuniṅā kṛṣṇa nātha

bhakti-vaśe āpane ye hailā sākṣāt

On hearing Advaita Prabhu's cries of love, Lord Kṛṣṇa personally appeared, for He is controlled by the love of His devotees.

The Lord of Śrī Advaita Prabhu, Śrī Kṛṣṇa, heard Advaita's loud cries of love, and to fulfil His prayer and accept His pure service the Lord appeared for the benefit of Advaita Prabhu's followers.

TEXT 84

*ataeva advaita—vaiṣṇava-agraganya
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 nadīyāya
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 worshipping 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 worshipping 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

*vāsulī pūjaye keha nānā upahāre
madya māmsa diyā keha yakṣa-pūjā kare*

Some people worshiped Vāsulī (Caṇḍī 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 Vāsulīdevī, 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 *Īsopaniṣad* (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 *Bṛhad-āraṇyaka Upaniṣad*: *yo vā etad akṣaram gārgy aviditvāsmā lokāt praiti sa kṛpaṇaḥ*—“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-līlā*, Chapter 20. The word *vāsulī* is an abbreviation for the name Viśālākṣī, or Caṇḍī.

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 *māmsa* 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-saṁhitā* (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 nṛtya, gīta, vādya-kolāhala
nā śune kṛṣṇera 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 Kṛṣṇa.

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 Kṛṣṇa, but dancing, singing, and playing instruments for the service of Kṛṣṇa are forms of cultivating Kṛṣṇa consciousness. By such processes, the living entity is supremely benefited. Those who give up the intention of serving Kṛṣṇa while engaging in dancing, singing, and playing musical instruments out of greed for their own material sense enjoyment are unable to chant Kṛṣṇa's names, which bestow supreme benefit. Material sound vibrations never allow one to cultivate Kṛṣṇa consciousness, rather they attract one to remain busy in sense gratification and thus spoil everything.

TEXT 89

*kṛṣṇa-śūnya maṅgale devera nāhi sukha
viśeṣa advaita mane pāya baḍa duḥkha*

The devotees headed by Advaita Ācārya were distressed on seeing the people engaged in so-called auspicious activities that were not related to Kṛṣṇa.

The demigods are never pleased by so-called prayers for auspiciousness that are unrelated to Kṛṣṇa. 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 Kṛṣṇa 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—baḍa kārūṇya-hṛdaya
jīvera uddhāra cinte haiyā 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 Ṭhākuras 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 baḍāi
vaikuṅṭha-vallabha yadi dekhāṇa hethāi*

“My name, `Advaita Simha,' will be justified when I cause the descent of the beloved Lord of Vaikuṅṭha.

Śrī Advaita Prabhu, the ocean of mercy, began to speak in the following way, “If I can make the Lord of Vaikuṅṭha 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 vaikuṅṭha-nātha sākṣāt kariyā
nāciba, gāiba sarva-jīva uddhāriyā*

“I will make the Lord of Vaikuṅṭha appear in this world, and we will dance, chant, and thus deliver the fallen living entities.”

“If I can make the Lord of Vaikuṅṭha 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 saṅkalpa kariyā

sevena śrī-kṛṣṇa-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 navadvīpe vaise paṇḍita śrīvāsa
yānhāra mandire haila caitanya-vilāsa*

Śrīvāsa Paṇḍita 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 Paṇḍita's courtyard, which is nondifferent from Śrī Vṛndāvana.

TEXT 97

*sarva-kāla cāri bhāi gāya kṛṣṇa-nāma
tri-kāla karaye kṛṣṇa-pūjā, gaṅgā-snāna*

Śrīvāsa Paṇḍita and his three brothers continually chanted the names of Kṛṣṇa. They would take three baths daily in the Gaṅgā and then worship Lord Kṛṣṇa.

The words *cāri bhāi* refer to Śrīvāsa, Śrīrāma, Śrīpati, and Śrīnidhi. The words *kṛṣṇa-nāma gāya* refer to the chanting of the Hare Kṛṣṇa *mahā-mantra*. The word *tri-kāla* means “morning, noon, and evening.” The word *gaṅgā-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

*nigūḍhe aneka āra vaise nadiyāya
pūrve sabe janmilena īśvara-ājñāya*

śrī candrasekhara, jagadīśa, gopīnātha

Many other devotees lived incognito in Nadia. By the will of the Lord, Śrī Candrasekhara, Jagadīśa, Gopinātha, Śrīmān Paṇḍita, Murāri Gupta, Śrī Garuḍa Paṇḍita, and Gaṅgādāsa all took birth before the Lord.

The word *nigūḍhe* means “most secretively” or “incognito.”

Śrī Jagadīśa is described in the *Gaura-gaṇoddeśa-dīpikā* (192) as follows: “Śrī Jagadīśa and Hiraṇya 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-gaṇoddeśa-dīpikā* (143) also says: “Candrahāsa, the expert dancer and knower of the mellows of Vraja, has now appeared as Śrī Jagadīśa Paṇḍita.” A description of Śrīmān Mahāprabhu's eating the grains offered to Viṣṇu on Ekādaśī at the house of Hiraṇya and Jagadīśa is found in the *Caitanya-bhāgavata*, *Ādi-khaṇḍa*, Chapter Four, and *Caitanya-caritāmṛta* (Ādi 11.30 and Ādi 14.39). It is also stated in the *Antya-khaṇḍa* (5.736): “Śrī Nityānanda Prabhu with His associates are the life and wealth of the most effulgent Śrī Jagadīśa Paṇḍita.” 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-gaṇoddeśa-dīpikā* (178): The *prāṇa-sakhī gopī* 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-gaṇoddeśa-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 Paṇḍita, 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-khaṇḍa*, Chapter Eighteen: “All the beelike devotees happily watched as the lionlike Lord Gaura danced in the mood of Durgā. Śrīmān Paṇḍita held a torch in front of the Lord.” In the *Caitanya-caritāmṛta* (Ādi 10.37) it is stated: “The fifteenth branch was Śrīmān Paṇḍita, who was a constant servitor of Lord Caitanya Mahāprabhu. He used to carry a torch while the Lord danced.”

Śrī Garuḍa Paṇḍita was a resident of Navadvīpa and an associate of the Lord. It is stated in the *Caitanya-bhāgavata* (Antya 8.34): “As Śrī Garuḍa Paṇḍita 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-gaṇoddeśa-dīpikā* (117): “He who previously appeared as Garuḍa has now appeared as Śrī Garuḍa Paṇḍita.” In the *Caitanya-caritāmṛta* (Ādi 10.75) it is stated: “Garuḍa Paṇḍita, 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 Gaṅgādāsa Paṇḍita. His residence was at Gaṅgānagara near the Lord's house. It is stated in the *Gaura-gaṇoddeśa-dīpikā* (53): “Vaśiṣṭha Muni, who was the spiritual master of Lord Rāmacandra, has appeared as Gaṅgādāsa and Sudarśana.” The *Gaura-gaṇoddeśa-dīpikā* (111) also says: “Gaṅgādāsa, who is very dear to the Lord was formerly the *gopīs'* esteemed Durvāsā of Nidhuvana.” It is stated in the *Caitanya-caritāmṛta* (Ādi 10.29):

“Paṇḍita Gaṅgādāsa 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 yāñra*

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, sakei udāra
kṛṣṇa-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 bāndhava-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-śūnya dekhi' sakala saṁsāra
antare dahaye baḍa 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

kṛṣṇa-kathā śunibeka hena nāhi jana

āpanā-āpani sabe karena kīrtana

Because they could not find anyone interested in hearing topics of Lord Kṛṣṇa, they would engage in *kīrtana* by themselves.

Since the devotees of Gaura did not find anyone interested in hearing the topics of Lord Hari, they happily engaged in congregational chanting of the names of Hari by themselves.

TEXT 105

*dui cāri daṇḍa thāki' advaita-sabhāya
kṛṣṇa-kathā-prasaṅge sakala duḥkha yāya*

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

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

TEXT 106

*dagdha dekhe sakala saṁsāra bhakta-gaṇa
ālāpera 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 Kṛṣṇa was very prominent, so they considered the people of this world who were averse to Kṛṣṇa as unworthy of speaking to. The devotees understood that the ultimate goal of such people was inauspicious, so they felt pity on them and cried.

TEXT 107

*sakala vaiṣṇava meli' āpani advaita
prāṇi-mātra kāre keha nāre bujhāite*

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 karena upavāsa
sakala vaiṣṇava-gaṇe chāḍe dīrgha 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 vā kṛṣṇera nṛtya, kena vā kīrtana?
kāre vā vaiṣṇava bali', kibā saṅkīrtana?’*

People did not know why the devotees danced for Kṛṣṇa or chanted His names. They could not understand who was a Vaiṣṇava or what the purpose of *saṅkīrtana* was.

Ordinary people could not enter into the mysteries of why Śrī Advaita Prabhu danced and chanted, who was a Vaiṣṇava, and what was the purpose of *saṅkīrtana*. Similarly, ordinary people and fruitive workers are unable to understand the chanting of Kṛṣṇa's names that is currently practiced by the servants of the Śrī Viśva-vaiṣṇava Rāja-sabhā.

TEXT 110

*kichu nāhi jāne loka dhana-putra-āṣe
sakala pāṣaṇḍī meli' vaiṣṇavere hāse*

People could not understand any of these things because their hearts were filled with desires for wealth and children. All the atheists would laugh at the Vaiṣṇavas.

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

TEXT 111

*cāri bhāi śrīvāsa miliyā nija-ghare
niśā haile hari-nāma gāya uccaiḥ-svare*

Every evening Śrīvāsa Paṇḍita 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 pāṣaṇḍī bole, —‘haila pramāda
e brāhmaṇa karibeka grāmera utsāda*

On hearing this chanting, the atheists would remark, “What madness! This *brāhmaṇa*, Śrīvāsa, will ruin this village.

Those envious of the Vaiṣṇavas became bewildered on seeing Śrīvāsa's activities. They feared that by chanting the names of Hari, which deliver one from material

life, all the living entities would be delivered. Therefore all the opulences and beauty of the village would be destroyed by such chanting. The word *e brāhmaṇa* refers to Śrīvāsa Ṭhākura.

TEXT 113

*mahā-tīvra narapati yavana ihāra
e ākhyāna śunile pramāda nadīyāra'*

“The Mohammedan King is very cruel by nature. If he hears about this *kīrtana*, the whole district will suffer.”

The word *mahā-tīvra* means “very violent” or “formidable.” The phrase *yavana narapati* refers to the Lodi and Sayed dynasty kings and their subordinates, who were the administrators of Bengal. If such administrators, who were envious of devotional service, heard about the strong introduction and preaching of day and night *kīrtana* in Navadvīpa, the capitol of Bengal, they would oppress and torture the citizens.

TEXT 114

*keha bole,—`e brāhmaṇe ei grāma haite
ghara bhāṅgi' 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 Paṇḍita out of this village, we will break his house and throw it in the Ganges.”

TEXT 115

*e vāmune ghucāile grāmera maṅgala
anyathā yavane grāma karibe karala'*

“If we get rid of this *brāhmaṇa*, then it will be good for the village. Otherwise the Yavanas will take over the town.”

“If we can drive Śrīvāsa out of the capitol, then the town will prosper. If Śrīvāsa remains here, the Mohammedan King will destroy the villagers' peace and happiness.”

TEXT 116

*ei-mata bole yata pāṣaṅḍira gaṇa
śuni' kṛṣṇa bali' kānde bhāgavata-gaṇa*

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

TEXT 117

*śuniyā advaita krodhe agni-hena jvale
digambara hai' sarva-vaiṣṇavere bole*

When Advaita Ācārya heard these things, He became as angry as fire.
Neglecting whether He was dressed properly, He spoke to all the Vaiṣṇavas.

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, gaṅgādāsa, śuklāmbara
karāiba kṛṣṇe sarva-nayana-gocara*

*sabā uddhāribe kṛṣṇa āpane āsiyā
bujhāibe kṛṣṇa-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 pāron, tabe ei deha haite
prakāśiyā cāri-bhuja, cakra laimu hāte*

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

TEXT 121

*pāṣaṅḍire kātīyā karimu skandha nāsa
tabe kṛṣṇa—prabhu mora, muṇi—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 anukṣaṇa
saṅkalpa kariyā pūje kṛṣṇera caraṇa*

In this way Śrī Advaita Ācārya constantly worshiped the lotus feet of Kṛṣṇa with great determination.

The words *saṅkalpa 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-navadvīpe bhrame bhāgavata-gaṇa
kothāo nā śune bhakti-yogera kathana*

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

TEXT 125

*keha duḥkhe cāhe nija-śarīra eḍite
keha `kṛṣṇa' bali' svāsa chāḍaye 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

*chāḍilena bhakta-gaṇa 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
rāḍhe avatīrṇa hailā nityānanda-rāma*

By the order of the Lord, Śrī Nityānanda Rāma, who is nondifferent from Ananta, first appeared in Rāḍha-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 Rāḍha-deśa.

TEXT 129-130

*māgha-māse śuklā-trayodaśī śubha-dine
padmāvati-garbhe ekacākā-nāma grāme*

*hāḍāi-panḍita nāme śuddha-vipra-rāja
mūle sarva-pitā tāne kare pitā-vyāja*

He appeared from the womb of Padmāvati 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 Paṇḍita, the king of the *brāhmaṇas*, as His father.

Śrī Nityānanda Svarūpa appeared as the son of Hāḍāi Paṇḍita, the personification of pure goodness, from the womb of Padmāvati, 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
avatīrṇa 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-variṣaṇa
saṅgope devatā-gaṇa karilā takhana*

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

TEXT 133

*sei-dina haite rāḍha-maṇḍala sakala
bāḍite lāgila punaḥ punaḥ sumāṅgala*

From that day on, the district of Rāḍha-deśa became filled with prosperity.

By the appearance of Śrī Nityānanda, the whole of Rāḍha-deśa gradually became filled with auspiciousness.

TEXT 134

*ye prabhu patita-jane nistāra karite
avadhūta-veśa dhari' bhramilā 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 *paramahansa avadhūta* and wandered like a mendicant.

The words *avadhūta-veśa* indicate accepting the appearance of a *sannyāsī* rather than dressing like a materialist, who is under the control of material sense perception.

TEXT 135

*anantera prakāra hailā hena-mate
ebe śuna,—kṛṣṇa avatarilā yena-mate*

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

TEXT 136

*navadvīpe āche jagannātha miśra-vara
vasudeva-prāya teṅho sva-dharme tatpara*

Śrī Jagannātha Miśra lived in Navadvīpa. He was just like Vasudeva, and he was expert in following his prescribed duties.

TEXT 137

*udāra-caritra teṅho brahmaṇyera sīmā
hena nāhi, yāhā diyā kariba upamā*

He was greatly magnanimous and the best of the *brāhmaṇas*. Indeed, I can find no comparison to him.

There is no comparison with Śrī Jagannātha 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 eka putra viśvarūpa mahābhāga*

After all her daughters expired, the most fortunate Viśvarūpa appeared as her son.

Before the Lord's advent, mother Śacī gave birth to eight daughters, who all expired. Only Śrī Viśvarūpa was present at the time of the Lord's birth.

TEXT 141

*viśvarūpa-mūrti—yena abhinna-madana
dekhi' haraṣita dui brāhmaṇī-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

*janma haite viśvarūpera haila virakti
śaiśabei sakala-śāstrete 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 Kṛṣṇa. In His childhood He became expert in all scriptures.

TEXT 143

*viṣṇu-bhakti-śūnya haila sakala saṁsāra
prathama-kalite haila bhaviṣya-ācāra*

As the entire world became devoid of devotion to Lord Viṣṇu, the future symptoms of Kali began to manifest in the beginning of the age.

The sinful activities predicted for the age of Kali became prominent in the beginning of the age, and the whole world became devoid of the worship of Lord Viṣṇu.

TEXT 144-145

*dharmatirobhāva haile prabhu avatare
'bhakta-saba duḥkha pāya' jāniyā 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

*avatīrṇa haibena īśvara jāniyā
brahmā-śiva-ādi stuti karena āsiyā*

Knowing that the Supreme Lord would appear, personalities like Lord Brahmā and Lord Śiva came to offer prayers.

In the *Śrīmad Bhāgavatam* (11.5.33-34) Karabhājana Muni, one of the nine Yogendras, narrated to Nimi Mahārāja as follows: “My dear Lord, You are the Mahā-puruṣa, the Supreme Personality of Godhead, and I worship Your lotus feet, which are the only eternal object of meditation. Those feet destroy the embarrassing conditions of material life and freely award the greatest desire of the soul, the attainment of pure love of Godhead. My dear Lord, Your lotus feet are the shelter of all holy places and of all saintly authorities in the line of devotional service and are honored by powerful demigods like Lord Śiva and Lord Brahmā. My Lord, You are so kind that You willingly protect all those who simply bow down to You with respect, and thus You mercifully relieve all the distress of Your servants. In conclusion, my Lord, Your lotus feet are actually the suitable boat for crossing over the ocean of birth and death, and therefore even Lord Brahmā and Lord Śiva seek shelter at Your lotus feet.

“O Mahā-puruṣa, I worship Your lotus feet. You gave up the association of the goddess of fortune and all her opulence, which is most difficult to renounce and is hankered after by even the great demigods. Being the most faithful follower of the path of religion, You thus left for the forest in obedience to a *brāhmaṇa*'s curse. Out of sheer mercifulness You chased after the fallen conditioned souls, who are always in pursuit of the false enjoyment of illusion, and at the same time engaged in searching out Your own desired object, Lord Śyāmasundara.”

TEXT 149

*ati-mahā-veda-gopya e-sakala kathā
ihāte sandeha kichu nāhika sarvathā*

All these topics are unknown through the *Vedas*. Of this there is no doubt.

TEXT 150

*bhakti kari' brahmādi-devera śuna stuti
ye gopya-śravaṇe haya kṛṣṇe 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 saṅkīrtana-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 *saṅkīrtana* 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 *saṅkīrtana* 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 *śrutis*: “He is the Lord, the maintainer, controller, and protector of all universes. He is Lord Viṣṇu.”

After Kṛṣṇa completed His pastimes in this world, the Vedic religious principles, saintly persons, and *brāhmaṇas* were bereft of shelter and fell down. Śrī Gaurasundara destroyed the non-Vedic philosophies of Buddhism, Jainism, and the logicians' path of argument and thus protected the prestige of Vedic religious principles, saintly persons, and *brāhmaṇas*. Śrī Gaurasundara is like the personification of death, Yamarāja, for the nondevotees, such as persons with material desires, fruitive workers, and speculators.

TEXT 153

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

“All glories to the Supreme Lord, who possesses a pure spiritual body. All glories to the fully independent Supreme Personality of Godhead.

The body of Śrī Gaurasundara is *sac-cid-ānanda*. All glories to that fully independent personality who is the Lord of lords.

TEXT 154

ye tumi—ananta-koṭi-brahmaṇḍera vāsa
se tumi śrī-śacī-garbhe karilā prakāsa

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

TEXT 155

tomāra ye icchā, ke bujhite tāra pātra?
sṛṣṭi, 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 saṁhāre
se ki kaṁsa-rāvaṇa vadhite vākye nāre?*

“For one who destroys the entire creation simply by His desire, can He not kill Rāvaṇa or Kaṁsa simply by giving an order?

TEXT 157

*tathāpiha daśaratha-vasudeva-ghare
avatīrṇa 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 Kaṁsa and Rāvaṇa 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 sportingly killed Rāvaṇa, and He appeared in the home of Vasudeva and sportingly killed Kaṁsa.

TEXT 158

*eteke ke bujhe, prabhu, tomāra kāraṇa?
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 sevoke tomāra
ananta brahmāṇḍa pāre karite uddhāra*

“By Your order, each one of Your servants can deliver innumerable universes.

[The Vaiṣṇava poet Śrī Devakīnanda Dāsa has sung:] *brahmāṇḍa tārīte śakti dhare*

jane jane—“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 bujhāo pṛthivī dhanya kari'*

“Still You incarnate Yourself to teach religious principles to all and thus make the earth glorious.

TEXT 161

*satya-yuge tumi, prabhu, śubhra varṇa dhari'
tapo-dharma bujhāo āpane tapa kari'*

“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

*kṛṣṇājina, daṇḍa, kamaṇḍalu, jaṭā dhari'
dharma sthāpa' brahmacāri-rūpe avatari'*

“You wear a deerskin and carry a *daṇḍa* and waterpot, and You wear matted locks of hair. In this way You incarnate as a *brahmacārī* to reestablish the principles of religion.

The word *kṛṣṇājina* refers to the skin of the spotted deer, worn by *brahmacārīs* at the time of sacrificial performances. The word *daṇḍa* indicates either *ekadaṇḍa* or *tridaṇḍa*, which are made from the sticks of the *palāśa*, *khadira*, or bamboo trees. In other words, *vajra-daṇḍa*, *indra-daṇḍa*, *brahma-daṇḍa*, and *jīva-daṇḍa* are combined together and known as *tridaṇḍa*. The word *kamaṇḍalu* refers to a waterpot made from wood or a gourd. The word *jaṭā* refers to a bunch of hair that has matted due to not shaving.

The *brahmacārīs* 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 *brahmacārīs* have some concession in this regard. Those not in the *brahmacārī āśrama* have no right in this matter.

TEXT 163

*tretā-yuge haiyā sundara-rakta-varṇa
hai' yajña-puruṣa bujhāo 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
sabāre laoyāo yajña, yājñika 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 *vikaṅkata* (*baiṅca*) 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

*divya-megha-śyāma-varṇa haiyā dvāpare
pūjā-dharma bujhāo āpane ghare-ghare*

“In Dvāpara-yuga You appear with a transcendental blackish complexion that resembles a monsoon cloud. You preach the process of Deity worship from house to house.

TEXT 166

*pīta-vāsa, śrīvatsādi nija-cihna dhari'
pūjā kara, mahārāja-rūpe avatari'*

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

The term *mahārāja-rūpe* indicates one who is adorned with items like an umbrella and *cāmara*. In this regard one may refer to Śrīdhara Svāmī's *Bhāvārtha-dīpikā* commentary on *Śrīmad Bhāgavatam* (11.5.28).

TEXT 167

*kali-yuge vipra-rūpe dhari' pīta-varṇa
bujhābāre veda-gopya saṅkīrtana-dharma*

“You appear in Kali-yuga as a *brāhmaṇa* 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-praṇeta* (the director of religious codes), *bhāgavata-dharmājña* (the knower of Vaiṣṇava religious principles), and *veda-goptā* (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 *saṅkīrtana* 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 *brahmacārī*, in Tretā-yuga one should remain a *grhastha*, in Dvāpara-yuga one should remain a *vānaprastha*, and in Kali-yuga one should remain a *sannyāsī*.

TEXT 168

*kateka vā tomāra ananta avatāra
kāra śakti āche ihā saṅkhyā 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 *brahmacārī*.

“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 Hamṣa, Suparṇa, Vaikuṅṭha, Dharma, Yogeśvara, Amala, Īśvara, Puruṣa, Avyakta, and Paramātmā.

“In Tretā-yuga the Lord appears with a red complexion. He has four arms, golden hair, and wears a triple belt representing initiation into each of the three *Vedas*. Embodying the knowledge of worship by sacrificial performance, which is contained in the *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, Pṛṣṇigarbha, 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 Kṛṣṇa. Although His complexion is not blackish, He is Kṛṣṇa Himself. He is accompanied by His associates, servants, weapons and confidential companions.”

Elsewhere in the *Śrīmad Bhāgavatam* (1.3.26) it is said: “O *brāhmaṇas*, the incarnations of the Lord are innumerable, like rivulets flowing from inexhaustible sources of water.”

TEXT 169

matsya-rūpe tumi jale pralaye vihāra
kūrma-rūpe tumi sarva-jīvera 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

hayagrīva-rūpe kara vedera uddhāra
ādi-daitya dui madhu-kaiṭabhe saṁhāra

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

The *Laghu-bhāgavatāmṛta* (Pūrva 50) says: “Lord Hayagrīva appeared from the fire sacrifice performed by Brahmā. After killing the demons Madhu and Kaiṭabha, He returned the Vedas.”

TEXT 171

śrī-varāha-rūpe kara pṛthivī uddhāra
narasimha-rūpe kara hiraṇya-vidāra

“In the form of Varāha, You delivered the earth, and in the form of Nṛsimha, You tore apart the demon Hiraṇyakaśipu.

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 Hiraṇyakaśipu with His nails, just as a carpenter pierces cane.”

The phrase *kara hiraṇya-vidāra* indicate that Lord Nṛsimhadeva tore apart

Hiraṇyakaśipu.

TEXT 172

*balire chala' apūrva vāmana-rūpa hai'
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 *kṣatriyas*.

As stated in the *Śrīmad Bhāgavatam* (1.3.19-20): “In the fifteenth incarnation, the Lord assumed the form of a dwarf-*brāhmaṇa* [Vāmana] and visited the arena of sacrifice arranged by Mahārāja Bali. Although at heart He was willing to regain the kingdom of the three planetary systems, He simply asked for a donation of three steps of land. In the sixteenth incarnation of the Godhead, the Lord [as Bhṛgupati] annihilated the administrative class [*kṣatriyas*] twenty-one times, being angry with them because of their rebellion against the *brāhmaṇas* [the intelligent class].”

TEXT 173

*rāmacandra-rūpe kara rāvaṇa saṁhāra
haladhara-rūpe kara ananta vihāra*

“In the form of Rāmacandra, You killed Rāvaṇa, and in the form of Balarāma, You performed innumerable pastimes.

It is stated in the *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 Rāvaṇa, who was on the other side of the sea.”

TEXT 174

*buddha-rūpe dayā-dharma karaha prakāśa
kalkī-rūpe kara mleccha-gaṇera vināśa*

“In the form of Buddha, You exhibited compassion, and in the form of Kalki, You destroyed the *mlecchas*.

The *Śrīmad Bhāgavatam* (1.3.24-25) says: “Then, in the beginning of Kali-yuga, the Lord will appear as Lord Buddha, the son of Añjanā, 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 Yaśā. At this time the rulers of the earth will have degenerated into plunderers.”

TEXT 175

*dhanvantari-rūpe kara amṛta pradāna
haṁsa-rūpe brahmādire kaha tattva-jñāna*

“In the form of Dhanvantari, You delivered nectar to the demigods, and in the

form of Hamsa, You spoke on the Absolute Truth to Brahmā and others.

As stated in the *Śrīmad Bhāgavatam* (2.7.19): “O Nārada, you were taught about the science of God and His transcendental loving service by the Personality of Godhead in His incarnation of Hamsāvatāra. He was very much pleased with you, due to your intense proportion of devotional service. He also explained unto you, lucidly, the full science of devotional service, which is especially understandable by persons who are souls surrendered unto Lord Vāsudeva, the Personality of Godhead.” Elsewhere, in the *Śrīmad Bhāgavatam* (1.3.17) it is stated: “In the twelfth incarnation, the Lord appeared as Dhanvantari, and in the thirteenth He allured the atheists by the charming beauty of a woman and gave nectar to the demigods to drink.”

TEXT 176

*śrī-nārada-rūpe vīṇā dhari' kara gāna
vyāsa-rūpe kara nija-tattvera vyākhyāna*

“In the form of Nārada, You carry a vīṇā 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 ṛṣis, 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-vaidagdhī kari' saṅge
kṛṣṇa-rūpe vihara' gokule bahu-raṅge*

“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 *kṛṣṇa-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 Nārāyaṇa 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, nectarean, and incomparable.” It is stated in the *Brahmāṇḍa Purāṇa*:

*santi bhūrīṇi rūpāṇi
mama pūrṇāṇi ṣaḍ guṇaiḥ
bhavyeṣṭāṇi tulyāṇi
na mayā gopa-rūpiṇā*

“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:

*caritaṁ kṛṣṇa-devasya
sarvam evādbhutaṁ bhavet
gopāla-līlā tatrāpi
sarvato 'ti-manoharā*

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

*kandarpa-koty-arbuda-rūpa-śobhā-
nīrājyapādābja-nakhāṁ calasya*

*kuṭrāpy adṛṣṭa-śruta-ramya-kānter
dhyānaṁ paraṁ nanda-sūtasya vakṣye*

“I meditate on Nanda-suta, whose beauty surpasses that of millions of Cupids, who thus adore His lotus feet and toenails. His transcendental effulgence is beyond the description or vision of material senses.”

The Gokula pastimes of Śrī Kṛṣṇa are most perfect because they include all of Kṛṣṇa's sweet sportive pastimes as well as the pastimes of all His other incarnations.

TEXT 178

*ei avatāre bhāgavata-rūpa dhari'
kīrtana karibe sarva-śakti paracāri'*

“In this incarnation as a devotee, You will invest all Your transcendental energies in the performance of *kīrtana*.”

“In Your incarnation as Gaurāṅga, You will propagate five forms of eternal service.”

TEXT 179

*saṅkīrtane pūrṇa haibe sakala saṁsāra
ghare ghare haibe prema-bhakti-paracāra*

“The whole world will be filled with the sound of *saṅkīrtana*, and pure devotional service will be preached from house to house.

The pastimes of Śrī Gaurāṅga are nicely described in the prayers of the demigods. The whole world will achieve complete happiness by proper glorification of Lord Kṛṣṇa. Then loving service to the Supreme Lord will be preached in every house. From this we get an indication that the Lord wants each person to become adept at *kīrtana* and preaching. Only those who worship Lord Hari are real *ācāryas* and

preachers of pure devotional service to the Lord. By artificially imitating the worship of Hari no preaching is successful, because that is not proper behavior. Only those devotees who are well-behaved, freed from bad association, and engaged in the devotional service of Lord Kṛṣṇa are able to truly preach in every house.

TEXT 180

*ki kaḥiba pṛthivīra 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 prabhāvei amaṅgala hare*

“The mere presence of those who constantly meditate on Your lotus feet vanquishes all inauspiciousness.

“Each of the Supreme Lord's incarnations preach and benefit some particular persons, but in Your incarnation as Gaurāṅga You will benefit the entire world by inaugurating the process of *kīrtana*. You will dance with innumerable servants and make the entire world jubilant.”

Śrīla Prabhānanda Sarasvatīpāda has written in his *Śrī Caitanya-candrāmṛta* (5) as follows:

*kaivalyaṁ narakāyate tridaśa-pūr ākāśa-puṣpāyate
durdāntendriya-kāla-sarpa-pāṭali protkhāta-damṣṭrāyate*

*viśvaṁ pūrṇa-sukhāyate vidhi-mahendrādīś ca kīṭāyate
yat kāruṇya-kaṭākṣa-vaibhavavatām taṁ gauram eva stumaḥ*

“For a devotee who has received Śrī Caitanya Mahāprabhu's merciful glance, *kaivalya*, merging into the existence of Brahman, appears hellish, the heavenly planets appear like phantasmagoria, the senses appear like serpents with broken teeth, the entire world becomes a replica of Vaikuṅṭha, 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 khaṇḍe pṛthivīra amaṅgala
dṛṣṭi-mātra daśa-dik haya sunirmala*

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

TEXT 183

*bāhu tuli' nācite svargera vighna-nāśa
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

*padbhyāṁ bhūmer diśo dṛgbhyāṁ
dorbhyāñ cāmaṅgalaṁ divaḥ
bahu-dhotsādyate rājan
kṛṣṇa-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 tumi sākṣāt haiyā
karibā kīrtana-prema bhakta-goṣṭhī laiya
e mahimā, prabhu, varṇibāra kāra śakti?
tumi vilāibā veda-gopya viṣṇu-bhakti!*

“O Lord, You will personally appear and perform *kīrtana* with Your pure devotees. O Lord, who has the power to describe Your glories? You will distribute devotional service to Lord Viṣṇu that is unknown through the *Vedas*.

“O Lord Gaurasundara! You are the nondifferent golden form of the son of the king of Vraja. You will appear in this world along with Your associates and enjoy the pastimes of distributing love of God through the process of *kīrtana*. Neither the demigods nor the human beings are able to properly describe Your glories. The knowledge of demigods and human beings is mundane; the most beneficial work of distributing pure service to Kṛṣṇa, which is hidden in the *Vedas* and not

manifest to all, is only possible in Your incarnation as Gaura.” Śrī Dāmodara Svarūpa Prabhu has written in his notebook:

*anarpita-carīm cirāt karuṇayāvatīrṇaḥ kalau
samarpayitum unnatojjvala-rasām sva-bhakti-śriyam*

*hariḥ puraṭa-sundara-dyuti-kadamba-sandīpitaḥ
sadā hṛdaya-kandare sphuratu vaḥ śacī-nandanah*

“May the Supreme Lord, who is known as the son of Śrīmatī Śacīdevī, be transcendently 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

*mukti diyā ye bhakti rākhaha gopya kari'
āmi-saba ye-nimitte abhilāṣa kari*

“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

*jagatera prabhu tumi dibā hena dhana
tomāra kārūnya sabe ihāra kārāṇa*

“O Lord, You will freely distribute the treasure of devotional service throughout the world, simply due to Your causeless mercy.

“We are demigods, decorated with all good qualities. We are beyond the jurisdiction of poverty. We therefore have no ulterior motive. Our only desire is to serve Lord Viṣṇu. Since we are bereft of the Lord's devotional service, we pray that we may regain that service. You will bestow on all sinful persons of the world the qualification to serve the Supreme Lord, which is the topmost treasure. Although no one is qualified to achieve this benediction, You have the power to bestow causeless mercy on such worthless persons. Therefore Your causeless mercy is the only means of obtaining Your favor.”

TEXT 189

*ye tomāra nāme prabhu sarva-yajña pūrṇa
se tumi hailā navadvīpe avatīrṇa*

“By the chanting of whose holy names all sacrifices are performed, that Lord has now appeared in Navadvīpa.

“The four types of sacrifice—meditation, fire sacrifice, Deity worship, and *kīrtana*—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

Navadvīpa to preach these holy names.”

TEXT 190

*ei kṛpā kara, prabhu haiyā sadaya
yena āmā-sabāra dekhite bhāgya haya*

“O Lord, please be merciful to us so that we may have the fortune to see Your pastimes.

The demigods continue with their prayers, “Let us be fortunate enough that we may see Your eternal Gaura pastimes in this material world.”

TEXT 191

*eta-dine gaṅgāra pūriḷa manoratha
tumi krīḍā karibā ye cira-abhimata*

“The long-cherished desire of the Ganges will now be fulfilled when You sport in her waters.

From time immemorial the Ganges has been famous as the nectar emanating from the lotus feet of Kṛṣṇa and sustained on the head of Lord Śiva, the topmost Vaiṣṇava. For the benefit of the world she flowed from Haridvāra to Gaṅgā-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 Gaṅgādevī desired to serve You by being identified in this world as the water touched by Your feet. Therefore her desires will be fulfilled when You wash Your feet and take bath in her waters.”

TEXT 192

*ye tomāre yogeśvara sabe dekhe dhyāne
se tumi vidita haibe navadvīpa-grāme*

“You who are seen through the yogis' meditation as Yogeśvara will now be seen in the village of Navadvīpa.

“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 Navadvīpa.”

TEXT 193

*navadvīpa-pratio thākuka namaskāra
śacī-jagannātha-grhe yathā avatāra*

“We therefore offer our respectful obeisances to Śrī Navadvīpa, 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 Nīlā, who is a manifestation of Nārāyaṇa's energy and worshipable by all devotees. That Yogapīṭha, which is situated in Śrī Māyāpur, is the site of Śacī and Jagannātha's house, wherein the

Lord took birth. In other words, Śrī Navadvīpa-dhāma is composed of pure goodness and is nondifferent from Vṛndāvana. 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

*śacī-garbhe vaise sarva-bhuvanera vāsa
phālgunī pūrṇimā āsi' haila prakāśa*

The Lord, who is the shelter of all universes, remained in the womb of Śacīdevī until the Phālgunī Pūrṇimā gradually approached.

The Supreme Lord, who is the resting place of innumerable Vaikuṅṭha planets and material universes composed of fourteen planetary systems, has appeared in the womb of Śacī. The Lord remained in the womb of Śacī until the full moon night of the month of Phālguna, in the year 1486. The words *śacī-garbha-sindhu* refer to the form of pure goodness.

TEXT 196

*ananta-brahmāṇḍe yata āche sumaṅgala
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

*saṅkīrtana-sahita prabhura avatāra
grahaṇera chale tāhā karena pracāra*

Thus the Lord simultaneously appeared along with the congregational chanting of the holy names, which He inaugurated on the pretext of a lunar eclipse.

The tradition of chanting the names of Hari for fruitive results during solar and lunar eclipses has been current since time immemorial. Although such chanting of the holy names yields insignificant fruits, Śrī Caitanyadeva coincidentally appeared while everyone was thus engaged.

TEXT 198

*īśvarera karma bujhibāra śakti kāya?
candre ācchādila rāhu īśvara-icchāya*

Who has the power to understand the activities of the Lord? By His desire Rāhu covered the moon.

TEXT 199

*sarva-navadvīpe,—dekhe haila grahaṇa
uṭhila maṅgala-dhvani śrī-hari-kīrtana*

When the inhabitants of Navadvīpa saw the eclipse, they began to chant the auspicious names of Hari.

TEXT 200

*ananta arbuda loka gaṅgā-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
brahmāṇḍa pūriyā dhvani sthāna nāhi pāya*

The whole of Nadia was filled with the sound vibration of the name of Hari. Indeed, the sound vibration filled the entire universe and beyond.

TEXT 202

*apūrva śuniyā saba bhāgavata-gaṇa
sabe bale,—`nirantara hauka grahaṇa'*

Hearing this wonderful vibration, all the devotees remarked, “Let there be a perpetual eclipse!”

TEXT 203

*sabe bale,—`āji baḍa vāsiye ullāsa
hena bujhi, kibā kṛṣṇa 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

*gaṅgā-snāne calilā sakala bhakta-gaṇa
niravadhi catur-dike hari-saṅkīrtana*

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 śiśu, vṛddha, nārī, sajjana, durjana
sabe `hari' `hari' bole dekhiyā `grahaṇa'*

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-brahmāṇḍe vyāpileka hari-dhvani*

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

TEXT 207

*catur-dike puṣpa-vṛṣṭi kare deva-gaṇa
`jaya'-śabde dundubhi bājaye anukṣaṇa*

The demigods showered flowers on all directions, and they played kettledrums as they chanted, “Jaya! Jaya!”

TEXT 208

*henai samaye sarva-jagat-jīvana
avatīrṇa hailena śrī-śacī-nandana*

At that very moment the life of all living entities, Śrī Śacīnandana, made His appearance.

TEXT 209

*rāhu-kavale indu,
parakāśa nāma-sindu,
kali-mardana bāje bāṇā
pahuṅ bhela parakāśa,
bhuvana catur-daśa,
jaya jaya paḍila ghoṣaṇā*

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 *rāsis*, 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 *pahuṅ* means “Lord,” and the word *bhela* means “became.”

The fourteen worlds consist of the seven upper planets—Bhūr, Bhuvar, 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 bāḍala 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 śaṅkha gāje,
bāje veṇu-viṣāṇa
śrī-caitanya-ṭhākura,
nityānanda-prabhu
vṛndāvana-dāsa gāna*

Kettledrums were sounded, hundreds of conchshells were blown, and flutes and horns were played. In this way Vṛndāvana dāsa Ṭhākura sings the glories of Śrī Caitanya Mahāprabhu and Śrī Nityānanda Prabhu.

The word *gāje* means “roars” or “sounds.” The word *viṣāṇa* refers to the buffalo horn, as carried by Balarāma.

TEXT 212

*jiniṅā ravi-kara,
śrī-aṅga-sundara,
nayane herai nā pāri
āyata locana,*

*īṣat baṅkima,
upamā nāhika 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 *jiniṅā ravi-kara* mean “defeating or conquering the sun's rays.” Another reading of *śrī-aṅga-sundara* is *śrī-aṅga-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,
avanī-maṅḍale,
caudike śuniyā ullāsa
eka hari-dhvani,
ā-brahma bhari' śuni,
gaurāṅga-cāndera parakāśa*

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

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

TEXT 214

*candane ujjvala,
vakṣa parisara,
dolaye tathi vana-mālā
cānda-suśītala,
śrī-mukha-maṅḍala,
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

*dekhiyā caitanya,
bhuvane dhanya-dhanya,
uṭhaye 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-śira-
mukūṭa caitanya
pāmara mūḍha nāhi jāne
śrī-caitanya-candra,
nitāi-ṭhākura,
vṛndāvana-dāsa gāne*

Śrī Caitanya is the crown on the head of the four *Vedas*, but sinful and foolish people cannot understand this. Śrī Vṛndāvana dāsa Ṭhākura sings the glories of Śrī Caitanyacandra and Śrī Nityānanda Prabhu.

Śrī Caitanyadeva is like the crown on the *Upaniṣads*, which are like the heads of the four *Vedas*. In other words, He is worshipable by the four-headed Brahmā: *nikhila-śruti-mauli-ratna-mālā-dyuti-nīrājita-pāda-paṅkajānta*—“The tips of the toes of Your lotus feet are constantly being worshiped by the glowing radiance emanating from the string of gems known as the *Upaniṣads*, the crown jewels of all the *Vedas*.”

TEXT 217

*prakāśa hailā gauracandra
daśa-dike uṭhila 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 jiniṅā
hāse nija-kīrtana śuniyā*

The Lord's beauty defeats that of millions of Cupids. He laughs upon hearing His holy names chanted.

TEXT 219

*ati-sumadhura mukha-āṅkhi
mahārāja-cihna saba dekhi*

The Lord's face and eyes are most sweet, and His body is decorated with the signs of a king.

TEXT 220

śrī-carāṇe dhvaja-vajra śobhe

saba-aṅge 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
vṛndāvana dāsa guṇa gāna*

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

TEXT 223

*caitanya-avatāra,
śuniyā deva-gaṇa,
uṭhila parama maṅgala 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',
grahaṇa-chala kari',
lakhite keha nāhi 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,

*loka nadīyāya
baliyā ucca `hari' `hari' re
mānuṣe deve meli',
ekatra hañā keli,
ānande navadvīpa pūri re*

The people of Nadia run in the ten directions while loudly chanting, “Hari! Hari!” The demigods and human beings mix together, and the whole of Navadvīpa is filled with ecstasy.

TEXT 226

*śacīra aṅgane,
sakala deva-gaṇe,
praṇāma haiyā paḍilā re
grahaṇa-andhakāre,
lakhite keha nāre,
durjñeya caitanyera khelā re*

All the demigods come to the courtyard of Śacīdevī 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 paḍe stuti,
kāhāro hāte chāti,
keha cāmara ḍhulāya re
parama-hariṣe,
keha puṣpa variṣe,
keha nāce, gāya, vā'ya re*

Some demigods offer prayers, someone holds an umbrella, another waves a cāmara, some happily shower flowers, others dance, and some play musical instruments.

TEXT 228

*saba-bhakta saṅge kari',
āilā gaurahari,
pāṣaṇḍī kichui nā jāne re
śrī kṛṣṇa-caitanya,
prabhu nityānanda,
vṛndāvana-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 *pāṣaṇḍī* 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 Viṣṇu, who is their controller. In this way Vṛndāvana dāsa Ṭhākura sings the glories of Śrī Caitanya and Nityānanda.

TEXT 229

*dundubhi-dīṇḍima-
maṅgala-jaya-dhvani,
gāya madhura rasāla re
vedera agocara,
āji bheṭava,
vilambe nāhi āra kāla re*

The demigods play kettledrums and *dīṇḍima* 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,
maṅgala-kolahāla,
sāja' sāja' bali' sāja' re
bahuta puṇya-bhāgye,
caitanya-parakāṣa
pāola navadvīpa-mājhe re*

In this way the residents of Amarāvati 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 Navadvīpa.”

The word *indrapura* refers to Amarāvati.

TEXT 231

*anyo 'nye āliṅgana,
cumbana ghana-ghana,
lāja keha nāhi māne re
nadīyā-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,
āilā navadvīpe,
caudike śuni hari-nāma re
pāiyā gaura-rasa,
vihvala paravaśa,
caitanya-jaya-jaya gāna re*

In this joyous condition they come to Navadvīpa 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-gr̥he,
gaurāṅga-sundare,
ekatra yaiche koṭi-cānda re
mānuṣa rūpa dhari',
grahaṇa-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-śakti-saṅge,
āilā gauracandra,
pāṣaṇḍī kichui nā jāne re
śrī 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 Gauḍīya-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 Nīlāmbara Cakravartī, the celebration of Viśvambhara's appearance at the house of Jagannātha Miśra, and the

glories of the appearance days of Viṣṇu and the Vaiṣṇavas. Prior to His advent, Śrīmān Mahāprabhu preached the congregational chanting of the names of Lord Hari on the pretext of a lunar eclipse, and then He appeared in this world. What to speak of others, even those who had never uttered the names of Hari by mistake loudly chanted the names of Hari while going to take bath in the Ganges on that day. The loud chanting of Kṛṣṇa's names filled the ten directions. Śrī Śacī and Jagannātha forgot themselves in ecstasy as they looked at the beautiful face of their son. The great astrologer Śrī Nīlāmbara 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 *rasābhāsa*, or an unfavorable overlapping of mellows, 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 Mīśra, the mixing of the demigods' wives with the *brāhmaṇas'* wives, their blessing the child Lord with *dūrvā* 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-saṅkīrtana kariyā pracāra*

*catur-dike dhāya loka grahaṇa dekhiyā
gaṅgā-snāne `hari' bali' yāyena dhāiyā*

*yāra mukha janmeha nā bale hari-nāma
seha `hari' bali' dhāya, kari' gaṅgā-snāna*

*daśa-dik pūrṇa haila, uṭhe hari-dhvani
avatīrṇa haiyā hāsena dvija-maṇi*

In this way, Lord Gaurāṅga appeared by first inaugurating the *saṅkīrtana* 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-saṅkīrtana*, indicated that He would later preach the devotional process of chanting the holy names, and thus maintain the religious principles of this age.

TEXT 6

*śacī-jagannātha dekhi' putrera śrī-mukha
dui-jana hailena ānanda-svarūpa*

Seeing their son's face, Śacī and Jagannātha were filled with ecstasy.

TEXT 7

*ki vidhi kariba ihā, kichui nā sphure
āste-vyaste nārī-gaṇa `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-gaṇa
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 janaka—cakravartī nilāmbara
prati-lagne adbhuta dekhena vipra-vara*

The father of Śacīdevī and great *brāhmaṇa*, Nilāmbara Cakravartī, noted

wonderful planetary arrangements in each house of the child's horoscope.

Nilāmbara Cakravartī was the father of Śacīdevī. He formerly resided at Magḍobā, 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 *rāśis*, each consisting of 30 degrees. The second and consecutive signs after the rising sign, or *janma-lagna*, are the twelve “*lagnas*” for wealth, brothers, friends, sons, education, enemies, wife, death, fortune, occupation, income, and expenditure.

The word *prati-lagne* means “in the twelve *lagnas*, beginning with the *lagna* for the body.” By the words *adbhuta dekhena*, it is understood that he saw extraordinary fruits.

TEXT 10

*mahārāja-lakṣaṇa sakala lagne kahe
rūpa dekhi' cakravartī hailā vismaye*

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

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7	11	8
15	54	38
40	37	40
13	6	23

Śukra (Venus) was in Meṣa-rāśi (Aries), in the constellation of Aśvinī; Ketu (the ninth planet) was in Simha-rāśi (Leo), in Uttaraphalgunī; Candra (the moon) was in Simha-rāśi, in Pūrvaphalgunī (the eleventh lunar mansion); Śani (Saturn) was in Vṛścika-rāśi (Scorpio), in Jyeṣṭhā; Bṛhaspati (Jupiter) was in Dhanu-rāśi, in Pūrvāśāḍhā (Sagittarius); Maṅgala (Mars) was in Makara-rāśi (Capricorn), in Śravaṇā; Ravi (the sun) and Rāhu were in Kumbha-rāśi (Aquarius), in Pūrvabhādrapāda; and Budha (Mercury) was in Mīna-rāśi (Pisces), in Uttarabhādrapāda. 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

*‘vipra rājā gauḍe haibeka’ hena āche
vipra bale,— sei vā, jāniba tāhā pāche’*

“There is a prediction that in the future a *brāhmaṇa* will become the King of Bengal. The future will show whether this child is that personality.”

There was a prophecy amongst people that a great personality would be born in a *brāhmaṇa* family of Bengal and become king. Nīlāmbara Cakravartī thought that perhaps this boy would in the future become King of Bengal. Time would tell.

TEXT 12

*mahā-jyotir-vit vipra sabāra agrete
lagne anurūpa kathā lāgila kahite*

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

Nīlāmbara Cakravartī was a learned teacher of the science of astrology. Therefore he began to explain the various *lagnas* of the Lord's horoscope to the people present there. The word *mahā-jyotir-vit* is explained as follows:

*śaṅkhe taile tathā māmse
vaidye jyotiṣike dvije
yātrāyām pathi nidrāyām
mahaccabdo na dīyate*

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

TEXT 13

*“lagne yata dekhi ei bālaka-mahimā
rājā hena, vākye tāñre dite nāri sīmā*

“The qualities I see in this child's horoscope are beyond those of a king, if fact, they are beyond all description.

While calculating the *lagnas*, Nīlāmbara Cakravartī could understand the child's wonderful qualities. The words *rājā hena* mean “as good as a king” or “topmost.” Actually no one can properly describe the qualities of this child.

TEXT 14

*bṛhaspati jiniyā haibe vidyāvān
alpei haibe sarva-guṇera nidhāna*

“This child will be more learned than Bṛhaspati. He will soon manifest a reservoir of all good qualities.”

Bṛhaspati is the most learned personality in the heavenly planets. Mahāprabhu would surpass Bṛhaspati in spiritual knowledge rather than in insignificant material knowledge. In other words, the knowledge of Brahman obtained through the material senses of Sārvabhauma Bhaṭṭācārya, the incarnation of Bṛhaspati, 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

*seikhāne 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

*vipra bale,—“e śiṣu sāksāt nārāyaṇa
inhā haite sarva-dharma haibe sthāpana*

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

The *brāhmaṇa* said, “This boy is Nārāyaṇa 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 śiṣu 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, śiva, śuka yāhā vāñccha anukṣaṇa
inhā haite tāhā pāibeka sarva-jana*

“People will receive from Him love of God that is desired by even Brahmā, Śiva, and Śukadeva.

In the *Caitanya-candrāmṛta* (18 and 55) it is stated: “The dear devotees of Lord Gaura happily enjoy pastimes on the splendid path of pure devotional service, which great sages like Vyāsadeva could not thoroughly understand, which material intelligence has no power to enter, which Śukadeva Gosvāmī could not reveal, and which merciful Lord Kṛṣṇa never revealed to His devotees. O Lord Caitanyacandra, who enlightens the ignorant, if You grace me with Your merciful glance, then even though I am a wretch I will not be far away from the wonderful path of pure devotion, which is rarely attained by Śiva, Śukadeva, Uddhava, Nārada, and other great souls.”

This child will indiscriminately give everyone that which great personalities like Lord Brahmā, Lord Śiva, and Śukadeva Gosvāmī always desire to obtain.

TEXT 19

*sarva-bhūta-dayālu, nirveda daraśane
sarva-jagatera prīta haiba ihāne*

“Just by seeing Him, the people of this world will develop love for Him, compassion for other living entities, and detachment from material enjoyment.

By seeing Śrīmān Mahāprabhu, the people of this world will develop love for Gaura-Kṛṣṇa and become kind to all living entities and equal in happiness and distress.

TEXT 20

*anyera ki dāya, viṣṇu-drohī ye yavana
tāhārāo e śiṣura bhajibe caraṇa*

“What to speak of others, even Yavanas who are averse to Viṣṇu will worship the lotus feet of this child.

In the *Caitanya-candrāmṛta* (2) it is stated: “Those who are untouched by any piety, who are completely absorbed in irreligion, and who have never received the merciful glance of the devotees or been to any holy place sanctified by them are still ecstatically dancing, loudly singing, and even rolling about on the ground because they are intoxicated by tasting the nectar of the transcendental mellows of pure love of God, given by Lord Caitanya. Let me therefore glorify that Lord Caitanya Mahāprabhu.”

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

TEXT 21

*ananta brahmāṇḍe kīrti gāiba ihāna
ā-vipra e śisūre karibe praṇāma*

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

The word *ihāna* means “His.” *Brāhmaṇas* are the spiritual masters of all other *varṇas*—*kṣatriyas*, *vaiśyas*, *sūdras*, and *antyajas*, or *mlecchas*. Such *brāhmaṇas* will also offer obeisances to this child, and the entire universe will become maddened by the fragrance of His fame.

TEXT 22

*bhāgavata-dharma-maya ihāna śarīra
deva-dvija-guru-pitṛ-mātr-bhakta dhīra*

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

In the *Śrīmad Bhāgavatam* (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 *bhāgavata-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, *brāhmaṇas*, spiritual masters, father, and mother, who are all devotees of Viṣṇu, are all present in Him.

TEXT 23

*viṣṇu yena avatari' laoyāyena dharma
sei-mata e śiśu 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 lakṣaṇa ihāna
kāra śakti āche tāhā karite vyākhyāna?*

“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
yāñra e nandana, tāñre rahuka praṇāma*

“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 koṣṭhī gaṇilāña āmi bhāgyavān
śrī-viśvambhara'-nāma haibe ihāna*

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

The *brāhmaṇa* decided, “I have become fortunate simply by calculating the horoscope of the Lord. The name of this child will be Viśvambhara.”

TEXT 27

*ihāne balibe loka `navadvīpa-candra'
e bālake jāniha kevala parānanda*

“Yet people will call Him Navadvīpa Candra. Know for certain that this child is the personification of spiritual ecstasy.”

People will call this child Navadvīpa Candra, and they will know Him as the embodiment of unalloyed ecstasy.

TEXT 28

*hena rase pāche haya duḥkhera prakāśa
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 cāhe dāna

Jagannātha Miśra was overwhelmed with ecstasy upon hearing the child's glories, and he desired to give something in charity to the *brāhmaṇa*.

TEXT 30

*kichu nāhi—sudaridra, tathāpi ānande
viprera caraṇe dhari' miśra-candra kānde*

But because Jagannātha Miśra was extremely poor, he simply took hold of the *brāhmaṇa*'s feet and cried.

TEXT 31

*seha vipra kānde jagannātha-pā'ye dhari'
ānande sakala-loka bale `hari' `hari'*

The *brāhmaṇa* then grabbed hold of Jagannātha Miśra's feet and cried, while the people present there chanted, “Hari! Hari!” in ecstasy.

TEXT 32

*divya-koṣṭhī śuni' yata bāndhava sakala
jaya-jaya diyā sabe kareṇa maṅgala*

Hearing the Lord's extraordinary horoscope, the friends and relatives there happily chanted, “Jaya! Jaya!”

The word *divya-koṣṭhī* refers to the horoscope of a godly personality.

TEXT 33

*tata-kṣaṇe āila sakala vādyakāra
mṛdaṅga, sānāi, vaṁśī bājaye apāra*

At that time various musicians came and began to enthusiastically play *mṛdaṅgas*, *sānāi*, and flutes.

A *mṛdaṅga* 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 *saṅkīrtana*. The use of *mṛdaṅgas* was current even during the time of the Lord's appearance.

The *sānāi* is an brass musical wind instrument with holes in it.

TEXT 34

*deva-strīye nara-strīye nā pāri cinite
deve nare ekatra haila bhāla-mate*

Demigoddesses mixed unnoticed with the ladies present there.

After understanding that the Lord had advented, the wives of the demigods mixed with the ladies of this world and assembled at the house of Jagannātha Mīśra with a desire to see the Lord. No one could distinguish the demigoddess from the worldly women.

TEXT 35

*deva-mātā savya-hāte dhānya-dūrvā laiya
hāsi' dena prabhu-śire `cirāyu' baliyā*

Aditi, the mother of the demigods, with her right hand placed paddy and *dūrvā* 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

*cira-kāla pṛthivīte karaha prakāśa
ataeva `cirāyu' baliyā haila hāsa*

She desired that the Lord would always remain on this earth planet, therefore she smiled as she blessed Him with the words, “Live a long life.”

TEXT 37

*apūrva sundarī saba śacī-devī dekhe
vārtā jijñāsīte kāro nā āise mukhe*

Although mother Śacī saw the beautiful demigoddesses there, she was too shy to inquire about their identities.

TEXT 38

*śacīra caraṇa-dhūli laya devī-gaṇa
ānande śacīra mukhe nā āise vacana*

The demigoddesses took the dust from Śacīdevī's feet, and Śacī became speechless out of joy.

TEXT 39

*kibā ānanda haila se jagannātha-ghare
vedete anante tāhā varṇite nā pāre*

The happiness experienced in the house of Jagannātha Mīśra could not be described by either Lord Ananta or the *Vedas*.

TEXT 40

*loka dekhe,—śacī-gr̥he sarva-nadīyāya
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 gaṅgā-tīre
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, nisāya 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

*caitanyaera janma-yātrā—phālgunī pūrṇimā
brahmā-ādi e tithira kare ārādhanā*

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-svarūpiṇī
yañhi avatīrṇa hailena dvija-maṇi*

This day is the reservoir of devotional service and therefore most sanctified, because the Supreme Lord, the best of the *brāhmaṇas*, 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 *sākṣād-bhakti-svarūpiṇī*, the personification of devotional service.

TEXT 45

*nityānanda-janma māghī śuklā trayodaśī
gauracandra-prakāśa phālgunī paurṇamāsī*

Lord Nityānanda appeared on the thirteenth day of the waxing moon in the month of Magha, and Gauracandra appeared on the full moon evening in the month of Phālguna.

TEXT 46

*sarva-yātrā maṅgala e dui puṇya-tithi
sarva-śubha-lagna adhiṣṭhāna haya ithi*

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

TEXT 47

*eteke e dui tithi karile sevana
kṛṣṇa-bhakti haya, khaṇḍe 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 tithira caritra*

Just as the appearance day of the Lord is sanctified, the appearance days of the Vaiṣṇavas are also.

In the *Brahma Purāṇa* it is stated: “Fortunate are those persons of Kali-yuga who observe the appearance days of Viṣṇu by staying awake at night and fasting. They are not subject to the great fear of rebirth in the material world. Wherever they reside, Kali cannot affect them. Observing vows on the appearance days of the eternal Supreme Lord gives liberation. These observances of vows for the pleasure of Viṣṇu are the greatest good in this life and the next, the greatest *dharma*.” By observing these two auspicious days—the thirteenth day of the waxing moon in the month of Magha (January-February) and the full moon day in the month of Phālguna (March-April)—a conditioned soul's nescience is destroyed and his propensity for serving Kṛṣṇa is awakened. One may observe the appearance day of the Lord by fasting and holding a festival.

Just as the appearance day of the Lord is pure, the appearance days of the Lord's devotees are also pure. One must certainly hold festivals on those days.

TEXT 49

*gauracandra-āvirbhāva śune yei jane
kabhu duḥkha nāhi tāra janme vā maraṇe*

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 saṅge 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-khaṇḍa-kathā baḍa śunite sundara
yañhi avatirṇa gauracandra maheśvara*

The topics of *Ādi-khaṇḍa* are most pleasing to hear, because they describe the appearance of the Supreme Personality of Godhead, Lord Gauracandra.

TEXT 52-53

*e saba līlāra 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 *daṇḍas*, and it is divided into thirty-six hundred *palas*. The sun rises in steps consisting of sixty *palas*. Sixty *palas* equal one *daṇḍa*, and eight *daṇḍas* 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 *Purānas*.”

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 *Purāṇas* that the pastimes of Kṛṣṇa are eternal.” In his commentary on the above quoted verse from *Laghu-bhāgavatāmṛta*, Śrīla Baladeva Vidyābhūṣaṇa 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-tāpanī*: *eko 'pi san bahudhā yo 'vabhāti*—‘Although Lord Viṣṇu is one, He manifests in many forms,’ and in the *Viṣṇu Purāṇa*: *ekāneka-svarūpāya*—‘Lord Viṣṇu is one as well as many.’ These two statements prove the unlimitedness of the Supreme Lord. The *Chāndogya Upaniṣad* describes the devotees of the Lord as follows: *sa ekadhā 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 *Ṛg Veda* (1.54.6) it is said: *paramam padam avabhāti bhūri*—‘The supreme abode of Kṛṣṇa is unlimitedly manifested.’ From this statement of the *Ṛg 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. Śaṅkarācārya has stated in his commentary on the *Brahma-sūtras* (1.3.28): ‘If someone says, “He has cooked, he has cooked,” that does not mean he has cooked twice.’ In the *Govinda-bhāṣya* on the *Brahma-sūtras* (3.3.11) it is stated: ‘If someone utters “Cow, cow,” that does not mean two cows.’ Therefore even though the Supreme Lord has multiple forms, They are all one. There is no doubt about it. In the *Vedas* it is stated: *eko devo nitya-līlānurakto bhakta-vyāpī bhakta-hṛdy 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 *Bṛhad-vaiṣṇava-toṣaṇī*, wherein it is stated:

*nityāvatāro bhagavān
nitya-mūrtir jagat-patiḥ
nitya-rūpo nitya-gandho
nityaiśvarya sukhānubhūḥ*

“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* (*Pātāla-khaṇḍa*) gives the following evidence: *paśya tvām darśayiṣyāmi svarūpaṁ veda-gopitam*—“I will show you My personal form, which is unknown to the *Vedas*.”

*idam eva vadanty ete
vedāḥ kāraṇa-kāraṇam
satyaṁ vyāpi parānandaṁ*

cid-ghanam śāśvataṁ śivam

“The *Vedas* confirm that this form of Mine is the cause of all causes, the all-pervasive, supremely blissful, full of knowledge, eternal, all-auspicious Absolute Truth.”

*anāma-rūpa evāyam
bhagavān harir īśvaraḥ
akarteti ca yo vedaiḥ
smṛtibhiś cābhidhīyate*

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

*sac-cid-ānanda-rūpatvāt
syāt kṛṣṇo 'dhokṣajo 'py asau
nija-śakteḥ prabhāveṇa
svam bhaktān darśayet prabhuḥ*

“Adhokṣaja is called Kṛṣṇa because He has an eternal form full of knowledge and bliss. He shows Himself to His devotees by the influence of His own energy.” In the *Mahābhārata* (Śānti 339.44-45) it is stated:

*etat tvayā na vijñeyam
rūpavān iti drśyate
icchan muhūrtāt naśyeyam
īśo 'haṁ jagatām guruḥ*

*māyā hy eṣā mayā sṛṣṭā
yan mām paśyasi nārada
sarva-bhūta-guṇair yuktaṁ
naiva tvaṁ jñātum arhasi*

“Do not consider that I am visible because I have a material form. If I wish I can disappear within a second. I am the controller and spiritual master of the universe. O Nārada, the form of Mine that you are now seeing is the creator of the illusory energy, therefore you should know that I am completely unaffected by the three modes of material nature.” The *Vāsudeva Upaniṣad* (6.5) states:

*sad-rūpam advayam brahma
madhyādy-anta-vivarjitam
sva-prabham sac-cid-ānandaṁ
bhaktyā jānati cāvyayam*

“[The Lord's] transcendental form is the Absolute Truth, devoid of duality or of beginning, middle, or end. It is self-effulgent, eternal, and full of knowledge and bliss. Only through devotional service can one understand that form to be infallible.” It is further stated in the *Vāsudevādhyātma*:

*aprasiddhes tad-guṇānām
anāmo 'sau prakīrtitaḥ
aprākṛtatvād rūpasyāpy
arūpo 'sāv udīryate*

sambandhena pradhānasya

*harer nāsty eva kartatā
akartāram atah prāhuḥ
purāṇam taṁ purā vidaḥ*

“Because His qualities are generally unknown, He is said to have no name. Because His form is not material, He is said to be formless. And because Lord Hari does nothing in relationship with the material nature, He is said to be inactive.” In the *Nārāyaṇādhyātma* it is also stated:

*nityāvyakto 'pi bhagavān
ikṣyate nija-śaktitaḥ
tāmṛte paramātmānam
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 hareḥ
āvirbhāva-tirobhāvāv
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
apekṣyājñas tathā jñānam
utpannam iti cocyate*

“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-tāpanī Upaniṣad* (1.21): *Eko vaśī sarva-gaḥ kṛṣṇa īḍyaḥ*—“That one Kṛṣṇa is the Supreme Personality of Godhead, and He is worshipable,” and *eko 'pi san bahudhā yo 'vabhāti*—“Kṛṣṇa is one, but He is manifested in unlimited forms and expanded incarnations;” the *Kaṭha Upaniṣad* (2.2.13): *nityo nityānām cetanaś cetanānām eko bahūnām yo vidadhāti kāmān* — “There are innumerable eternal living entities who are eternally and totally dependent upon the supreme singular living entity, the Supreme Lord;” the *Chāndogya Upaniṣad* (7.26.1): *sa ekadhā bhavati tridhā*—“He is one kind and three kinds;” and also the *Bhagavad-gītā* (4.6): *ajo 'pi sann avyayātmā*—“Although I am unborn and My transcendental body never deteriorates.”

The pastimes of the Supreme Lord are uninterrupted just like a wheel of fire; they are not products of fruitive workers' temporary imagination that fade away in due course of time. By stating that the eternal Absolute Truth appears in and then disappears from this world in His complete spiritual form, the Vedic literatures

confirm that the eternal pastimes of the Lord are displayed in this temporary material world. Śrī Caitanyadeva is unlimited and complete. Since the topics related with Śrī Caitanyadeva are nondifferent from Him, such topics are also without beginning or end. He is fully independent and the controller of the living entities, therefore following the process of disciplic succession I write whatever He inspires me.

TEXT 54

*bhakta-saṅge gauracandra-pade namaskāra
ithe aparādha kichu nahuka āmāra*

I offer my respectful obeisances unto Śrī Gauracandra along with His devotees so that I may not commit any offenses at their feet.

TEXT 55

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

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

Thus ends the English translation of the Gauḍīya-bhāṣya of Śrī Caitanya-bhāgavata, Chapter Three, entitled "Calculation of the Lord's Horoscope."

Chapter Four

Name-giving Ceremony, Childhood Pastimes, and Thieves Kidnap the Lord

This chapter describes Śrī Gaurahari's childhood pastimes, His crawling as a child, His name-giving ceremony, the kidnapping of Nimāi by two thieves, and the two thieves falling under the influence of Viṣṇu's illusory energy and returning Nimāi to the house of Jagannātha Miśra thinking it to be their own house. Śrī Gauracandra daily manifested wonderful childhood pastimes and increased the happiness of Śacī and Jagannātha. Śrī Viśvarūpa, the incarnation of Saṅkarṣaṇa, 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-rakṣā* or *devī-rakṣā-mantras*, *aparājitā-stotras*, and *nṛsimha-mantras* to protect Him. Surrounded by relatives and accompanied by singing and the playing of musical instruments, Śacīdevī observed the ceremony marking the beginning of the Lord's crawling by worshiping the Ganges and goddess Ṣaṣṭhī, thus exhibiting her unalloyed paternal affection for the Lord. On the pretext of crying, the child Gaura induced everyone to chant the names of Hari and thus filled the house of Śacī with the name of Kṛṣṇa. One time, in the absence of His parents, the four-month-old Gaura-gopāla scattered all the items in the house about the floor. When He understood that His mother was returning, He immediately lay in bed and cried. Mother Śacī stopped the child from crying by chanting the names of Hari and was then surprised to see the mess in the house. In parental affection, Jagannātha Miśra and other elder devotees concluded that the mess was certainly not made by the child, rather, some invisible demon, being unable to harm the child, who was protected by mantra, caused the heavy loss by

scattering the items about the house in order to satisfy his anger. Eventually, when the time arrived for Nimāi's name-giving ceremony, the greatly learned Nīlāmbara Cakravartī and the chaste women who were full of affectionate for Gaura all assembled at the house of Śacī. Due to the advent of the child, the whole country became jubilant, everyone's miseries were mitigated, devotion rained on the fertile soul of the people of the world, and the lack of *kīrtana* was eliminated. Therefore, after careful consideration, the learned scholars gave Gaurahari the name Viśvambhara. The name of Viśvambhara is also found in the Supreme Lord's other incarnations who maintain the universe. According to the calculation of His horoscope, Gaurahari was ascertained to be the source of all Viṣṇu *avatāras* and the original Personality of Godhead. The chaste women who were filled with paternal affection desired a long life for the child, so they named the child Nimāi in order to discourage Death from approaching Him. Therefore the name Viśvambhara, given by the learned scholars, is the primary name, and the name Nimāi, given by the chaste ladies, is secondary. During the name-giving ceremony Jagannātha Miśra placed rice paddy, puffed rice, gold, silver, and *Śrīmad Bhāgavatam* in front of Nimāi in order to ascertain the child's propensities. Rather than grabbing the business items—rice paddy, puffed rice, gold, and silver—meant for the *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-Nārāyaṇa saw the snake Śeṣa in the courtyard. After playing with Him for a while, the Lord exhibited His pastimes of resting on the bed of Śeṣa by laying on the coils of the snake. When everyone began to cry in fear of Nimāi's danger from the snake, the snake left on its own accord. Seeing Nimāi's enchanting beauty, Śacī and Jagannātha considered that He was some great personality. As soon as the child Nimāi heard the name of Hari, He would immediately smile and begin to dance. Otherwise He would continue to cry until He heard the name of Hari. Therefore from the time of sunrise the ladies would surround the child and loudly chant the names of Hari while clapping their hands, and Nimāi would respond by dancing and rolling on the ground. When both strangers and acquaintances were captivated by the Lord's beauty and offered Him sweets and bananas, the Lord would bring those foodstuffs and distribute them as *prasāda* to the ladies who were engaged in chanting the names of Hari. Sometimes Nimāi displayed the pastimes of entering a neighbor's house to drink milk or eat and spoil the household items. One day as Nimāi was playing outside His house, two thieves kidnapped Him out of greed to steal the child Gaura's ornaments. Later, being bewildered by the illusory energy of Viṣṇu, the thieves returned the Lord to the house of Jagannātha Miśra. When Jagannātha Miśra and others present heard Nimāi describe His kidnapping, they could not understand what had happened due to the Lord's illusory energy.

TEXT 1

*jaya jaya kamala-nayana gauracandra
jaya jaya tomāra premera bhakta-vṛnda*

All glories to the lotus-eyed Lord Gauracandra! All glories to Your devotees, who are filled with pure love of God!

The word *kamala-nayana* indicates lotus eyes. All glories to Śrī Gaurāṅga, and all glories to His devotees, who are bound by love for the Lord. Due to envy and a poor fund of knowledge some neophyte devotees glorify only Mahāprabhu and do not glorify His dear devotees. In this way they confirm that they have a hellish mentality. In order to vanquish the narrow-mindedness of these nondevotees, the author, who is a great Vaiṣṇava *ācārya*, glorifies the Lord's devotees, considering them associates of the Lord.

TEXT 2

*hena śubha-dṛṣṭi prabhu karaha a-māyāya
ahar-niśa 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 Svāmīpāda has explained that the word *amāyāyā* 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
śacī-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' brāhmaṇī brāhmaṇa
ānanda-sāgare donhe bhāse anukṣaṇa*

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

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

TEXT 5

*bhāire dekhiyā viśvarūpa bhagavān
hāsiyā karena kole 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-niśa 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' paḍe keha devī-rakṣā' paḍe
mantra paḍi' ghara keha cāri-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 *devī-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 saṅketa 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:

*yānhāra darśane mukhe āise kṛṣṇa-nāma
tānhāre jāniha tumi vaiṣṇava-pradhāna'*

“Śrī Caitanya Mahāprabhu said: A first-class Vaiṣṇava is he whose very presence makes others chant the holy name of Kṛṣṇa.”

TEXT 10

*sarva-loke āvariya thāke sarva-kṣaṇa
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 gṛhete sām̐bhāya
chāyā dekhi' sabe bole,—`ei 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 *sām̐bhāya* means “to enter.”

TEXT 12

*`naraśim̐ha' `naraśim̐ha' keha kare dhvani
`aparājitāra stotra' kāro mukhe śuni*

Someone chanted, “Nṛśim̐ha! Nṛśim̐ha!” and someone offered prayers to Aparājitā, goddess Durgā.

It was a common practice at that time to chant the name of Nṛśim̐ha 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-mantra keha daśa dik bandha kare
uṭhila parama kalarava śacī-ghare*

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

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

TEXT 14

*prabhu dekhi' 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-hārṇī palāya*—“Everyone exclaimed, ‘There goes that witch!’”

TEXT 15

*keha bole,—`dhara, dhara, ei cora yāya'
`nṛsimha' `nṛsimha' keha ḍākaye sadāya*

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

TEXT 16

*kona ojhā bole,—`āji eḍāili bhāla
nā jānis nṛsimhera pratāpa viśāla'*

One exorcist said, “You are lucky you escaped today. You don't know the great power of Lord Nṛsimhadeva!”

The word *ojhā* is a corruption of the name Upādhyāya. People with such a name are generally physicians expert in chanting mantras to treat those suffering from ghosts, evil spirits, and snake bites. The great potency of the Nṛsimha-mantra is fierce and unbearable for ghosts, evil spirits, and apparitions.

TEXT 17

*seikhāne thāki' deva hāse alakṣite
paripūrṇa haila māseka ei-mate*

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

TEXT 18

*bālaka-utthāna-parve yata nārī-gaṇa
śacī-saṅge gaṅgā-snāne karilā gamana*

On the occasion of the child's coming out of the maternity room, the ladies accompanied Śacīdevī 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-darśana-saṁskāra*, 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: *paripūrṇa haila māseka ei-mate*—“in this way one month passed.” Later on, Satī Mā, the wife of one Rāmaśaraṇa 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' gaṅgā-snāna
āge gaṅgā pūji' tabe gelā `ṣaṣṭhī-sthāna'*

As they went for bath, they sang and played musical instruments. They first worshiped the Ganges, and then they went to worship Ṣaṣṭhī.

Ṣaṣṭhī 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 Ṣaṣṭhī is to be worshiped on the sixth day after a child is born. This is part of the *niṣkramaṇa-saṃskāra*, the occasion of coming out of the maternity room. The word *ṣaṣṭhī-sthāna* refers to the place beneath either a peepal tree or a banyan tree where goddess Ṣaṣṭhī is seated on a cat and holding a newborn child on her lap.

TEXT 20

*yathā-vidhi pūji' saba devera caraṇa
āilena gr̥he paripūrṇa nārī-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 dilena āi kariyā samāna*

Mother Śacī then respectfully distributed roasted paddy, bananas, mustard oil, vermilion, betel nut, and *pān* to the ladies.

The word *āi* is a corruption of the word *āryā* (an address for an Āryan's mother) and is used throughout this book as an address for mother Śacī.

TEXT 22

bālakere āśiṣiyā sarva-nārī-gaṇa

calilena gr̥he, vandi' āira caraṇa

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-kīrtana
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-gaṇa
prabhu punaḥ punaḥ kari' karaye krandana*

The more the ladies tried to pacify the Lord, the more He would cry.

TEXT 26

*`hari hari' bali' yadi dāke sarva-jane
tabe prabhu hāsi' cā'na śrī-candra-vadane*

But as soon as they chanted the name of Hari, the Lord would smile and look at them with His moonlike face.

TEXT 27

*jāniyā prabhura citta sarva-jana meli'
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-saṅkīrtana
hari-nāme pūrṇa haila śacīra 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

*ye samaya, yakhana nā thāke keha ghare
ye-kichu thākaye ghare, sakala vithāre*

*vithāriyā sakala phelāya cāri-bhite
sarva-ghara bhare taila, dugdha, ghola, ghr̥te*

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

*‘jananī āise’,—hena jāniyā āpane
śayane āchena prabhu, karena rodane*

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

TEXT 33

*‘hari hari’ baliyā sāntvanā kare mā'ya
ghare dekhe, saba dravya gaḍāgaḍi yāya*

In order to pacify the crying child, mother Śacī would chant the name of Hari. Then she noticed the big mess in the room and inquired.

TEXT 34

*‘ke phelila sarva-gr̥he dhānya, cālu, mugda?’
bhāṇḍera sahita dekhe bhāṅgā dadhi dugdha*

“Who has scattered this paddy, rice, and dal all over the house?” She also noticed that the pots of yogurt and milk had been broken.

The word *cālu* means “rice.”

TEXT 35

*sabe cāri-māsera bālaka āche ghare
`ke phelila?'—hena keha bujhite nā pāre*

No one could understand who had scattered everything about. There was only the four-month-old child at home.

TEXT 36

*saba parijana āsi' milila tathāya
manuṣyera cihna-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 lāgi' śisūre nārila laṅghibāre*

Someone said, “Some demon must have come, but he was unable to attack the child due to the protective mantras.

The word *dānava* refers to the offspring of Danu, the wife of Kaśyapa. The words *rakṣā lāgi* means “by the influence of protective mantras and *kavacas* (amulets),” which the Lord enjoyed. The word *nārila* means “could not.” The word *laṅghibāre* means “to attack or commit violence.”

TEXT 38

*śisū laṅghibāre nā pāiyā krodha-mane
apacaya kari' palāila nija-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 baḍa dhanda
`daiva' hena jāni' kichu nā balila manda*

Jagannātha Miśra was very astonished to see the mess, but considering that it was an act of providence, he remained silent.

The word *dhanda* is derived from the Hindi word *dhāndā*, which means “doubt,” “perplexed,” “diversion of intelligence,” “madness,” “suspicion,” “problem,” “surprise,” and “complication.” The phrase *daiva hena* refers to an incident caused

by providence.

TEXT 40

*daive apacaya dekhi' dui-jane cāhe
bālake dekhiyā kona duḥkha nāhi rahe*

In spite of the great wastage, Śacī and Jagannātha forgot all their distress when they looked at the face of their son.

TEXT 41

*ei-mata prati-dina karena kautuka
nāma-karaṇera kāla haila sammukha*

In this way the Lord daily performed some mischief, and then the time for His name-giving ceremony arrived.

The word *nāma-karaṇa* refers to one of the ten purificatory processes.

TEXT 42

*nīlāmbara-cakravartī-ādi vidyāvān
sarva-bandhu-gaṇera haila upasthāna*

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

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

TEXT 43

*mililā vistara āsi' pati-vratā-gaṇa
lakṣmī-prāya-dīptā sabe sindūra-bhūṣaṇa*

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

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

TEXT 44

*nāma thuibāre sabe karena vicāra
strī-gaṇa 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 nāi
śeṣa ye janmaye, tāra nāma se `nimāi'*

The ladies said, “Since you have lost many daughters, this last born child should be named Nimāi.”

The Lord had many sisters who took birth and died prematurely before His advent, therefore the Lord was named Nimāi so that He would not also die prematurely.

TEXT 46

*balena vidvān saba kariyā vicāra
eka nāma yogya haya thuite ihāra*

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

TEXT 47

*e śiṣu janmile mātra sarva-deṣe-deṣe
durbhikṣa ghucila, vṛṣṭi pāila kṛṣake*

They said, “Since this child was born, all the surrounding provinces have been devoid of famine and the farmers have had sufficient rains.

After careful consideration the expert learned persons named the child Viśvambhara. Since the birth of this child, His mercy has produced rains from the cloud of pure devotional service that have showered on the living entities' hearts, which are compared to the farmers' fields, burning from the threefold miseries. Thus the seed of devotional service to Kṛṣṇa has fructified and grown, and the absence of glorification of Lord Kṛṣṇa has now been completely eradicated.

TEXT 48

*jagat haila sustha ihāna janame
pūrve yena pṛthivī 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 Nārāyaṇa, in His incarnation as Varāha, delivered and maintained the earth and thus became known as Viśvambhara. Then again, prior to the incarnation of Hayagrīva, the science of the Absolute Truth was lost to this world, thus the Vedic literature was merged in the water. Lord Śrī Hayagrīva then killed the material knowledge and natural science of the demons Madhu and Kaiṭabha 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 Nārāyaṇa appear in this world to protect and maintain the universe. Such incarnations are therefore also known as Viśvambhara. Since this boy will also protect and maintain the universe just like the incarnations of Viṣṇu, the name

Viśvambhara is appropriate for Him. After considering in this way, the learned scholars selected the name Viśvambhara for the Lord. Due to His advent and the influence of chanting and hearing the names of Kṛṣṇa, people who had forgotten their constitutional position and become afflicted with unwanted habits have gotten relief; that is, they have become situated in their constitutional position, or attained the goal of life.

TEXT 49

*ataeva ihāna `śrī-viśvambhara'-nāma
kula-dīpa koṣṭhīteo 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 `dvitīya' ḍākibe 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-śubha-kṣaṇa nāma-karaṇa-samaye
gītā, bhāgavata, veda brāhmaṇa paḍaye*

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-gaṇe karaye ekatra maṅgala
hari-dhvani, śaṅkha, ghaṅṭā bājaye sakala*

Both demigods and human beings chanted the name of Hari, as conchshells were blown and bells were rung.

TEXT 53

*dhānya, pun̄thi, kai, kaḍi, svarṇa, rajatādi yata
dharibāra nimitta saba kailā upanīta*

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,—`śuna, bāpa viśvambhara
yāhā citte laya, tāhā dharaha satvara'*

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

TEXT 55

*sakala chāḍiyā prabhu śrī-śacīnandana
`bhāgavata' dhariyā dilena āliṅgana*

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 *vaiśyas*, nor did He grab the puffed rice to become a gluttonous greedy *brāhmaṇa*; rather from among the many Vedic literatures He grabbed only *Śrīmad Bhāgavatam* and held it to His chest. By this gesture the Lord established the supremacy of *Śrīmad Bhāgavatam* and disclosed His future pastimes of preaching devotional service to Lord Kṛṣṇa.

TEXT 56

*pati-vratā-gaṇe `jaya' deya cāri-bhita
sabei bolena,— `baḍa haibe paṇḍita'*

From all sides the chaste ladies exclaimed, “Jaya! Jaya!” Everyone predicted that the child would become a great learned scholar.

Seeing the Lord's eagerness for taking *Śrīmad Bhāgavatam*, the less intelligent women concluded that Nimāi would be simply a learned academic scholar.

TEXT 57

*keha bole,— `śīśu baḍa haibe vaiṣṇava
alpe sarva-śāstrera jānibe anubhava'*

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

Some knower of the future considered that Viśvambhara would be an exalted Vaiṣṇava in due course of time, and by the influence of His devotion to Viṣṇu, He would attain extraordinary knowledge in all scriptures.

TEXT 58

*ye dike hāsiyā prabhu cā'na viśvambhara
ānande siñcita haya tāra kalevara*

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

TEXT 59

*ye karaye kole, sei eḍite nā jāne
devera durlabhe kole kare nārī-gaṇe*

Whoever took Him on their lap did not like to put Him down. In this way the ladies held on their laps He who is rarely attained by the demigods.

TEXT 60

*prabhu yei kānde, sei-kṣaṇe nārī-gaṇa
hāte tāle diyā kare hari-saṅkīrtana*

Whenever the Lord cried, the women immediately clapped their hands and chanted the names of Hari.

TEXT 61

*śuniyā nācena prabhu kolera upare
viśeṣe sakala-nārī hari-dhvani kare*

As the Lord heard their chanting, He began to dance on their laps. This in turn inspired the ladies to chant with greater enthusiasm.

TEXT 62

*niravadhi sabāra vadane hari-nāma
chale bolāyena prabhu,—hena icchā tāna*

Everyone there continually chanted the names of Hari, for they were induced by the will of the Supreme Lord.

TEXT 63

*ṭāna 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 fruitive worker in this world can attain his desired goal. Simply by the will of the Lord, who inaugurated the *saṅkīrtana* movement, everyone in the world chanted the names of Hari on the pretext of the lunar eclipse. Again, the Lord induced men and women to chant the names on the pretext of His own crying.

TEXT 64

*ei-mate karāiyā nija-saṅkīrtana
dine-dine bāḍe prabhu śrī-śacīnandana*

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

TEXT 65

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

TEXT 66

*parama-nirbhaye sarva-aṅgane vihare
kibā agni, sarpa, yāhā dekhe, tāi dhare*

He fearlessly wandered throughout the courtyard and grabbed whatever He saw, even a fire or a snake.

TEXT 67

*eka dina eka sarpa bāḍite veḍāya
dharilena sarpe prabhu bālaka-līlāya*

One day a snake entered the house, and the Lord caught hold of it in childish sport.

TEXT 68

*kuṇḍalī kariyā sarpa rahila veḍiyā
thākura thākilā tāra upare śuiyā*

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

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

TEXT 69

*āthe-vyathe sabe dekhi' `hāya hāya' kare
śuiyā hāsenā 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

*`garuḍa' `garuḍa' bali' ḍāke sarva-jana
pitā-mātā-ādi bhaye karaye krandana*

All the people there called out, “Garuḍa! Garuḍa!” and the Lord's parents cried out of fear.

Garuḍa is the king of birds and the chastiser of snakes. Even today people take shelter of Garuḍa or chant his name in order to get free from the fear of snakes.

TEXT 71

*calilā `ananta' śuni' sabāra krandana
punaḥ dharibāre yā'na śrī-śacīnandana*

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 Garuḍa 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 āniyā sabe karilena kole
`cira-jīvi hao' kari' nārī-gaṇa 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 paḍe svasti-vāṇī
aṅge keha deya viṣṇu-pādokaka āni'*

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

In the word *svasti-vāṇī*, *svasti* is composed of *su* and *asti*, which indicate a blessing

that means “all good unto you.” The word *viṣṇu-pādokaka* refers to Ganges water or the water used to bath the *śālagrāma-silā*.

TEXT 74

*keha bole,— `bālakera punar-janma haila'
keha bole,— `jāti-sarpa, teṇi nā laṅghila'*

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 *laṅghila'* means “bitten.”

TEXT 75

*hāse prabhu gauracandra sabāre cāhiyā
punaḥ punaḥ 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 sune
samsāra-bhujāṅga tāre nā kare laṅghane*

Whoever hears these confidential topics with devotion will never be bitten by the snake of material existence.

The word *samsāra-bhujāṅga* 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-Nārāyaṇa. One who properly discusses the Supreme Lord Gaura-Nārāyaṇa's pastime of sleeping on the bed of Ananta Śeṣa 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-pāpaiḥ pramucyate*—“he is sure to become free from all sinful reactions.”

TEXT 77

*ei-mata dine-dine śrī-śacīnandana
hāṅṅiyā karaye prabhu aṅgane bhramaṇa*

In this way Śrī Śacīnandana eventually began walking in the courtyard of the house.

TEXT 78

*jiniyā kandarpa-koṭi sarvāṅgera 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

*suvalita mastake cāncara 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 *suvalita* means “nicely decorated.” The word *cāncara* 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 *gopīs*. Therefore He was seen in the dress of a cowherd boy.

TEXT 80

*ājānu-lambita-bhuja, aruṇa 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 *aruṇa* means “the color of blood” or “red.”

TEXT 81

*sahaje aruṇa gaura-deha manohara
viśeṣe aṅguli, 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

rakta paḍe hena,—dekhi' māye trāsa pāya

As the Lord walked around just like a young child, His mother became frightened thinking that His reddish feet were bleeding.

Since the lotus feet and toes of the Lord looked as red as pomegranate flowers, Śacīdevī feared that the Lord's lotus feet were bleeding.

TEXT 83

*dekhi' śacī-jagannātha baḍai vismita
nirdhana, tathāpi doṅhe mahā-ānandita*

Seeing this, Śacīmātā and Jagannātha Mīśra 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 doṅhe nirjane vasiyā
“kona mahāpuruṣa vā janmilā āsiyā*

One day, as they sat together in seclusion, they whispered to each other, “Some great personality has taken birth in our family.

TEXT 85

*hena bujhi,—samsāra-duḥkhera haila anta
janmila āmāra ghare hena guṇavanta*

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

TEXT 86

*emana śīśura rīti kabhu nāhi śuni
niravadhi nāce, hāse, śuni' hari-dhvani*

“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
baḍa kari' hari-dhvani yāvat nā śune”*

“Whenever He cries, He is not pacified until He hears the loud chanting of the

name of Hari.”

TEXT 88

*ūṣaḥ-kāla haile yateka nārī-gaṇa
bālake veḍiyā sabe kare saṅkīrtana*

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

TEXT 89

*‘hari’ bali’ nārī-gaṇe deya karatāli
nāce gaurasundara bālaka kutūhalī*

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

TEXT 90

*gaḍāgaḍi yāya prabhu dhūlāya dhūsara
uṭhi’ hāse janānīra 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 *gaḍāgaḍi yāya* mean “rolling on the ground,” and the word *dhūsara* means “dust-colored.”

TEXT 91

*hena aṅga-bhaṅgī kari’ nāce gauracandra
dekhīyā sabāra haya atula ānanda*

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

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

TEXT 92

*hena mate śīṣu-bhāve hari-saṅkīrtana
karāyena prabhu, nāhi bujhe kona jana*

In this way no one could understand how the Lord as a child induced others to chant the holy names.

In His childhood pastimes, Nimāi cleverly induced people to engage in the congregational chanting of the holy names of Hari. Ordinary people could not understand His tricks.

TEXT 93

*niravadhi dhāya prabhu ki ghare, bāhire
parama-cañcala, 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 bādīra bāhire prabhu yāya
khai, kalā, sandeśa, yā' dekhe tā' cāya*

Sometimes the Lord would go alone outside the house and ask people for whatever He saw—roasted paddy, bananas, or *sandeśa*.

The word *ekeśvara* means “alone” or “without anyone else.” A corruption of the word *ekeśvara*, *aśvara*, is still used around the districts of Noyākhāli and Caṭṭagrāma in Bangladesh.

TEXT 95

*dekhiyā prabhura rūpa parama-mohana
ye-jana nā cine, seha deya tata-kṣaṇa*

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 strī-gaṇe 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 anukṣaṇa*

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 bāḍira bāhire prabhu yāya*

The Lord went out of the house at any time of the day, whether morning, noon, afternoon, or night.

Vihāne is a Hindi word that is a corrupted form of the Bangladesh word *vibhāta*, which means “in the morning.”

TEXT 100

*nikaṭe 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
hāṇḍī bhāṅge, yāra ghare kichu nāhi pāya*

He drank someone's milk, He ate someone else's rice, and He broke the pots if He could not find anything to take.

The word *hāṇḍī* is a Hindi word that means “vessel” or “clay pot.”

TEXT 102

*yāra ghare śīsu thāke, tāhāre kāndāya
keha dekhilei mātra ūthiyā 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 āsiba āra

āra yadi curi karoṅ, dohāi tomāra

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

TEXT 105

*dekhiyā śiśura buddhi, sabei vismita
ruṣṭa nahe keha, sabe karena pīrīta*

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

The word *pīrīta* means “love.”

TEXT 106

*nija-putra haiteo sabe sneha kare
daraśana-mātra sarva-citta-vṛtti hare*

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 *samvit* 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 vaikuṅṭhara rāya
sthira nahe eka-ṭhāni, bulaye sadāya*

In this way the Lord of Vaikuṅṭha performed His pastimes as He constantly wandered about.

The words *vaikuṅṭhara rāya* refer to the king of Vaikuṅṭha, Śrī Nārāyaṇa.

TEXT 108

*eka-dina prabhura dekhiyā dui core
yukti kare,— “kā'ra śiśu beḍāya nagare”*

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

TEXT 109

*prabhura śrī-aṅge dekhi' divya alaṅkāra
haribāre dui core cinte parakāra*

They saw that the Lord was wearing costly ornaments, and they considered

how they could steal them.

The word *divya* means “best,” “highest,” or “beautiful.” The word *haribāre* means “in order to steal.” The word *parakāra* means “ways” or “means.”

TEXT 110

‘bāpa’ ‘bāpa’ bali’ eka core laila kole
“eta-kṣaṇa kothā chile?”—āra cora bole

One of the thieves took the Lord in His arms and said, “My dear child!” And the other thief said, “Where have You been so long?”

TEXT 111

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

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

The word *jhāt* is a corruption of the word *jhaṭiti*, which means “immediately.”

TEXT 112

āthe-vyathe kole kari’ dui core dhāya
loke bole,— “yāra śīṣu 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 alaṅkāra-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,— “muñi nimu tāḍa-bālā”
ei-mate dui core khāya manaḥ-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 *tāḍa* and *bālā* refer to certain ornaments worn on the hands. The words *khāya manaḥ-kalā* mean “to eat imaginary bananas,” or, in other words, to futilely endeavor to achieve something.

TEXT 115

*dui cora cali' yāya nija-marma-sthāne
skandhera upare hāsi' yā'na bhagavāne*

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.

TEXT 116

*eka-jana prabhure sandeśa deya kare
āra jane bole,— “ei āilāṇa ghare”*

One of the thieves gave the Lord a piece of *sandeśa*, and the other thief said, “We're almost home.”

TEXT 117

*ei-mata bhāṇḍiyā aneka dūre yāya
hethā yata āpta-gaṇa cāhiyā veḍāya*

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 *bhāṇḍiyā* comes from the root *bhaṇḍa*, which means “deceiving,” “cheating,” or “hiding.” The word *cāhiyā* means “tracing” or “searching.”

TEXT 118

*keha keha bole,— “āisa, āisa, viśvambhara”
keha ḍāke `nimāi' kariyā ucca-svara*

Someone called, “Come, Viśvambhara, come!” Someone else loudly called, “Nimāi!”

TEXT 119

*parama vyākula hailena sarva-jana
jala vinā yena haya matsyera jīvana*

They all became overwhelmed like a fish out of water.

TEXT 120

*sabe sarva-bhāve lailā govinda-śaraṇa
prabhu laṇā yāya cora āpana-bhavana*

Everyone took full shelter of Lord Govinda as the thieves took the Lord towards their house.

TEXT 121

*vaiṣṇavī-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 *vaiṣṇavī-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”
prabhu bole,— “haya haya, nāmāo satvara”*

One of them said, “Please get down, my dear child. We have reached home.” The Lord replied, “Yes, yes, put Me down quickly.”

Haya, haya means “yes, yes.”

TEXT 124

*yekhāne sakala-gaṇe miśra jagannātha
viṣāda bhāvena sabe māthe diyā hāta*

Meanwhile, Jagannātha Miśra and his associates held their heads in lamentation.

The words *viṣāda bhāvena* mean “deep lamentation.”

TEXT 125

*māyā-mugdha cora ṭhākurere 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 piṭṭ-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 anirvacanīya raṅga
prāṇa āsi' dehera haila yena saṅga*

The people's condition was beyond description; it was as if their lives returned to their bodies.

The word *raṅga* means “happiness” or “jubilation.”

TEXT 128

*āpanāra ghara nahe,—dekhe dui core
kothā āsiyāchi, kichu cinite nā pāre*

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

TEXT 129

*gaṇḍagole kebā kāre avadhāna kare?
cāri-dige cāhi' cora palāila ḍare*

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 gaṇe'
cora bole,—“bhelaki vā 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 *kṛti* and means “magic,” “witchcraft,” or “cheating.”

TEXT 131

*“caṇḍī rākhilena āji”—bole dui core
sustha haiyā dui cora kolākuli kare*

They both concluded, “Goddess Caṇḍī has saved us today.” Then, after they regained their composure, they embraced each other.

In this verse the words *caṇḍī rākhilena* mean “our worshipable goddess Caṇḍī has protected us today.”

TEXT 132

*paramārthe dui cora—mahā-bhāgyavān
nārāyaṇa 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-Nārāyaṇa on their shoulders. The words *karilā utthāna* mean “climbed upon,” or “seated on.”

TEXT 133

*ethā sarva-gaṇe mane kareṇa 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,— “dekhilaṇa loka dui-jana
śīsu thui kon dike karila gamana”*

Someone said, “I saw two persons come here. They set the child down and then vanished.”

TEXT 135

*“āmi āniñāchi”—kona jana nāhi bole
adbhuta dekhiyā sabe paḍilena bhole*

Since no one said, “I brought Him,” everyone became perplexed.

The word *bhola* is a corruption of the word *bhula*, which means “mistake,” “error,” “illusion,” or “loss of intelligence.”

TEXT 136

*sabe jijñāsena,— “bāpa, keha ta' nimāi?
ke tomāre ānila pāiyā kon ṭhāñi?”*

They all asked Nimāi, “Dear child, please tell us, who brought You here? Where did he find You?”

TEXT 137

*prabhu bole,— “āmi giyāchinu gaṅgā-tīre
patha hārāiyā āmi veḍāi nagare*

The Lord replied, “I went to the bank of the Ganges and then lost My way.

TEXT 138

*tabe dui jana āmā' kolete kariyā
kon pathe eikhāne thuila āniyā”*

“As I was wandering on the street, two strangers took Me in their arms and brought Me here.”

TEXT 139

*sabe bole,— “mithiyā kabhu nahe śāstra-vāñī
daive rākhe śīṣu, vṛdha, anātha āpani”*

Everyone said, “The statements of the scriptures cannot be false. It is said that children as well as old and helpless people are protected by providence.”

The word *daive* refers to the invisible omniscient creator, or Viṣṇu.

TEXT 140

*ei-mata vicāra karena sarva-jane
viṣṇu-māyā-mohe keha tattva nāhi jāne*

In this way the people considered what had happened, but they could not know the facts due to being illusioned by Lord Viṣṇu's illusory energy.

Lord Viṣṇu is eternal, full of bliss and knowledge. Sometimes He mercifully manifests before a person and instructs him in transcendental knowledge, and

sometimes He bewilders a person with His illusory energy by which He generally bewilders the demons. The illusory energy is also named Vaiṣṇavī, or Daivī-māyā. As stated in the *Bhagavad-gītā* (7.14): *daivī hy eṣā guṇa-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):

*bhakti-yogena manasi
samyak praṇihite 'male
apaśyat puruṣaṁ pūrṇaṁ
māyāṁ ca tad-apāśrayam*

*yayā sammohito jīva
ātmānaṁ tri-guṇātmakam
paro 'pi manute 'narthaṁ
tat-kṛtaṁ cābhipadyate*

“Thus he fixed his mind, perfectly engaging it by linking it in devotional service [bhakti-yoga] without any tinge of materialism, and thus he saw the Absolute Personality of Godhead along with His external energy, which was under full control. Due to this external energy, the living entity, although transcendental to the three modes of material nature, thinks of himself as a material product and thus undergoes the reactions of material miseries.” *Māyā* means “that which is not.” In other words, *māyā* is that which induces a living entity to try to understand, measure, or achieve satisfaction from a material object with the help of his mental speculation. It is stated: *māyā-mugdha jīvera nāhi svataḥ kṛṣṇa-jñāna*—“When a living entity is enchanted by the external energy, he cannot revive his original Kṛṣṇa consciousness independently.” Such people are therefore unable to understand the science of the transcendently pure Absolute Truth, or Brahman, Paramātmā, and Bhagavān.

TEXT 141

*ei-mata raṅga kare vaikuṅṭhara rāya
ke tāṅre jānīte pāre, yadi nā jānāya*

In this way the Lord of Vaikuṅṭha performed amazing pastimes. Who can understand those pastimes unless the Lord reveals them?

The word *raṅga* means “to enjoy pastimes.” For an explanation of the second line of this verse, one may refer to the prayers of Lord Brahmā in the *Śrīmad Bhāgavatam* (10.14.29).

TEXT 142

*veda-gopya e-saba ākhyāna yei śune
tāṅra dṛḍha-bhakti haya caitanya-caraṇe*

Whoever hears these topics, which are confidential to even the Vedas, will certainly attain firm devotion for the lotus feet of Lord Caitanya.

TEXT 143

*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,
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 Mīśra 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 Mīśra ordered his son to bring a book from the house. As Nimāi went in the house to bring the book, Śacī and Jagannātha heard the pleasing sound of ankle bells. After Viśvambhara brought the book and went out to play, the *brāhmaṇa* couple saw footprints marked with a flag, thunderbolt, goad, and banner in their house. But due to the nature of paternal affection, they could not understand that those footprints belonged to their own jewel-like son, rather they concluded that their family Deity, Śrī Dāmodara-śālagrāma, had walked about their house unseen. Thinking in this way, they arranged an *abhiṣeka*, 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 Mīśra. 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 Mīśra heard this he prepared to beat the boy in anger, but he was stopped by the *brāhmaṇa*'s request. Jagannātha Mīśra then requested the *brāhmaṇa* to again cook an offering for Kṛṣṇa. At the suggestion of those present, mother Śacīdevī 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 Mīśra 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 Mīśra sat at the doorway to ensure that the naughty boy could not spoil the offering again. Jagannātha Mīśra 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 āche prabhu jagannātha-ghare
alakṣite 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 āna' bāpa viśvambhara!”*

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

TEXT 4

*bāpera vacana śuni' ghare dhāñā yāya
ruñujhunu 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 Vaikuṅṭha 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 *ruṇujhunu* refers to the gentle sweet sound of ankle bells.

TEXT 6

*“āmāra putrera pā'ye nāhika nūpura
kothāya bājila 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 gaṇe'
vacana nā sphure dui-janera vadane*

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

TEXT 8

*puñthi diyā prabhu calilena khelāite
āra adbhuta dekhe giyā grhera mājhete*

The Lord gave the book to His father and then went outside to play. But when the couple went inside the room, they experienced another wonder.

TEXT 9

*saba grhe dekhe aparūpa pada-cihna
dhvaja, vraja, aṅkuśa, patākādi bhinna bhinna*

All over the room they saw extraordinary footprints decorated with signs like the flag, thunderbolt, goad, and banner.

TEXT 10

*ānandita doṅhe dekhi' apūrva caraṇa
doṅhe 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-padma dekhi' donhe kare namaskāra
donhe bole,— “nistārimu, 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*:

*tāvad bhramanti samsāre
manuṣyā manda-buddhayaḥ
yāvad rūpaṁ na paśyanti
keśavasya mahātmanaḥ*

“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

*mīśra bole,— “śuna, viśvarūpera janani!
ghṛta-paramāṇna rāndhaha āpani*

Jagannātha Mīśra said, “Listen, mother of Viśvarūpa, go and cook some fried rice with ghee for our *śālagrāma*.

TEXT 13

*ghare ye āchena dāmodara-śālagrāma
pañca-gavye sakāle karāmu tāne snāna*

“Tomorrow morning I will bath our Dāmodara *śālagrāma* with *pañca-gavya*.

The word *dāmodara-śālagrāma* refers to one of twenty-four varieties of *śālagrāma-śilās*. (One may refer to the fifth chapter of the *Hari-bhakti-vilāsa*.) The family Deity of Jagannātha Mīśra was Śrī Śālagrāma.

Pañca-gavya refers to milk, yogurt, ghee, cow urine, and cow dung, and *snāna* means *abhiṣeka*, or “bathing the Deity.”

TEXT 14

*bujhilaṇa,—teṅho ghare bulena āpani
ataeva śunilāṇa nūpurera dhvani”*

“I can understand that our *śālagrāma* 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-silā* with great satisfaction, and the Lord smiled within.

TEXT 16

*āra eka kathā śuna parama-adbhuta
ye raṅga karilā prabhu jagannātha-suta*

Now please hear another wonderful pastime performed by the son of Jagannātha.

TEXT 17

*parama-sukṛti eka tairthika brāhmaṇa
kṛṣṇera uddeśe kare tīrtha paryaṭana*

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

TEXT 18

*ṣaḍ-akṣara gopāla-mantrera kare upāsana
gopāla-naivedya vinā nā kare bhojana*

He worshiped the Lord with the six-syllable Gopāla mantra, and he would eat only what he had first offered to Gopāla.

The six-syllable Gopāla mantra refers to the mantra that begins with *omkāra*, *kāma-bīja* (*klīm*), then dative case, and ending with *namaḥ*.

TEXT 19

*daive bhāgyavān tīrtha bhramite bhramite
āsiyā mililā vipra prabhura bādīte*

In the course of visiting the various holy places, that fortunate *brāhmaṇa* arrived by providence at the house of the Lord.

TEXT 20

*kaṅthe bāla-gopāla bhūṣaṇa śālagrāma
parama-brahmaṇya-teja, ati anupama*

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

The phrase *kaṅthe 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 `kṛṣṇa kṛṣṇa' bole
antare govinda-rase dui-cakṣu ḍhule*

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 mellows—*śānta*, *dāsyā*, *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 uṭhiyā karilena namaskāra*

When Jagannātha Miśra saw the effulgent *brāhmaṇa*, he respectfully stood up and then offered obeisances.

The word *sambhrame* means “with due respect.”

TEXT 23

*atithi-vyabhāra-dharma yena-mate haya
saba karilena jagannātha mahāśaya*

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 āni' uttama āsana*

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

TEXT 25

*sustha hai' vasilena yadi vipra-vara
tabe tāne miśra jijñāsena,— “kothā ghara?”*

After the *brāhmaṇa* was comfortably seated, Jagannātha Miśra asked him, “Where is your residence?”

TEXT 26

*vipra bole,— “āmi udāsīna deśāntarī
cittera vikṣepe mātra paryaṭana kari”*

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

*praṇati kariyā miśra bolena vacana
“jagatera bhāgye se tomāra paryaṭana*

With folded hands, Jagannātha Miśra said, “Your traveling is for the benefit of the world.

The meaning of the second line of this verse is found in the *Śrīmad Bhāgavatam* (10.8.4):

*mahad-vicalanam nṛṇām
gṛhiṇām dīna-cetasām
niḥśreyasāya 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

*viśeṣataḥ āji āmāra parama saubhāgya
ājñā deha',—randhanera kari giyā kārya”*

“Today I am especially fortunate. Please order me and I will go arrange for your cooking.”

TEXT 29-30

*vipra bole,— “kara, miśra, ye icchā tomāra”
hariṣe karilā miśra divya upahāra*

*randhanera sthāna upaskari' bhāla-mate
dilena sakala sajja randhana karite*

The *brāhmaṇa* replied, “Please do whatever you feel suitable.” Jagannātha Miśra then happily arranged all sorts of palatable ingredients. Jagannātha Miśra and Śacīdevī nicely cleaned the kitchen and kept all the ingredients ready for

cooking.

In this verse the word *upahāra* means “arrangement,” the word *upaskari'* means “cleaning with cow dung,” and the word *sajja* means “decoration,” “arrangement,” or “ingredients.”

TEXT 31

*santoṣe brāhmaṇa-vara kariyā randhana
vasilena kṛṣṇere karite nivedana*

Satisfied with the arrangement, the *brāhmaṇa* cooked and then sat down to make an offering to Kṛṣṇa.

TEXT 32

*sarva-bhūta-antaryāmī śrī-śacīnandana
mane āche,—viprere dibena daraśana*

Śrī Śacīnandana, the Supersoul of all living entities, then decided to give *daraśana* to the *brāhmaṇa*.

TEXT 33

*dhyāna-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-aṅga, mūrti digambara
aruṇa-nayana, kara-caraṇa 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 khāilena, dekhe vipra-vare*

The Lord smiled and took a handful of the *brāhmaṇa*'s rice. He then ate the rice as the *brāhmaṇa* watched.

TEXT 36

“hāya hāya” kari' bhāgyavanta vipra ḍāke

“anna curi karileka cañcala bālake”

The fortunate *brāhmaṇa* cried out, “Alas! Alas! This naughty boy has stolen the rice!”

TEXT 37

*āsiyā dekkena jagannātha-miśra-vara
bhāta khāya, hāse prabhu śrī-gaurasundara*

Jagannātha Miśra came there and saw Śrī Gaurasundara was smiling as He ate the *brāhmaṇa*'s rice.

TEXT 38

*krodhe miśra dhāiyā yāyena māribāre
sambhrame uṭhiyā vipra dharilena kare*

In anger, Jagannātha Miśra rushed to beat the Lord. The *brāhmaṇa*, however, got up and apprehensively caught hold of Jagannātha Miśra's hand.

The word *sambhrame* means “with apprehension,” and *kare* means “in the hand.”

TEXT 39

*vipra bole,— “miśra, tumi baḍa dekhi ārya!
kon jñāna bālakera māriyā ki kārya?”*

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

The *brāhmaṇa* said, “O Miśra, you are elderly and respectable, and He is only a foolish child. So it is not worth while to punish Him for His foolishness.”

TEXT 40

*bhāla-manda-jñāna yāra thāke, māri tāre
āmāra śapatha, yadi mārāha uhāre”*

“Only one who can distinguish between right and wrong can be beat. Therefore I forbid you from beating this child.”

“There is no benefit in punishing a child who does not know what is right and wrong, therefore I forbid you from punishing Him.”

TEXT 41

*duḥkhe vasilena miśra hasta diyā 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,— “mīśra, duḥkha nā bhāviha mane
ye dine ye habe, tāhā īśvara se jāne*

The *brāhmaṇa* said, “My dear Mīśra, 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' āji tāhā kariba āhāra”*

“Please bring whatever fruits and roots are there in your house, and I will eat those today.”

TEXT 44

*mīśra bole,— “more yadi thāke bhṛtya-jñāna
āra-bāra pāka kara, kari' deṇa sthāna*

Jagannātha Mīśra 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 Mīśra spoke to his Vaiṣṇava guest.

TEXT 45

*grhe āche randhanera sakala sambhāra
punaḥ pāka kara, tabe santoṣa āmāra”*

“We have all the ingredients for cooking in the house. Please cook again. Then I will feel satisfied.”

The word *sambhāra* means “the ingredients” or “necessary items.”

TEXT 46

*balite lāgilā yata iṣṭa-bandhu-gaṇa
“āmā-sabā' cāhi' tabe karaha randhana”*

All the friends and relatives of Jagannātha Mīśra 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,— “yei icchā tomā-sabākāra
kariba randhana sarvathāya punar-bāra”*

The *brāhmaṇa* said, “All right. According to your desire, I will certainly cook again.”

The word *sarvathāya* means “certainly” or “in all respects.”

TEXT 48

*hariṣa 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,— “śiṣu parama cañcala
āra bāra pāche naṣṭa karaye sakala*

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

TEXT 51

*randhana, bhोजना vipra karena yāvat
āra-bāḍī laye śiṣu 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-bāḍī prabhure laiṣyā*

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

TEXT 53

*saba nārī-gaṇa 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 ḍākilā 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 ḍhāṅgāti!
ki karibā, ebe ye tomāra gela jāti?”*

*kothākāra brāhmaṇa, kon kula, kebā cine?
tāra bhāta khāi' jāti rākhibā 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 *ḍhāṅgāti* 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 karena vyākhyāna
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 hāsenā śuni' prabhura vacana
vakṣa haite eḍite kāhāro nāhi mana*

Everyone laughed upon hearing the Lord's explanation. No one wanted to set Him down from their embrace.

The word *eḍite* means “to set down” or “to leave.”

TEXT 61

*hāsiyā yāyena prabhu ye-janāra kole
sei jana ānanda-sāgara-mājhe bule*

As the Lord smiled and sat on various people's laps, whoever held Him merged in an ocean of bliss.

TEXT 62

*sei vipra punar-bāra kariyā randhana
lāgilena vasiyā 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
āilena vipra-sthāne hāsīte hāsīte*

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 uṭhila vipra-vara
ṭhākura khāiyā bhāta kila eka raḍa*

The *brāhmaṇa* immediately cried, “Alas! Alas!” and the Lord, after eating the rice, fled away.

The word *raḍa* means “run.” In Bangladesh the word is *laḍa*.

TEXT 67

*sambhrame uṭhiyā miśra hāte vāḍi laiṅyā
krodhe ṭhākurere laiṅyā 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 *vāḍi* means “stick.” In Bangladesh it is called a *ṭhengā*. The word *ṭhākurere* means “to the Lord.” The word *dhāoyāiyā* means “to follow” or “to chase swiftly.”

TEXT 68

*mahā-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' karoṇ 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 śiśu 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,— “eḍa, 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, tumi 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 *eḍa* 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-jñāna nāhi uhāra śarīre
parama abodha, ye emana śiśu 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 śiśura 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 tairthika brāhmaṇa
miśrera dhariyā 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, śuna, miśra-rāya
ye dīne ye habe, tāhā haibāre cāya*

“Listen, Miśra, this child is not at fault. Whatever is meant to happen on a particular day will certainly take place.

The word *rāya* refers to one's worshipable lord or master. As stated in the *Hitopadeśa*: *yad abhāvi na tad bhāvi bhāvi cen na tad anyathā*—“Whatever is not meant to be will never be, and whatever is meant to be cannot be otherwise.”

TEXT 77

*āji kṛṣṇa anna nāhi likhena āmāre
sabe ei marma-kathā kahiluṅ 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 heṭa 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 Viśvarūpa came there.

TEXT 80

*sarva-aṅge nirupama lāvaṅyera sīmā
catur-daśa-bhuvaneō nāhika upamā*

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

TEXT 81

*skandhe yajña-sūtra, brahma-teja mūrṭi-manta
mūrṭi-bhede janmilā āpani nityānanda*

A *brāhmaṇa* thread hung on His shoulder. He is the source of the Brahman effulgence and, though in a different form, He is directly Lord Nityānanda.

TEXT 82

*sarva-sāstrera artha sadā sphuraye jihvāya
kṛṣṇa-bhakti-vyākhyā mātra karaye sadāya*

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

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

Lord Nityānanda manifests in another form as Śrī Viśvarūpa. Viśvarūpa always explained the purport of all scriptures to be devotional service to Lord Kṛṣṇa. 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 mūrṭi tairthika brāhmaṇa
mugdha haiyā eka-dṛṣṭye cāhe ghane-ghana*

Seeing His extraordinary beauty, the mendicant *brāhmaṇa* was struck with wonder and stared at Him continuously.

TEXT 84

*vipra bole,— “kāra putra ei mahāśaya?”
sabei bolena,— “ei miśrera tanaya”*

The *brāhmaṇa* then said, “Whose son is this?” The people replied, “He is the

son of Jagannātha Miśra.”

TEXT 85

śuniyā santoṣe vipra kailā āliṅgana
“*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 amṛtera dhāra

Viśvarūpa offered obeisances to the *brāhmaṇa*. He then sat down and began speaking words that were like a stream of nectar.

TEXT 87

śubha dine tāra mahābhāgyera udaya
tumi-hena atithi yāhāra gṛhe haya

“Whoever receives a guest like you has attained great fortune on that auspicious day.

TEXT 88

jagat śodhite se tomāra paryaṭana
ātmānande pūrṇa hai' karaḥa bhramaṇa

“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 baḍa,—tumi-hena atithi āmāra
abhāgya vā ki kaḥiba,—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 amaṅgala-phala dhare*

“If you fast while staying in someone's house it will simply bear inauspicious fruits.

TEXT 91

*hariṣa pāinu baḍa tomāra darśane
viṣāda pāinu baḍa e saba śravaṇe*

“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 duḥkha nā bhāviha mane
phala mūla kichu āmi karibā bhojane*

The *brāhmaṇa* said, “Please do not feel sad. I will eat some fruits and roots.

TEXT 93

*vanavāsī āmi, anna kothāya vā pāi
prāya āmi vane phala-mūla mātra khāi*

“I live in the forest, so where can I get rice? I am accustomed to eat fruits and roots in the forest.

In the *Śrīmad Bhāgavatam* (11.25.25) it is stated: *vanam tu sāttviko vāso grāmo rājasa ucyate*—“Residence in the forest is in the mode of goodness, while residence in a town is in the mode of passion.”

TEXT 94

*kadācit kona divase vā khāi anna
seha yadi nirvirodhe haya upasanna*

“I seldom eat rice, only when it is easily available.

The word *nirvirodhe* means “without obstacle,” and the word *upasanna* means “present” or “arrived.”

TEXT 95

ye santoṣa pāilāna tomā' daraśane

tāhātei koṭi-koṭi kariluṅ 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 āhāre”*

“Please go and bring any fruits, roots, or *prasāda* that you have, and I will eat that today.”

TEXT 97

*uttara nā kare kichu miśra-jagannātha
duḥkha bhāve miśra śire diyā dui hāta*

Jagannātha Miśra, however, did not speak anything. He just held his head in his hands in distress.

TEXT 98

*viśvarūpa bolena,— “balite vāsi bhaya
sahaje karuṇā-sindhu tumi mahāśaya*

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 anukṣaṇa*

“It is the nature of saintly persons to be distressed on seeing the sufferings of others. They always try to make others happy.

TEXT 100

*eteke āpane yadi nirālasya haiyā
kṛṣṇera naivedya kara randhana kariyā*

“So if it is not too much trouble, please cook for Kṛṣṇa 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 kariluṅ dui-bāra
tathāpiha kṛṣṇa nā dilena khāibāra*

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

TEXT 103

*teṅi bujhilāna,—āji nāhika likhana
kṛṣṇa-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
kṛṣṇa-ājñā haile se khāibāre pāre*

*ye-dine kṛṣṇera yāre likhana nā haya
koṭi yatna karuka, tathāpi siddha naya*

“One may have unlimited foodstuffs at home, but he can eat only with Kṛṣṇa's sanction. If Kṛṣṇa does not allot anything on some day, then even by endless endeavor one will never achieve a thing.

Though one may have various foodstuffs at home for Kṛṣṇa's enjoyment, if He does not sanction His remnants, no one will receive them. And if Kṛṣṇa does not favor one, then one will certainly be unsuccessful in spite of unlimited endeavors. Service to the Supreme Lord is dependent on the mercy of the Supreme Lord. Mundane endeavor cannot produce success.

TEXT 106

*niśā deḍa 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 caraṇa
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

*santoṣe sakei “hari” balite lāgila
sthāna upaskāra sabe karite lāgila*

Everyone expressed their satisfaction by chanting the name of Hari.

TEXT 112

*āthe-vyathe sthāna upaskari' sarva-jane
randhanera sāmagrī ānilā tata-kṣaṇe*

They then quickly cleaned the kitchen and brought all the ingredients for cooking.

TEXT 113

*calilena vipra-vara karite randhana
śiśu āvariya rahilena sarva-jana*

The *brāhmaṇa* then began to cook, and everyone escorted Nimāi to another

room.

TEXT 114

*palāiyā ṭhākura āchena yei ghare
miśra vasilena sei gharera duyāre*

Jagannātha Miśra sat in front of the door where the child was detained.

TEXT 115

*sabei bolena,— “bāndha' bāhira duyāra
bāhira haite yena nāhi pāre āra”*

Everyone said, “Lock the door from outside, so that He cannot get out.”

Everyone said, “Tie the door closed, so that He will not be able to untie it and get out.”

TEXT 116

*miśra bole,— “bhāla, bhāla, ei yukti haya”
bāndhiyā duyāra sabe bāhire āchaya*

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

TEXT 117

*ghare thāki' strī-gaṇa bolena,— “cintā nāi
nidra gela, āra kichu nā jāne nimāi”*

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

TEXT 118

*ei-mate śīśu rākhilena sarva-jana
viprera haila kata-kṣaṇete randhana*

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

TEXT 119

*anna upaskari sei sukṛti brāhmaṇa
dhyāne vasi' kṛṣṇere karilā nivedana*

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

*nidrā devī sabārei īśvara-icchāya
mohilena, sabei aceṣṭa nidrā yāya*

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

Everyone thought that since it was late at night, Nimāi would soon fall asleep, so there would be no need to further guard Him. By the will of the Supreme Lord, however, just the opposite happened. Everyone in the house fell asleep by the gentle touch from the tip of Nidrādevī's sari.

TEXT 122

*ye sthāne karena vipra anna nivedana
āilena 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 nidrā 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' ḍāki' 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 japi' more karaha āhvāna

rahite nā pāri āmi, āsi tomā'-sthāna

“You chant My mantra and invite Me, so I cannot resist coming to you.

“You invite Me by chanting My mantra, therefore I come and accept the foodstuffs you offer.” Some people consider that worshiping and offering foodstuffs to Gaurāṅga is performed by chanting the Gopāla-mantra, and by chanting this mantra He accepts the offering. Up to the time when Deity worship of Śrī Gaurasundara was introduced in the world, He was worshiped through Kṛṣṇa-mantras; but after the covered form of Kṛṣṇa, 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 Kṛṣṇa-mantras, but Śrī Gaura is not worshiped in this way. Such people are cheated out of Kṛṣṇa's mercy, because they do not realize that Gaura's pastimes are eternal.

If one chants Kṛṣṇa-mantras, then Kṛṣṇa, or Gaurasundara, accepts his chanting and manifests before the chanter. But if one differentiates between Gaura and Kṛṣṇa, then his unauthorized endeavors for chanting Kṛṣṇa-mantras do not qualify him to see the form of Kṛṣṇa 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 Kṛṣṇa-mantras. Those who do not realize that the worship of Gaurasundara is the same as worship of Kṛṣṇa are deprived by Śrī Rāmānanda Rāya from receiving the mercy of Gaura and the *darśana* of Gāndharvikā-Giridhārī. Due to the four defects of imperfect senses, the propensity for cheating, certainty of committing mistakes, and certainty of being illusioned, such people are unable to see Śrī Rādhā-Govinda in Śrī Gaurasundara. Thus, according to the purport of the second of the four original *Bhāgavatam* verses, such people develop mundane endeavors or vision towards Śrī Gaurasundara and become disqualified to see Him. Considering Gaurasundara as different from Kṛṣṇa, such people with insignificant material vision see Him simply as a *sannyāsī*, a religious reformer, or a pseudo-sentimental saint.

TEXT 126

*āmāre dekhite niravadhi bhāva' tumi
ataeva tomāre dilāna dekhā āmi”*

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

TEXT 127-134

*sei-kṣaṇe dekhe vipra parama adbhuta
śaṅkha, cakra, gadā, padma,—aṣṭa-bhuja rūpa*

*eka-haste navaṅgita, āra haste khāya
āra dui haste prabhu muralī bājāya*

śrīvatsa, kaustubha vakṣe śobhe maṅgharā

sarva-aṅge dekhe ratna-maya alaṅkāra

*nava-guñja-veḍā śikhi-puccha śobhe śire
candra-mukhe aruṇa-adhara śobhā kare*

*hāsiyā dolāya dui nayana-kamala
vaijayantī-mālā dole makara-kuṇḍala*

*caraṇāravinde śobhe śrī-ratna-nūpura
nakha-maṇi-kiraṇe timira gela dūra*

*apūrva kadamba-vṛkṣa dekhe seikhāne
vṛndāvane dekhe,—nāda kare pakṣi-gaṇe*

*gopa-gopī-gābhī-gaṇa catur-dike dekhe
yāhā dhyāna kare, tā'i 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 Vaijayanti 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 Nārāyaṇa, holding conch, disc, club, and lotus. The *brāhmaṇa* saw the Lord holding butter in one hand and eating it with another hand, and He was playing a flute with two other hands. This amazing combination was found in that form. The Lord first held the conch, disc, club, and lotus in His four hands, and later with those four hands the Lord displayed two of Vrajendra-nandana's pastimes with two hands each. Eating butter and playing flute were not manifested in His Mathurā or Dvārakā pastimes, and Kṛṣṇa 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 Nārāyaṇa is inevitable. The mood of reverence mixed with grandeur is present in the worship of Kṛṣṇa, but in the blissful realm of Vṛndāvana, where sweetness is prominent, Kṛṣṇa'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 dekhi' sukṛti brāhmaṇa
ānande murcchita haiyā paḍilā takhana*

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

TEXT 136

*karuṇā-samudra prabhu śrī-gaurasundara
śrī-hasta dilena tāna aṅgera upara*

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

TEXT 137

*śrī-hasta-paraśe vipra pāilā cetana
ānande haila jaḍa, 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

*punaḥ punaḥ mūrccā vipra yāya bhūmi-tale
punaḥ uṭhe, punaḥ paḍe 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 śarīra sthira nahe
nayanera jale yena gaṅgā-nadī 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

*kṣaṇeke dhariyā vipra prabhura caraṇa
karite lāgilā ucca-ravete krandana*

The *brāhmaṇa* then caught hold of the Lord's lotus feet and began to cry loudly.

TEXT 141

*dehīyā 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 tumi āmāra kiṅkara*

The Lord said to him, “Please listen, O *brāhmaṇa*. You have been My servant for many lifetimes.

TEXT 143

*niravadhi bhāva' tumi 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 diluṅ tomāre, nā smara' tāhā tumi*

“In a previous life I gave you *darśana* at the house of Nanda Mahārāja. Don't you remember that?

TEXT 145

*yabe āmi avatīrṇa hailāṇa gokule
seha janme tumi tīrtha kara' kutūhale*

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

TEXT 146-147

*daive tumi atithi hailā nanda-ghare
ei-mate tumi anna niveda' āmāre

tāhāteo ei-mata kariyā kautuka
khāi' tora anna dekhāilun ei rūpa*

“By providence you became a guest one day in the house of Nanda Mahārāja.
At that time you offered rice to Me in the same way, and after I ate your rice I
showed you this same form.

TEXT 148

*eteke āmāra tumi janme-janme dāsa
dāsa vinu anya mora nā dekhe prakāśa*

“In this way you have been My servant birth after birth, for other than My
servants, no one can see this form.

The pure living entity is eternally engaged in the service of Kṛṣṇa. He is able to see Kṛṣṇa through eyes of devotion smeared with the ointment of love. By sensual knowledge obtained through gross and subtle perception, conditioned souls absorbed in material enjoyment cannot see Kṛṣṇa, who is *adhokṣaja*, beyond the realm of material sense perception. A Vaiṣṇava can see Lord Viṣṇu when his constitutional propensity for serving Kṛṣṇa is awakened. A living entity who is devoid of the inclination for eternal service can never give up gross and subtle perception, therefore due to the spirit of enjoyment the conditioned soul cannot see his worshipable Lord Kṛṣṇa.

TEXT 149

*kahilāṇa tomāre e saba gopya kathā
kāro sthāne ihā nāhi kahibā sarvathā*

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

TEXT 150

yāvat thākaye mora ei avatāra

tāvat kahile kāre karimu saṁhāra

“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

*saṅkīrtana-ārambhe āmāra avatāra
karāimu sarva-deśe kīrtana pracāra*

“I have incarnated to inaugurate the *saṅkīrtana* 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 Īśvara Purī, He performed *saṅkīrtana* 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*, *kṣatriyas*, *vaiśyas*, *śūdras*, or *brahmacārīs*, *gr̥hasthas*, *vānaprasthas*, and *sannyāsīs*.

TEXT 153

*kata dina thāki' tumi aneka dekhibā
e saba ākhyāna 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 brāhmaṇere śrī-gaurasundara
kṛpā kari' āśvāsiyā gelā nija-ghara*

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

TEXT 155

*pūrvavat śuiyā thākilā śiṣu-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 *brāhmaṇa*'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-aṅge 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 huṅkāra
“jaya bāla-gopāla” bolaye bāra-bāra*

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

TEXT 159

viprera huṅkāre sabe pāilā cetana

āpanā sambari' vipra kailā ācamana

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

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

TEXT 160

*nirvighne bhojana karena vipra-vara
dekhi' sabe santoṣa hailā bahutara*

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

TEXT 161

*sabāre kahite mane cintaye brāhmaṇa
“īśvara ciniyā sabe pāuka mocana*

The *brāhmaṇa* thought, “Perhaps I should disclose to everyone what has happened so that they may be delivered by coming to know the Supreme Lord.

The *brāhmaṇa* was by nature a servant in the Lord's *aiśvarya-līlā*, 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-saba kare śīśu-jñāna
kathā kahi,—sabei pāuka paritrāṇa*

“Let me tell them that this very child is the Supreme Lord so that they may be delivered.”

The phrase *kathā kahi* means “let me disclose those confidential topics.”

TEXT 164

*“prabhu kariyāche nivāraṇa”—ei bhaye
ājñā-bhaṅga-bhaye vipra kāre nāhi kahe*

But the *brāhmaṇa* feared breaking the Lord's order and therefore did not disclose the incident to anyone.

TEXT 165

*ciniyā īśvara vipra sei navadvīpe
rahilena gupta-bhāve īśvara-samīpe*

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

TEXT 166

*bhikṣā kari' vipra-vara prati sthāne-sthāne
īśvara 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 kṛṣṇa milaye sarvathā*

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

The phrase *mahācitra kathā* means “amazing variegated incidents.”

TEXT 168

*ādi-khaṇḍa-kathā—yena amṛta-sravaṇa
yañhi śiśu-rūpe krīḍā kare nārāyaṇa*

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

The word *amṛta-sravaṇa* means “showering of nectar.”

TEXT 169

*sarva-loka-cūḍāmaṇi vaikuṅṭha-īśvara
lakṣmī-kānta, sītā-kānta śrī-gaurasundara*

Śrī Gaurasundara is the Lord of Vaikuṅṭha and the crown jewel of the predominating deities of all planetary systems. He is the beloved Lord of Lakṣmī and Sītā.

The term *sarva-loka-cūḍāmaṇi* 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 *vaikuṅṭha-īśvara* refers to the eternally full in six opulences Lord of Vaikuṅṭha, which is situated beyond the

fourteen planetary systems of the material world, beyond the Virajā River and Brahmāloka, and which is devoid of all material qualities and unaffected by material time, place, and circumstances.

The word *lakṣmī-kānta* refers to the Lord of Vaikuṅṭha, the Absolute Truth, Lord Nārāyaṇa, who is endowed with six opulences, who is the worshipable Lord of Lakṣmī, and who is the predominating Deity of the original Vaikuṅṭha. The word *sītā-kānta* refers to the *naimittika*, or occasional, incarnation of Viṣṇu, Lord Rāmacandra, the son of Daśaratha.

TEXT 170-172

*tretā-yuge haiyā ye śrī-rāma-lakṣmaṇa
nānā-mate līlā kari' vadhilā rāvaṇa*

*hailā dvāpara-yuge kṛṣṇa-saṅkarṣaṇa
nānā-mate karilena bhūbhāra khaṇḍana*

*“mukunda” “ananta” yāñre sarva-vede kaya
śrī-caitanya nityānanda sei suniścaya*

They who in Tretā-yuga appeared as Rāma and Lakṣmaṇa and performed various pastimes like killing Rāvaṇa, 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 Vraja. The *naimittika* incarnations, the Lord of Vaikuṅṭha, 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 Prabhu. In Tretā-yuga, which begins after Satya-yuga, the two brothers Rāma and Lakṣmaṇa appeared as partial incarnations and displayed the pastime of killing Rāvaṇa. In Dvāpara-yuga, the two brothers Kṛṣṇa and Balarāma (Saṅkarṣaṇa) 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
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 Five, entitled “Eating the Mendicant Brahmana's Offerings.”

Chapter Six

The Lord Begins Studying and His Childhood Mischief

This chapter describes the beginning of Nimāi's scholastic pastimes, His eating the foodstuffs offered to Viṣṇu on Ekādaśī at the house of Jagadīśa and Hiraṇya Paṇḍita, and His various mischievous childhood pastimes.

Śrī Jagannātha Miśra had Gaura-gopāla's *samskāras*, or reformatory rites, of *hāte-khaḍi*, *karṇa-vedha*, and *cūḍā-karaṇa* performed. Nimāi could write the letters of the alphabet just by seeing them once. Within two or three days He was able to write conjunct letters and words. He would continually read and write Kṛṣṇa's names. Sometimes Gaura-gopāla pleaded for His parents to give Him birds flying in the sky or the stars and moon from the sky. When He did not receive these things, He began to cry. Then there was no way to solace the child other than by chanting the names of Hari. One day, however, Nimāi did not stop crying in spite of everyone repeatedly chanting the names of Hari. When they inquired from Nimāi about the cause of His crying, they learned that Nimāi was displaying His pastime of crying in order to eat the foodstuffs offered to Viṣṇu on the day of Ekādaśī in the house of the two *brāhmaṇas*, Jagadīśa and Hiraṇya Paṇḍita, 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 krīḍā kare gaurāṅga-gopāla
hāte khaḍi divāra haila āsi' kāla

In this way Gaurāṅga, who is nondifferent from Gopāla, enjoyed His pastimes. Soon the time came for the Lord to begin reading and writing.

The word *hāte-khaḍi* refers to the *saṁskāra* marking the beginning of a child's education.

TEXT 2

*śubha-dine śubha-kṣaṇe miśra-purandara
hāte-khaḍi putrera dilena vipra-vara*

At an auspicious time on an auspicious day Jagannātha Miśra performed the ceremony for beginning his son's education.

TEXT 3

*kichu śeṣe miliyā sakala bandhu-gaṇa
karṇa-vedha karilena śrī-cūḍākarāṇa*

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 *śikhā*.

Karṇa-vedha, or piercing the ears, is part of the *cūḍā-karāṇa-saṁskāra*. 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-karāṇa is one of the ten *saṁskāras*, or reformatory ceremonies. In this ceremony the child's head is shaved with only the *śikhā* remaining. This ceremony was previously known as *vedāgni-śikhā*, and later it became known as *śrī-caitanya-śikṣā*. The inactive *Māyāvādīs* consider that keeping a *śikhā* is meant for *karma-kāṇḍa*, so they shave off their *śikhā* in order to free themselves from *karma-kāṇḍa*. Vedic *tridaṇḍi-sannyāsīs*, however, do not shave off their *śikhā*; they keep it as a sign of giving up *karma-kāṇḍa* and progressing on the path of devotional life.

TEXT 4

*dṛṣṭi-mātra sakala akṣara likhi' yāya
parama vismita haiyā sarva-jane cāya*

The Lord could write the letters of the alphabet after seeing them only once. Everyone was astonished to see this.

TEXT 5

*dina dui-tinete paḍhilā sarva `phalā'
nirantara likhena kṛṣṇera nāma-mālā*

Within two or three days the Lord completed His study of the conjunct letters. He then constantly wrote various names of Kṛṣṇa.

When one letter of the alphabet is joined with another letter, the newly formed letter is called *phalā*.

TEXT 6

*rāma, kṛṣṇa, murāri, mukunda, vanamālī
ahar-niśa likhena, paḍhena kutūhalī*

Day and night He enthusiastically wrote and read names of the Lord like Rāma, Kṛṣṇa, Murāri, Mukunda, and Vanamālī.

The word *kutūhalī* means “eager” or “enthusiastic.”

TEXT 7

*śiśu-gaṇa-saṅge paḍe vaikunṭhara-rāya
parama-sukṛti dekhe sarva-nadīyāya*

The most fortunate persons of Nadia saw the Lord of Vaikuṅṭha study with other young boys.

The word *parama-sukṛti* refers to the most fortunate persons.

TEXT 8

*ki mādhurī kari' prabhu “ka, kha, ga, gha” bole
tāhā śunitei mātra sarva-jīva bhole*

The Lord sweetly recited the Bengali alphabet—“ka, kha, ga, gha.” Everyone who heard Him was captivated.

The word *mādhurī* means “sweetness” or “enchanting,” and the word *bhole* means “overwhelmed.”

TEXT 9

*adbhuta karena krīḍā śrī-gaurasundara
yakhana ye cāhe, sei parama duṣkara*

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

The word *duṣkara* means “rare.”

TEXT 10

*ākāśe uḍiyā yāya pakṣī, tāhā cāhe
nā pāile kāndiyā dhūlāya gaḍi 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

*kṣaṇe cāhe ākāśera candra-tārā-gaṇa
hāta-pāo āchāḍiyā 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

*sāntvanā 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 āche mahā-pratikāra
hari-nāma śunile nā kānde prabhu āra*

*hāte tāli diyā sabe bole “hari hari”
takhana susthira haya cāñcalya 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 *kīrtana* and that by hearing *kṛṣṇa-kīrtana* all of one's desires and obstacles are destroyed, one's mind becomes fixed, and one's love for Kṛṣṇa increases.

TEXT 15

*bālakera prītye sabe bole hari-nāma
jagannātha-gr̥ha haila śrī-vaikuṅṭha-dhāma*

As everyone chanted the names of Hari in order to please the child, the house of Jagannātha Miśra appeared just like Vaikuṅṭha.

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 Vaikuṅṭha, it is a transcendental eternal abode of pure goodness and nondifferent from the Lord. In this abode of pure goodness, or Vaikuṅṭha, the names and forms of Lord Hari are eternally present, or manifest. “The house of Jagannātha Miśra was not previously the abode of Vaikuṅṭha due to the absence of Lord Hari's names; later, it was turned into the abode of Vaikuṅṭha.”—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 anukṣaṇa
tathāpiha prabhu punaḥ karena krandana*

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 kari' nāca',—ei hari-nāma gāi"*

They all said to Him, "Listen, dear Nimāi, come and dance nicely while we chant the name of Hari."

TEXT 18

*nā śune vacana kāro, karaye krandana
sabe bale',— "bola, bāpa, kānda' ki kāraṇa?"*

The Lord did not listen to them and continued to cry, so they asked Him, "Dear child, why are You crying?"

TEXT 19

*sabei bolena,— "bāpa, ki icchā tomāra?
sei dravya āni' diba, nā kāndaha 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-rakṣā cāha'
tabe jhāṭa dui brāhmaṇera ghare yāha'*

The Lord replied, "If you want to save My life, then go quickly to the house of the two brāhmaṇas.

TEXT 21-23

*jagadīśa paṇḍita hiranya bhāgavata
ei dui-sthāne āmāra āche abhimata*

*ekādaśī-upavāsa āji se donhāra
viṣṇu lāgi' kariyāche yata upahāra*

*se saba naivedya yadi khāibāre pāna
tabe muñi sustha hai' hāṅṅiyā veḍāna*

“Jagadīśa and Hiranya are both great devotees, and I desire something from them. Today is Ekādaśī, and they are both fasting. But they have prepared varieties of foodstuffs for Lord Viṣṇu. If I could eat their offering, I will be cured and able to walk.”

The word *bhāgavata* refers to a devotee of the Supreme Lord, a Vaiṣṇava, or an associate of Lord Hari. The word *abhimata* means “desire.”

The word *upahāra* means “foodstuffs.”

The word *sustha* means “peaceful” or “steady.”

The two *brāhmaṇas*—Jagadīśa Paṇḍita and Hiranya Paṇḍita—lived in Godrumadvīpa. Their house was some distance from the Lord's house. On the day of Ekādaśī they arranged a large offering for the Lord. The injunction for fasting on Ekādaśī is meant only for the living entities, but Lord Viṣṇu is beyond the jurisdiction of the rules and regulations that He has established. Since He is not bound to observe fast on Ekādaśī, and since He alone is the enjoyer of all sacrificial offerings, all types of foodstuffs should be offered to Him on Ekādaśī. On the day of Ekādaśī the Vaiṣṇavas give up all kinds of enjoyment and do not accept the injunction for honoring *prasāda* as on other days, but Lord Śrī Hari, the protector of the devotees, accepts the foodstuffs offered by His devotees on His day, Hari-vāsara. Śrī Gaura-Nārāyaṇa also revealed His desire to eat those foodstuffs.

TEXT 24

*asambhava śuniyā janani kare kheda
“hena kathā kahe, yei nahe loka veda”*

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

The phrase *yei nahe loka veda* refers to that which is not found in worldly tradition or in the *Vedas*, that which is not customary in worldly or Vedic dealings, or that which is beyond the scope of ordinary and Vedic etiquette.

TEXT 25

*sabei hāsena śuni' śīśura vacana
sabe bole,— “diba, 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-vaiṣṇava sei vipra dui-jana
jagannātha-miśra-saha abheda-jīvana*

Those two *brāhmaṇas* were great Vaiṣṇavas and dearest friends of Jagannātha

Miśra.

TEXT 27

*śuniñā śiśura vākya dui vipra-vara
santoṣe pūrṇita haila sarva kalevara*

When those first-class *brāhmaṇas* heard the child's request, they became fully satisfied.

The words *santoṣe pūrṇita* mean “full of jubilation.”

Hiraṇya 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 kāhinī!
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-adhiṣṭhāna*

“We can understand that since this child is so attractive, Gopāla must have manifested in His body.

TEXT 31

*e śiśura dehe krīḍā kare nārāyaṇa
hṛdaye 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 kṛṣṇera 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

*kṛṣṇa-kṛpā haile emana buddhi haya
dāsa vinu anyera e buddhi kabhu naya*

When one is blessed by Kṛṣṇa he receives the intelligence to engage in devotional service. Unless one is a servant of the Lord he cannot have such intelligence.

Kṛṣṇa as the Supersoul appears in the hearts of the living entities as the instructing spiritual master within to inspire one to serve the Supreme Lord. The living entities prove their intelligence by accepting that mercy of the Lord. No one other than the eternal servant of the Supreme Lord can ever exhibit such a service attitude. Another reading for the second line of this verse is *yā're 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-gosāṇi nāhi jāni
ananta brahmāṇḍa yān'ra loma-kūpe gaṇi*

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 *gaṇi* means “counted.” The devotional service of Śrī Caitanyadeva 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 Caitanyadeva. It is a well known fact that innumerable universes are situated in the hair pores of Śrī Caitanya-Nārāyaṇa.

TEXT 36

*hena prabhu vipra-śiṣu-rūpe krīdā kare
cakṣu bhari' dekhe janma-janmera kīnkare*

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 *vāyu* means “intense urge” or “acute desire.”

TEXT 39

*“hari hari” hariṣe bolaye sarva-jane
khāya āra nāce prabhu āpana-kīrtane*

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-kīrtana*.

TEXT 40

*katho phele bhūmite, katho kā'ro gā'ya
ei-mata līlā 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-purāṇe vākhāne
hena prabhu khele śacī-devīra aṅgane*

That same Lord who is glorified in the *Vedas* and *Purāṇas* thus played in the courtyard of mother Śacī.

The term *vede-purāṇe* refers to the scriptures.

TEXT 42

*ḍubilā cāñcalya-rase prabhu viśvambhara
saṁhati capala yata dvijera koṅara*

Lord Viśvambhara drowned in the mood of a restless child as He sported with other restless *brāhmaṇa* boys.

The word *saṁhati* means “society,” “community,” or “a gathering of people,” but in this verse it means “along with.” The word *koṅara* is a corruption of the word *kumāra*, or “male children.”

TEXT 43

*sabāra sahita giyā paḍe 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 śīṣu dekhile karaye kutūhala
seha parihāsa kare, bājaye kondala*

Whenever the Lord met some new boys, He would tease them. And when the other boys retaliated, a quarrel broke out.

The word *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 prabhu-bale
anya śīṣu-gaṇa 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 *hāri' cale* means “to be defeated.”

TEXT 46

*dhūlāya dhūsara prabhu śrī-gaurasundara
likhana-kālira bindu śobhe manohara*

When Lord Gaurasundara became gray with a covering of dust and decorated with drops of ink He appeared most enchanting.

The word *likhana* means “for writing.”

TEXT 47

*paḍiyā śuniyā sarva-śīṣu-gaṇa-saṅge
gaṅgā-snāne madhyāhne calena bahu-raṅge*

At noon, after their studies, the Lord and His friends joyfully went to bathe in the Ganges.

TEXT 48

*majjiyā gaṅgāya viśvambhara kutūhalī
śīṣu-gaṇa-saṅge 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

*nadīyāra sampatti vā ke balite pāre?
asaṅkhyāta 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 *asaṅkhyāta* means “innumerable.”

TEXT 50

*kateka vā śānta dānta gṛhastha sannyāsī
nā jāni kateka śīṣu mile tanhi āsi'*

I am unable to say how many saints, ascetics, householders, *sannyāsīs*, and children came there to take bath.

TEXT 51

*sabāre laiyā prabhu gaṅgāya sāntāre
kṣaṇe ḍube, kṣaṇe bhāse, nānā krīḍā kare*

As the Lord swam in the Ganges with His associates, sometimes He would dive below the surface and sometimes He would float. In this way He enjoyed various water sports.

TEXT 52

*jala-krīḍā kare gaura sundara-śarīra
sabākāra gā'ye lāge caraṇera nīra*

While engaged in water sports, Lord Gaurasundara would splash water with His feet on those nearby.

TEXT 53

*sabe mānā kare, tabu niṣedha nā māne
dhariteo keha nāhi pāre eka-sthāne*

People forbade Him from doing this, but the Lord ignored them and they were unable to catch Him.

TEXT 54

*punaḥ punaḥ sabāre karāya prabhu snāna
kā're choṇya, kā'ro aṅge kullola-pradāna*

The Lord compelled everyone to bathe again and again by touching them or spitting on them.

The word *kullola* comes from the Hindi word *kullā*, which means “water spit from the mouth.”

TEXT 55

*nā pāiyā prabhura nāgāli vipra-gaṇe
sabe calilena tān'ra janakera sthāne*

Being unable to restrain Him, the *brāhmaṇas* approached His father to complain about Him.

The word *nāgāli* means “face to face” or “next to.”

TEXT 56

*“śuna, śuna, ohe miśra parama-bāndhava!
tomāra putrera apanyāya kahi saba*

The *brāhmaṇas* said, “Dear friend, Jagannātha Miśra. Please hear about your

son's misdeeds.

The word *apanyāya* means “opposed to all logic,” “misdeed,” or “prohibited activity.”

TEXT 57

bhāla-mate karite nā pāri gaṅgā-snāna
keha bole,— “jala diyā bhāṅge mora dhyāna”

“Due to His misdeeds we are unable to bathe properly.” Someone said, “He splashes water on me and disturbs my meditation.”

TEXT 58

āro bole,— “kā're dhyāna kara, ei dekha
kali-yuge “nārāyaṇa” muṇi paratekha”

Another complained, “Your son asked me, ‘Who are you meditating on? In Kali-yuga I am directly Lord Nārāyaṇa.’”

TEXT 59

keha bole,— “mora śiva-liṅga kare curi”
keha bole,— “mora lai' palāya uttarī”

Someone said, “He stole my Śiva-liṅga,” and someone else said, “He ran away with my *cādara*.”

The word *uttarī* is a short form of *uttarīya*, which refers to a cloth worn above the waist, a *cādara*.

TEXT 60-61

keha bole,— “puṣpa, dūrvā, 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 worshipping Viṣṇu—flowers, *dūrvā* 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 duḥkha bhāva' mane?
yā'ra lāgi' kailā, sei khāilā āpane”

“Then He said, ‘Why are you unhappy? He for whom you arranged those ingredients has Himself enjoyed them.’”

The second line means “He to whom you have offered these 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 Caitanyadeva is *sac-cid-ānanda-vigraha* and the origin of Nārāyaṇa. There is no difference between His names, His person, His body, and His soul like there is with the conditioned souls. Impersonal Brahman is simply the effulgence emanating from His body. Therefore the imaginations of the Māyāvādīs cannot touch Him, for He is beyond the reach of sense perception.

TEXT 63

*keha bole,— “sandhyā kari jalete nāmiyā
ḍuba diyā laiḍā yāya caraṇe dhariyā”*

Someone said, “I was standing in the water chanting my Gāyatrī, and He grabbed my feet and pulled me down.”

TEXT 64

*keha bole,— “āmāra nā rahe sāji dhuti”
keha bole,— “āmāra corāya gītā-puñthi”*

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
karṇe 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 pṛṣṭha diyā kāndhe caḍe
`muñi re maheśa' bali' jhāñpa 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

*keha bole,— “vaise mora pūjāra āsane
naivedya khāiyā viṣṇu pūjaye āpane*

Someone said, “Your son sits on my *āsana* and eats the offerings I have prepared for Lord Viṣṇu. Then He worships Lord Viṣṇu.

TEXT 68

*snāna kari' uṭhile bālukā deya aṅge
yateka capala śīṣu, 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

*strī-vāse puruṣa-vāse karaye badala
paribāra belā sabe lajjāya vikala!*

“He exchanges the men's cloth with the women's, and then everyone is embarrassed when they go to dress.

The words *strī-vāse puruṣa-vāse* refers to the cloths worn by women and men, and the word *vikala* means “overwhelmed,” “agitated,” “morose,” or “absorbed.”

TEXT 70

*parama-bāndhava tumi miśra-jagannātha!
nitya ei-mata kare, kahiluṅ tomāta*

“O Jagannātha Miśra, you are our dear friend, therefore we are informing you that your son does such things every day.

TEXT 71

*dui-prahareo nāhi uṭhe jala haite
deha vā tāhāra bhāla thākibe kemate”*

“He remains in the water for up to six hours, so how will His body remain fit?”

TEXT 72

*hena kāle pārśva-vartī yateka bālikā
kopa-mane āilena śacīdevī 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, ṭhākurāṇī, nija-putrera karama*”

They all complained to Śacī, “O Ṭhākurāṇī, listen to what your son has done!

TEXT 74

vasana karaye curi, bole ati-manda
uttara karile jala deya, kare dvandva

“He steals our clothes and speaks very badly. If we protest, He throws water on us and starts a quarrel.

The word *dvandva* means “argument” or “quarrel.”

TEXT 75

vrata karibāre yata āni phula-phala
chaḍāiyā 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' uṭhile bālukā deya aṅge
yateka capala śīśu, 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' karṇe bole baḍa 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

okaḍāra bici deya keśera bhitare
keha 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 śunilāna 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

*duḥkhe bāpa-māyere baliba yei dine
tata-kṣaṇe 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

*nivāraṇa kara jhāṭa āpana chāoyāla
nadīyāya hena karma kabhu nahe bhāla”*

“Therefore please control your son immediately, for such activities are not proper in Nadia.”

The word *nivāraṇa* 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 hāsenā mahāprabhura janānī
sabe kole kariyā balena priya-vānī*

On hearing these complaints, the Lord's mother smiled, embraced the girls,

and sweetly spoke to them.

TEXT 84

*“nimāi āile āji vāḍyāmu bāndhiyā
āra yena upadrava nāhi kare giyā”*

“When Nimāi returns today, I will tie Him up and beat Him with a stick so that He won't disturb you again.”

The word *vāḍyāmu* means “I will beat with a stick.” In other editions the word *eḍimu*, “to leave,” is found in place of *vāḍyāmu*. [In which case the meaning will be: “I will leave Him tied up.”]

TEXT 85

*śacīra caraṇa-dhūli lañā sabe śire
tabe calilena punaḥ snāna karibāre*

All the girls then took the dust from Śacīdevī's feet on their heads and went to take bath.

TEXT 86

*yateka cāpalya prabhu kare yā'ra sane
paramārthe sabāra santoṣa baḍa mane*

In spite of Nimāi's mischief, everyone ultimately felt fully satisfied.

The word *paramārthe* means “as it is” or “actually.”

TEXT 87

*kautuke kahite āisena 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 gaṅgā-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 jhāṅṭa yāna tā'ra śāsti karibāre”
sabe rākhileha keha rākhite nā pāre*

“I'm going to punish Him right now!” Although they all tried to pacify Jagannātha Miśra, they were unable.

The second half of this verse means “to protect;” in other words, “no one can stop me even if they try.”

TEXT 90

*krodha kari' yakhana calilā miśra-vara
jānilā gaurāṅga sarva-bhūtera īśvara*

Gaurāṅga, the Lord of all living entities, could understand that Jagannātha Miśra was searching for Him in an angry mood.

The word *sarva-bhūtera īśvara* refers to the Supersoul of all living entities.

TEXT 91

*gaṅgā-jale keli kare śrī-gaurasundara
sarva-bālakera madhye ati manohara*

Śrī Gaurasundara was most enchanting as He continued sporting in the water of the Ganges with the other boys.

TEXT 92

*kumārikā sabe bole,— “śuna viśvambhara!
miśra āilena ei, palāha satvara”*

All the girls said, “Listen, Viśvambhara! Your father is coming, You better get out of here.”

The word *kumārikā*, or *kumārī*, refers to an unmarried girl.

TEXT 93

*śīśu-gaṇa-saṅge prabhu yāya dharibāre
palāila brāhmaṇa-kumārī saba ḍare*

As Jagannātha Miśra came on his way to find the Lord amongst His friends, the *brāhmaṇa* girls ran away in fear.

TEXT 94

*sabāre śikhāya miśra-stāne kahibāra
“snāne nāhi āisena tomāra kumāra*

Meanwhile, Nimāi instructed His friends to tell His father, “Your son has not come for bath today.

TEXT 95

*sei pathe gelā ghara paḍiyā śuniyā
āmarāo 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

*śikhāiyā āra pathe prabhu gelā ghara
gaṅgā-ghāṭe āsiyā mililā miśra-vara*

After instructing His friends, the Lord went home by another path just as Jagannātha Miśra arrived at the bathing *ghāṭa*.

TEXT 97

*āsiyā gaṅgāra ghāṭe cāri-dike cāhe
śīsu-gaṇa-madhye putre dekhite nā pāye*

Jagannātha Miśra looked all over but could not see his son amongst the boys.

TEXT 98

*miśra jijñāsenā,— “viśvambhara kati gelā?”
śīsu-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 ghara paḍiyā śuniyā
sabhe āchi ei tā'ra apekṣā kariyā*

“He went straight home after school. We are all waiting for Him.”

TEXT 100

*cāri-dike cāhe miśra hāte bāḍi laiya
tarja-garja kare baḍa lāg nā pāiyā*

Searching all over with a stick in his hand, Jagannātha Miśra grumbled in

anger on being unable to find his son.

TEXT 101

*kautuke yāhārā nivedana kailā giyā
sei saba vipra punaḥ bolaye āsiyā*

The *brāhmaṇas* who had earlier complained to Jagannātha Miśra in jest came and spoke to him again.

The word *kautuke* means “sarcastically” or “jokingly.” The phrase *nivedana kailā* means “to complain.”

TEXT 102

*“bhaya pāi' viśvambhara palāilā ghare
ghare cala tumi, kichu bola pāche tā're*

“Viśvambhara left for home out of fear. You please go home and speak to Him there.

TEXT 103

*āra-bāra āsi' yadi cañcalatā kare
āmarāi dhari' diba tomāra gocare*

“If He comes back here again and creates mischief, then we will catch Him and hand Him over to you.

TEXT 104

*kautuke se kathā kahilāna tomā' sthāne
tomā' bai bhāgyavān nāhi tribhuvane*

“Whatever we said to you was simply in jest. Actually there is no one more fortunate than you in the three worlds.

TEXT 105

*se hena nandana yā'ra gṛha-mājhe thāke
ki karite pāre tā're kṣudhā-tṛṣā-śoke?*

“How can one be affected by hunger, thirst, or lamentation if he has such a son at home?

The word *tṛṣā* means “thirst.”

TEXT 106

tumi se sevilā satya prabhura caraṇa

tā'ra mahābhāgya,—yā'ra e-hena nandana

“You are certainly most fortunate to have the Supreme Lord as your son and serve His lotus feet.

The *brāhmaṇas* spoke these statements about the good fortune of Jagannātha Miśra, who is the eternal servant of the Lord as His father.

TEXT 107

*koṭi aparādha yadi viśvambhara kare
tabu tā're thuibāna hṛdaya-upare”*

“Even if Viśvambhara commits millions of offenses, we will still keep Him in our hearts.”

The word *thuibāna* means “we will keep” or “we will place.” This word is currently used in the Mymensing district of Bangladesh.

TEXT 108

*janme-janme kṛṣṇa-bhakta ei-saba jana
e saba uttama-buddhi ihāra kāraṇa*

Because these *brāhmaṇas* had all been devotees of Kṛṣṇa 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 nija-sevaka sahite
nānā krīḍā kare, keha nā pāre bujhite*

In this way the Lord enjoyed various pastimes with His eternal servants which ordinary people cannot understand.

TEXT 110

*miśra bole,— “seha putra tomā' sabākāra
yadi aparādha laha,—śapatha āmāra”*

Jagannātha Miśra said, “He is your son as well. You must not be offended by His actions.”

TEXT 111

*tā'sabāra saṅge miśra kari' kolākuli
grhe āilena miśra hai' kutūhalī*

After embracing all the *brāhmaṇas*, Jagannātha Miśra happily returned home.

TEXT 112

*āra-pathe ghare gelā prabhu-viśvambhara
hāthete mohana puñthi, yena śaśadhara*

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 śaśadhara* means “as soothing bright white as the moon.”

TEXT 113

*likhana-kālira bindu śobhe gaura aṅge
campake lāgila yena cāri-dike bhṛṅge*

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

*“jananī!” baliyā prabhu lāgilā ḍākite
“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 haraṣita
kichui nā dekhe aṅge 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 śacīdevī mane-mane gaṇe'
“bālikārā ki balila, kibā dvija-gaṇe*

After giving Him the oil, Śacīdevī thought, “What did those girls and *brāhmaṇas* complain about?

TEXT 117

*likhana-kālira bindu āche saba aṅge
sei vastra paridhāna, sei puṅthi saṅge*

“He has drops of ink on His body, and He is wearing the same clothes and carrying the same books.”

TEXT 118

*kṣaṇeke āilā jagannātha miśra-vara
miśre dekhi' kolete uṭhilā viśvambhara*

Soon after, Jagannātha Miśra arrived there and Viśvambhara climbed on his lap.

TEXT 119

*sei āliṅgane miśra bāhya nāhi jāne
ānande pūrṇita hailā putra-daraśane*

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.”

TEXT 120

*miśra dekhe sarva-aṅga dhūlāya vyāpita
snāna-cihna nā dekhiyā hailā vismita*

Śrī Miśra was astonished to see that Nimāi was covered with dust and devoid of any sign that He had taken bath.

TEXT 121

*miśra bole,— “viśvambhara, ki buddhi tomāra?
lokere nā deha' kene snāna karibāra?*

He said, “Viśvambhara, what kind of mentality do You have? Why don't You let people take bath?”

TEXT 122

*viṣṇu-pūjā-sajja kene kara apahāra?
viṣṇu' kariyāo bhaya nāhika tomāra?”*

“Why do You steal the ingredients meant for worshiping Lord Viṣṇu? Don't You have any reverence for Lord Viṣṇu?”

The word *kariyāo* means “even after direct realization.”

TEXT 123

*prabhu bole,— “āji āmi nāhi yāi snāne
āmāra saṁhati-gaṇa gela āguyāne*

The Lord replied, “Today I have not yet gone for bath. My friends have gone ahead of Me.

The word *saṁhati-gaṇa* 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 geleo 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 geleo yadi doṣa kahena āmāra
satya tabe kariba sabāre avyabhāra”*

“Since they blame Me when I wasn't even there, now I will actually do some mischief to them.”

TEXT 126

*eta bali' hāsi' prabhu yā'na gaṅgā-snāne
punaḥ sei mililena śiṣu-gaṇa-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 āliṅgana kari'
hāsaye sakala śiṣu śuniṅā cāturī*

When Viśvambhara arrived there, the boys embraced Him and laughed after hearing what happened.

TEXT 128

*sabei praśamse,— “bhāla nimāi catura
bhāla eḍāilā āji māraṇa pracura!”*

They all praised Him, saying, “Nimāi, You are very clever. You have escaped a

good beating today.”

The word *māraṇa* means “to beat.”

TEXT 129

*jala-keli kare prabhu saba-śiśu-sane
hethā śacī-jagannātha mane-mane gaṇe'*

As the Lord engaged in water sports with the boys, at home Jagannātha Miśra and Śacī were contemplating.

The word *gaṇe* means “to think.”

TEXT 130

*“ye ye kahilena kathā, seha mithyā nahe
tabe kene 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 aṅge dhūlā, sei-mata veśa!
sei puñthi, sei vastra, sei-mata keśa!*

“His body was covered with dust, He had the same dress and same books, His hair was dry—everything as though He had not taken bath!”

TEXT 132

*e bujhi manuṣya nahe śrī-viśvambhara!
māyā-rūpe kṛṣṇa vā janmilā mora ghara!*

“It seems that Śrī Viśvambhara is not an ordinary human being! Perhaps Lord Kṛṣṇa 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-Kṛṣṇa'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-śikhā-śruti*, Madhvācārya has stated: *ato māyāmayam viṣṇum pravadanti manīṣiṇaḥ*: “The body accepted by the Supreme Personality of Godhead is called *māyāmaya*.”

TEXT 133

*kon mahāpuruṣa vā,—kichui nā jāni”
hena-mate cintite āilā dvija-maṇi*

“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 pūrṇa 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

*yei dui-prahara prabhu yāya paḍibāre
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 Mīśra and Śacīdevī.

TEXT 136

*koṭi-rūpe koṭi-mukhe vede yadi 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 Mīśra, whose son is the Lord of innumerable universes.

TEXT 138

*ei-mata krīḍā kare vaikunṭhera rāya
bujhite nā pāre keha tānhāna māyāya*

In this way the Lord of Vaikunṭha enjoys His pastimes, which by the influence of His external energy no one can understand.

TEXT 139

*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,
Chapter Six, entitled “The Lord Begins Studying and His Childhood Mischief.”*

Chapter Seven

Śrī Viśvarūpa Takes Sannyāsa

This chapter contains descriptions of Viśvarūpa's acceptance of *sannyāsa* and Gaurahari's acceptance of the mood of Dattātreya and instructing His mother on the Absolute Truth while sitting on a pile of rejected clay pots. Śrī Gaura-gopāla expanded His various mischievous childhood pastimes. Nimāi would give up His mischief as soon as He saw His elder brother, Viśvarūpa. Viśvarūpa was renounced since the time of His birth, and He was the abode of all good qualities. Whenever He explained the scriptures, He would establish devotional service as their only purport. He had no interest in anything other than serving Kṛṣṇa with all of His senses. Although He knew His younger brother was Bāla-gopāla Kṛṣṇa, He did not disclose this confidential fact to anyone. Viśvarūpa always remained intoxicated by discussing topics of Kṛṣṇa and serving Kṛṣṇa 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 Kṛṣṇa, the pure devotees headed by Advaita Ācārya began to cry for the pathetic condition of the living entities. Śrī Viśvarūpa even decided to give up worldly life and considered, “I will no longer see the faces of such people.” Everyday after taking morning bath in the Ganges Viśvarūpa would go to Advaita Ācārya's house, where He would explain that devotional service to Kṛṣṇa is the essence of all scriptures. Sent by Śacīdevī, 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 Nandanandana is the Supersoul, or the life of the spirit soul. That is why the *gopīs* accepted Kṛṣṇa as their life and soul. Although Kṛṣṇa is also the Supersoul of demons like Kaṁsa, they cannot understand this due to their offences. The sweetness of sugar candy is known to all. Although due to the fault of the tongue it may taste bitter to some, the sweetness of the candy is neither lost nor diminished. Those who are attracted to the supreme sweetness of Śrī Gaurasundara are most fortunate, while those who are not are simply unfortunate. Nevertheless, the sweetness of Śrī Gaurasundara is not diminished. Although Viśvarūpa came home on the order of mother Śacī, He soon returned to the house of Advaita Ācārya. Whenever Viśvarūpa came home, He did not indulge

in worldly behavior; rather, He would pass His time sitting in the temple room. When Viśvarūpa heard that His parents were arranging for His marriage, He became most unhappy and after a few days exhibited His pastime of taking *sannyāsa*. Thus He became renowned in the world as Śrī Śaṅkarāraṇya. The hearts of Śacī and Jagannātha (who were in the transcendental mood of *vātsalya-rasa*) were greatly pained when Viśvarūpa took *sannyāsa*, and Gaurasundara, feeling separation for His brother (separation for His pure servant), displayed His pastime of losing consciousness. Due to separation from Viśvarūpa (separation from a devotee), the devotees headed by Advaita Ācārya began to cry. All the friends of 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, “Kṛṣṇacandra 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 Kṛṣṇa 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 Dattātreya, Mahāprabhu continued to instruct His mother, “The consideration of purity and impurity is born from the imagination or mental speculation of mundane people. The Absolute Truth, Lord Viṣṇu, is present everywhere. And wherever the Lord is present is most pure. Those who cannot understand that the Lord is present everywhere simply chase after mental conceptions. The cooking pots of Viṣṇu are never impure, they are always pure. Other ordinary items are purified by their touch. The Lord is never present in a place that is impure, or devoid of devotional service.” Although Nimāi explained all spiritual topics in the mood of a child, Śacī and other relatives in the mood of *vātsalya* could not understand those instructions due to the influence of *yogamāyā*. When Śacīdevī saw that Nimāi would not leave that dirty place, she personally grabbed the child's hand and took Him for bath. Thereafter Śacīdevī and others informed Jagannātha Miśra, “Nimāi is feeling most unhappy because He cannot study,” so on everyone's request Purandara Miśra ordered Nimāi to continue His studies.

TEXT 1

*jaya jaya mahā-maheśvara gauracandra
jaya jaya viśvambhara-priya-bhakta-vṛnda*

All glories to Śrī Gauracandra, the Lord of all lords. All glories to Viśvambhara's beloved devotees.

TEXT 2

*jaya jagannātha-śacī-putra sarva-prāṇa
kṛpā-dr̥ṣṭye 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-līlā-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-guṇa cañcala
grhe 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 bāpa-mā'ya
svacchande paramānande khelāya līlāya*

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 śiṣu-rūpe krīḍā 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 prabhu bhaya
viśvarūpa 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 viśvarūpa 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 viṣṇu-bhakti
khaṇḍite tānhāra vyākhyā nāhi kā'ro śakti*

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

*śravaṇe, vadane, mane, sarvendriya-gaṇe
kṛṣṇa-bhakti vine āra nā bole, nā śune*

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 vilakṣaṇa rīta
viśvarūpa mane gaṇe' haiyā vismita*

Seeing His brother's uncommon activities, Viśvarūpa was struck with wonder and thought.

The words *vilakṣaṇa rīta* mean “extraordinary or contrary behavior.”

TEXT 13

*“e bālaka kabhu nahe prākṛta chāoyāla
rūpe, ācaraṇe,—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 *prākṛta chāoyāla* indicate an ordinary mundane child who is forced to enjoy the fruits of his karma.

TEXT 14

*yata amānuṣi karma niravadhi kare
e bujhi,—khelena kṛṣṇa e śiśu-śarīre”*

“I can understand from the uncommon activities He constantly performs that Lord Kṛṣṇa enjoys pastimes through the body of this child.”

The word *amānuṣi* means “not characteristic of a human being,” “not of this world,” or “divine.”

TEXT 15

*ei-mata cinte viśvarūpa-mahāśaya
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 Kṛṣṇa Himself.

TEXT 16

*niravadhi thāke sarva-vaiṣṇavera saṅge
kṛṣṇa-kathā, kṛṣṇa-bhakti, kṛṣṇa-pūjā-raṅge*

He constantly associated with the Vaiṣṇavas by discussing topics of Kṛṣṇa, performing devotional service to Kṛṣṇa, and engaging in the worship of Kṛṣṇa.

Viśvarūpa always lived in the association of the devotees, discussed topics about Kṛṣṇa with the devotees, and attained ecstasy by respectfully serving Kṛṣṇa.

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 paḍhe saba vaiṣṇava dekhiyā
“yati, satī, tapasvīo yāibe mariyā*

They would compose blasphemous rhymes and recite them when they saw a Vaiṣṇava. They challenged, “What is the use of being a *sannyāsī*, a chaste wife, or a *tapasvī*? They must also die.

In the phrase *āryā-tarajā* the word *ārya* refers to a Bengali poem composed about some particular incident or person. The word *tarajā* is an Arabian word referring to insulting poems exchanged in the form of questions and answers between two parties in a musical performance or light songs.

The atheistic residents of Navadvīpa at that time followed the doctrine of 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 *sannyāsīs*, chaste women, and ascetics are all useless, because in spite of accumulating great piety they cannot save themselves from death. So there was no need to observe such religious duties. In other words, they considered such people unfortunate miscreants.

TEXT 19

*tā're bali `sukṛti',—ye dolā, ghoḍā caḍe
daśa-biśa jana yā'ra āge pāche raḍe*

“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, gosāñi, bhāve karaha krandaṇa
tabu ta' dāridrya-duḥkha nā haya khaṇḍana!*

“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 *gosāñi* 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' chāḍa' ḍāka
kruddha haya gosāni śunile baḍa ḍāka*

“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 *gosāni*, or Lord, would be displeased.

TEXT 22

*ei-mata bole kṛṣṇa-bhakti-śūnya 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 kṛṣṇera kīrtana
dagdha dekhe sakala saṁsāra anukṣaṇa*

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

duḥkha baḍa pāya viśvarūpa bhagavān

nā śune abhīṣṭa kṛṣṇa-candrera ākhyāna

The Supreme Lord, Śrī Viśvarūpa, was most distressed because He did not hear any glorification of His worshipable Lord, Śrī Kṛṣṇa.

TEXT 25

*gītā, bhāgavata ye ye jane vā paḍāya
kṛṣṇa-bhakti-vyākhyā kā'ro nā āise jihvāya*

Even those who spoke on *Bhagavad-gītā* or *Śrīmad Bhāgavatam* would never explain anything about devotion to Kṛṣṇa.

Those so-called learned professors who had no devotion for Viṣṇu taught *Śrīmad Bhagavad-gītā* 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 saṁsāre*

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-gaṇa
jīvera kumati dekhi' karaye krandana*

Thus the devotees headed by Advaita Ācārya simply cried upon seeing the atheistic mentality of the people.

TEXT 28

*duḥkhe viśvarūpa-prabhu mane mane gaṇe
“nā dekhiba loka-mukha, cali' yānā vane”*

In such distress, Viśvarūpa considered, “I will not look at the face of these materialistic people, rather I will go to the forest.”

TEXT 29

*ūṣaḥ-kāle viśvarūpa kari' gaṅgā-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-śāstre vākhānena kṛṣṇa-bhakti-sāra
śuniyā advaita sukhe karena huṅkāra*

Viśvarūpa established devotional service to Kṛṣṇa as the essence of all scriptures. On hearing His explanation, Advaita Prabhu roared with happiness.

TEXT 31

*pūjā chāḍi' viśvarūpe dhari' kari kole
ānande vaiṣṇava saba `hari hari' bole*

Advaita left His Deity worship to embrace Viśvarūpa, and all the Vaiṣṇavas happily chanted, “Hari! Hari!”

TEXT 32

*kṛṣṇānande bhakta-gaṇa kare simha-nāda
kā'ro citte āra nāhi sphuraye viśāda*

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 chāḍi' 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 agraje giyā ānaha satvare”*

After completing her cooking, mother Śacī told Viśvambhara, “Go quickly and bring Your elder brother.”

TEXT 35

māyera ādeṣe prabhu advaita-sabhāya

āisena agrajere la'bāra chalāya

On the order of His mother, the Lord came to Advaita Ācārya's house to call His elder brother home.

TEXT 36

*āsiyā dekhena prabhu vaiṣṇava-maṇḍala
anyo 'nye karena kṛṣṇa-kathana-maṅgala*

When the Lord arrived there, He saw all the Vaiṣṇavas engaged in discussing topics of Lord Kṛṣṇa.

The word *vaiṣṇava-maṇḍala* refers to the society of Vaiṣṇavas. The phrase *kṛṣṇa-kathana-maṅgala* refers to the auspicious topics of Kṛṣṇa.

TEXT 37

*āpana-prastāva śuni' śrī-gaurasundara
sabāre karena śubha-dṛṣṭi manohara*

Hearing His glorification, Śrī Gaurasundara glanced mercifully on them.

The phrase *āpana-prastāva* means “concerning His own glorifies.”

TEXT 38

*prati-aṅge nirupama lāvanyera sīmā
koṭī 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 aṅga—dhulāya dhusara
hāsiyā agraja-prati karena utara*

Standing naked with His body covered with dust, Viśvambhara smiled and spoke to His elder brother.

TEXT 40

*“bhojane āisa, bhāi, ḍākaye janani
agraja-vasana dhari' calaye āpani*

“My dear brother, please come to eat. Mother is calling You.” Viśvambhara then caught hold of His brother's dhoti and followed Him home.

TEXT 41

*dekhi' se mohana rūpa sarva-bhakta-gaṇa
sthaḡita haiyā sabe kare nirīkṣaṇa*

On seeing the Lord's enchanting form, all the devotees were stunned and they continually stared at Him.

TEXT 42

*samādhira prāya haiyāche bhakta-gaṇe
kṛṣṇera kathana kāru nā āise 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-bhāḡavata*. The *madhyama-bhāḡavata* is a pure servant of the *mahā-bhāḡavata*. Unless the *kaniṣṭha-bhāḡavata* reaches the stage of *madhyama-bhāḡavata*, he remains the servant of the *madhyama-bhāḡavata* even though he is serving a *mahā-bhāḡavata*. Since the *kaniṣṭha-bhāḡavata* desires his own spiritual progress and is traveling on the eternal perfect path to Vaikuṅṭha, 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-bhāḡavata* and qualify himself to become a pure devotee. The *mahā-bhāḡavatas* 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 *śānta-rasa*. The servants who are under the shelter of *śānta-rasa*, like the cows, sticks, horn, and flute of Vraja, although not situated in *dāsyā-rasa*, unknowingly serve Kṛṣṇa, while externally appearing less-intelligent.

TEXT 44

*prabhuo se āpana-bhaktera citta hare'
e kathā bujhite anya-jane nāhi pāre*

Materialistic persons are unable to understand how the Lord steals the hearts of His devotees.

TEXT 45-46

*e rahasya vidita kailena bhāgavate
parīkṣit śunilena śukadeva haite*

*prasaṅge śunaha bhāgavatera ākhyāna
śuka-parīkṣitera saṁvāda anupama*

Yet this mystery was disclosed by Śukadeva Gosvāmī to Mahārāja Parīkṣit in the *Śrīmad Bhāgavatam*. Please hear now the matchless discussion between Śukadeva and Parīkṣit from *Śrīmad Bhāgavatam* in this connection.

In the *Śrīmad Bhāgavatam* (10.14.49) it is stated: “King Parīkṣit 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 dearest thing is certainly his own self. The dearness of everything else—children, wealth and so on—is due only to the dearness of the self. For this reason, O best of kings, the embodied soul is self-centered: he is more attached to his own body and self than

to his so-called possessions like children, wealth and home. Indeed, for persons who think the body is the self, O best of kings, those things whose importance lies only in their relationship to the body are never as dear as the body itself. If a person comes to the stage of considering the body “mine” instead of “me,” he will certainly not consider the body as dear as his own self. After all, even as the body is growing old and useless, one's desire to continue living remains strong. Therefore it is his own self that is most dear to every embodied living being, and it is simply for the satisfaction of this self that the whole material creation of moving and nonmoving entities exists. You should know Kṛṣṇa to be the original Soul of all living entities. For the benefit of the whole universe, He has, out of His causeless mercy, appeared as an ordinary human being. He has done this by the strength of His internal potency. Those in this world who understand Lord Kṛṣṇa as He is see all things, whether stationary or moving, as manifest forms of the Supreme Personality of Godhead. Such enlightened persons recognize no reality apart from the Supreme Lord Kṛṣṇa. The original, unmanifested form of material nature is the source of all material things, and the source of even that subtle material nature is the Supreme Personality of Godhead, Kṛṣṇa. What, then, could one ascertain to be separate from Him?” 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
śiṣu saṅge gṛhe gṛhe krīḍā kari' bule*

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 gopī-gaṇe
nija-putra haiteo sneha kare mane*

From the time of the Lord's birth, the gopīs had more affection for Him than they had for their own sons.

Sneha, or affection, is always meant for subordinates. Although the servants of 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-nāgarīs*, who engage in material enjoyment, nourish a mood of opposing Śrī Gaurasundara's preaching of both pure devotional service and the glories of His servant's pure love. Pure devotees of Gaura-Kṛṣṇa do not accept this.

TEXT 49

*yadyapi īśvara-buddhye nā jāne kṛṣṇere
svabhāvei putra haite baḍa 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 baḍa rājā parīkṣit
śuka-sthāne jijñāsena hai pulakita*

Hearing this, Mahārāja Parīkṣit was struck with wonder. His hair stood on end, and he inquired from Śukadeva Gosvāmī as follows.

TEXT 51

*“parama adbhuta kathā kahilā, gosāñi!
tribhuvane emata kothāo śuni nāi*

“O Gosvāmī, I have never before heard such wonderful narrations within the three worlds.

TEXT 52

*nija-putra haite para-tanaya kṛṣṇere
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-śuka kahena,—“śuna, rājā parīkṣit
paramātmā—sarva-dehe vallabha, vidita*

*ātmā vine putra vā kalatra bandhu-gaṇa
gṛha haite bāhira karāya tata-kṣaṇa*

*ataeva, paramātmā-sabāra jīvana
sei paramātmā—ei śrī-nandanandana*

ataeva paramātmā-svabhāva-kāraṇe

Śukadeva Gosvāmī replied, “O Mahārāja Parīkṣit, 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 *gopīs* have more affection for Kṛṣṇa due to His natural characteristics as the Supreme Soul.”

In their description of *sāyujya* liberation, or merging in Brahman, the followers of *śuddha-dvaita* (purified dualism) accept that the soul and the Supersoul remain together. It is understood from the *dvā suparṇā* 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 Nandanandana, the Supersoul. In other words, the abominable mundane consideration of duality found in the imperfections and differentiations between subjects and objects in this material world cannot be equally established in the nondual kingdom of Vaikuṅṭha. 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 Māyāvādī, he is covered by the false conception of spiritual and material oneness, which produces a whirlwind of imaginative considerations of oneness between the living entities and Brahman and oneness between the material nature and Brahman. When the soul leaves the body, he can immediately understand, “I am not the body. If I were the body, then why did my relatives attempt to return the five elements of my body to the five material elements at the time of my funeral. Since I am separate from the material body, after leaving my body those related to it consider it detestful and want to throw it out of the house.”

Although the material world, which is created by the external energy of the Supersoul, is not false, it is also not eternal, that is, it is prone to change. The eternal soul and the temporary mind both possess the consciousness of being the doer, yet there is a difference between the two.

TEXT 57

*eho kathā bhakta-prati, anya-prati nahe
anyathā jagate kene sneha nā karaye*

This, however, applies only to the devotees, not others. Otherwise, why doesn't everyone show affection for Kṛṣṇa?

TEXT 58

*‘kaṁsādiha ātmā kṛṣṇe tabe hiṁse kene?’
pūrva-aparādha āche tāhāra kāraṇe*

Why do demons like Kamsa envy Kṛṣṇa, the Supreme Soul? This is due simply to previous offenses.

TEXT 59-60

*sahaje śarkarā miṣṭa,—sarva-jane jāne
keha tikta vāse, jihvā-doṣera kāraṇe*

*jihvāra se doṣa, śarkarāra doṣa nāi
ataeva sarva-miṣṭa caitanya gosāṇi*

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 Caitanyadeva, who is the source of all auspiciousness. Those who cannot understand Śrī Caitanyadeva to be their worshipable Lord are in that position because of their offenses. In terms of His position as the doer, Śrī Caitanyadeva is directly Kṛṣṇa; but the material vision of the conditioned souls is infected with imperfection and ignorance, so they consider Śrī Caitanyadeva an ordinary living entity with *aṇu-cetana*, minute consciousness, while in fact He is *vibhu-cetana*, the

supreme consciousness.

TEXT 61

*ei navadvīpete dekhila sarva-jane
tathāpiha keha nā jānila bhakta vine*

Although everyone saw the Lord in Navadvīpa, no one could recognize Him other than the devotees.

Although bhakti, the eternal propensity of the soul, is present in every living entity's heart, it is impossible for the conditioned souls to realize just as it is impossible to see one's face in a dusty mirror. In such a state, the eternal propensity of the living entities, service to Kṛṣṇa, remains dormant. Therefore they are seen to have a taste for karma and *jñāna*. That is why the service of the Lord is found only in persons who have a service attitude.

TEXT 62

*bhaktera se citta prabhu hare sarvathāya
viharaye navadvīpe vaikunṭhera rāya*

The Lord of Vaikunṭha attracted the hearts of all the devotees as He enjoyed His pastimes in Navadvīpa.

TEXT 63

*mohiyā sabāra citta prabhu viśvambhara
agraje lailā calilena nija-ghara*

After thus enchanting everyone's heart, Lord Viśvambhara returned home with His elder brother.

TEXT 64

*mane mane cintaye advaita mahāśaya
“prākṛta mānuṣa kabhu e bālaka naya”*

Śrī Advaita Prabhu considered to Himself, “This boy is not an ordinary person.”

TEXT 65

*sarva-vaiṣṇavera prati balilā advaita
“kon vastu e bālaka,—nā jāni niścita”*

Then Advaita said to the Vaiṣṇavas, “I don't know what sort of boy He is.”

TEXT 66

*praśamsite lāgilena sarva-bhakta-gaṇa
apūrva śīsura 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
punaḥ āilena śīghra advaita-mandire*

Viśvarūpa returned home simply out of formality, then as soon as possible He returned to Advaita's house.

TEXT 68

*nā bhāya saṁsāra-sukha viśvarūpa-mane
niravadhi thāke kṛṣṇa-ānanda-kīrtane*

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

*gr̥he āileo gr̥ha-vyābhāra nā kare
niravadhi thāke viṣṇu-gr̥hera bhitarē*

Even when He was at home, He never engaged in household activities; rather, He would always stay in the temple room.

The word *viṣṇu-gr̥ha* 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-gr̥ha*. While at home, Śrī Viśvarūpa would generally pass His time worshipping 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

*“chāḍība saṁsāra”,—viśvarūpa mane bhāve
“cali' yānā vane”,—mātra ei mane jage*

Viśvarūpa thought to Himself, “I will leave home and go to the forest.”

TEXT 72

*īśvarera citta-vṛtti īśvara se jāne
viśvarūpa sannyāsa karilā kata dine*

The heart of the Lord is known only to the Lord. Thus after a few days Viśvarūpa left to take *sannyāsa*.

TEXT 73

*jagate vidita nāma `śrī-śaṅkarāraṇya'
calilā ananta-pathe vaiṣṇavāgraganya*

He then became known throughout the world as “Śrī Śaṅkarāraṇya.” 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 Śaṅkarāraṇya. At that time there were ten names for *sannyāsīs* being used in the Śaṅkara-sampradāya. The name Araṇya 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 *ekadaṇḍi-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 Śaṅkarāraṇya arrived at Pāṇḍarapura, in the district of Sholapur, near Bombay, and took *samādhi* on the bank of the Bhīmā River. It is said that Śrī Śaṅkarāraṇya, the king of *sannyāsīs*, entered the Deity of Śrī Viṭṭhalanātha, or Śrī Viṭhobā. While traveling to South India many years later (in 1511), Śrī Caitanya Mahāprabhu went to Pāṇḍarapura and heard from Śrī Raṅga Purī about Śrī Viśvarūpa's disappearance. At that time Pāṇḍarapura was a famous place of pilgrimage and populated by many sadhus and Vaiṣṇavas.

TEXT 74

*calilena yadi viśvarūpa-mahāśaya
śacī-jagannātha dagdha hailā hṛdaya*

Viśvarūpa's departure from home left Śacī and Jagannātha grief-stricken.

TEXT 75

*goṣṭhī-saha krandana karaye ubharāya
bhāira virahe mūrccā gelā gaura-rāya*

Śrī Gaurāṅga cried loudly along with His family members and eventually fell unconscious out of separation from His brother.

The word *ubharāya* means “loudly.”

TEXT 76

*se viraha varṇite vadane nāhi pāri
haila krandana-maya jagannātha-purī*

I am unable to describe their feelings of separation, by which Jagannātha Miśra's entire house became inundated with crying.

The word *jagannātha-purī* refers to the house of Jagannātha Miśra, or the present day Yogapīṭha in Śrī Māyāpur.

TEXT 77

*viśvarūpa-sannyāsa-dekhiyā bhakta-gaṇa
advaitādi sabe bahu karilā krandana*

Understanding that Viśvarūpa has taken *sannyāsa*, Advaita and the other devotees all began weeping.

At the time of Śrīmān Mahāprabhu, the study of Vedic scriptures was prominent in Navadvīpa, which was referred to as Gauḍapura by Maharṣi 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 Gauḍapura, the center of education at that time. The acceptance of *sannyāsa* by Śrī Gaurasundara and Śrī Puruṣottama Bhaṭṭācārya is mentioned in many Gauḍīya devotional scriptures. Apart from them, many other jewel-like scholars like Śrī Īśvara Purī, the disciple of Śrī Mādhavendra, often visited Gauḍapura, the center of education. After traveling to the holy places with His *sannyāsa* guru, Śrī Nityānanda Prabhu also came to Gauḍapura and met Śrī Gaurasundara. The *sannyāsī* disciples of both Keśava Bhārati and Śrī Mādhavendra Purīpāda illuminated the path of accepting *sannyāsa* for members of the *varṇāśrama* society. Surrounded by many Māyāvādī *sannyāsīs*, Prakāśānanda Sarasvatī of Kāśī simply wasted his time in arguments based on mental speculation. Śrīmad Prabodhānanda Sarasvatī, a *tridaṇḍī-sannyāsī* of the Śrī Rāmānuja-sampradāya, and other *tridaṇḍīpādas* like Śrī Madhvācārya accepted *tridaṇḍī-sannyāsa* and engaged in the service of Lord Hari as practiced in the line of the original Sarvajña Viṣṇusvāmī. In the *varṇāśrama* society of that time, respect and honor was offered to *sannyāsīs* by all communities. Later on the *dāri-sannyāsīs* engaged in *pañca-makāra* (*Dāri-sannyāsīs* are a class of married *sannyāsīs*, and *pañca-makāra* refers to *māmsa*, *madya*, *matsya*, *mahila*, and *maithuna*—meat, wine, fish, women, and sex.) like eating fish and meat and drinking wine and thus brought deformation and harm to the principles of the *sannyāsa* order. This is certainly a matter of great concern. In order to check this degradation, the pure Gauḍīya devotees have now reintroduced the process of *tridaṇḍa-sannyāsa*, which was more recently present in this world by name only, and thus bestowed happiness and great auspiciousness on the community of Vaiṣṇavas. Although the crying of Śrī Advaita Prabhu appeared to be caused by feelings of separation, it is understood by the solacing words of Jagannātha Miśra's friends that the learned scholars were overjoyed from this incident. The tears of lamentation of the attached householders, who are averse to the *sannyāsīs'*

renunciation, and the tears of ecstasy of the devotees, who are fond of the *sannyāsīs*' service at the lotus feet of Mukunda, are not of the same nature.

TEXT 78

*uttama, madhyama, ye śunila nadīyāya
hena nāhi,—ye śuniyā duḥkha nāhi paya*

Everyone in Nadia who heard about the incident—whether ordinary or exalted devotee—all felt unhappy.

TEXT 79-80

*jagannātha-śacīra vidīrṇa haya buka
nirantara ḍāke `viśvarūpa! viśvarūpa!*

*putra-śoke miśracandra hailā vihvala
prabodha karaye bandhu-bandhava sakala*

Jagannātha Miśra and Śacīdevī 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 an 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-varṇāśrama sannyāsīs*, who destroy the lamentation born of material enjoyment.

TEXT 81

*“sthira hao, miśra, duḥkha nā bhāviha mane
sarva-goṣṭhī uddhārilā sei mahājane*

“Dear Miśra, please control yourself. Do not feel sad, for that great personality has delivered us all.

TEXT 82

*goṣṭhīte 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 sampūrṇa tāhāra*

“Your son has perfected his education by this act.

TEXT 84

*ānanda viśeṣa āro karite yuyāya”
eta bali' sakale dharaye hāte-pā'ya*

“Therefore it is befitting for you to feel even more happy than before.” Saying this, they all held the hands and feet of Jagannātha Miśra.

TEXT 85

*“ei kula-bhūṣaṇa tomāra viśvambhara
ei putra haibe tomāra vaṁśa-dhara*

“Your son Viśvambhara is the ornament of your dynasty.

TEXT 86

*ihā haite sarva duḥkha ghucibe tomāra
koṭi-putre ki karibe, e putra yāhāra?”*

“He will eradicate all your suffering. If one has a son such as Him, what is the need for millions of sons?”

TEXT 87

*ei-mata sabe bujhāyena bandhu-gaṇa
tathāpi miśrera duḥkha nā haya khaṇḍana*

In this way all of Jagannātha Miśra's friends tried to pacify him, but his distress remained unmitigated.

TEXT 88

*ye-te-mate dhairya dhare miśra-mahāśaya
viśvarūpa-guṇa smari' dhairya pāsaraya*

If somehow or other he regained his composure, as soon as he remembered Viśvarūpa's qualities, he again lost his patience.

TEXT 89

*miśra bole,—“ei putra rahibeka ghare
ihāte pramāṇa mora nā laya antare*

Śrī Miśra said, “I have no reason to believe that this son will remain at home.

TEXT 90

*dilena kṛṣṇa se putra, nilena kṛṣṇa se
ye kṛṣṇacandera icchā, haiba sei se*

“Kṛṣṇa gave me a son, and then He took Him away. Whatever Kṛṣṇa desires, that is what will happen.

TEXT 91

*svatantra jīvera tilārdheka śakti nāi
dehendriya, kṛṣṇa, samarpiluṅ tomā' ṭhāṅi”*

“Independent of You, the living entities have no power whatsoever. Therefore, O Kṛṣṇa, I'm surrendering my body and senses unto You.”

TEXT 92

*ei rūpe jñāna-yoge miśra mahādhīra
alpe-alpe citta-vṛtti karilena sthira*

In this way the most sober Jagannātha Miśra gradually controlled his mind through the process of *jñāna*.

Jagannātha Miśra's modified form of *vātsalya-rasa* that was born from physical consideration was destroyed when Viśvarūpa took *sannyāsa*, and he realized that the eternal Absolute Truth, Lord Viṣṇu, was his son. Such realization frees one from the shackles of mundane parenthood and is real *sannyāsa*.

TEXT 93

*hena mate viśvarūpa hailā bāhira
nityānanda-svarūpera abheda-śarīra*

That is the story of how Viśvarūpa, who is nondifferent from Nityānanda Svarūpa, left home.

TEXT 94

*ye śunaye viśvarūpa-prabhura sannyāsa
kṛṣṇa-bhakti haya tāra chiṅḍe karma-phāṅsa*

Whoever hears the pastimes of Viśvarūpa's acceptance of *sannyāsa* attains devotional service to Lord Kṛṣṇa and freedom from the bondage of fruitive work.

Śrī Viśvarūpa Prabhu is Saṅkaraṣaṇa and is therefore nondifferent from Śrī Nityānanda Svarūpa. The *prakāśa* expansion of Mūla-saṅkaraṣaṇa Śrī Baladeva-Nityānanda Prabhu in Mahā-Vaikuṅṭha has appeared as Viśvarūpa in *gaura-līlā*. If one hears the pastime of Viśvarūpa's accepting *sannyāsa*, he will attain freedom

from the bondage of fruitive activities. Śrī Viśvarūpa has three expansions—the first *puruṣa* incarnation, Kāraṇodakaśāyī Viṣṇu, the second *puruṣa* incarnation, Garbhodakaśāyī Viṣṇu, and the third *puruṣa* incarnation, Kṣīrodakaśāyī 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 viśāda sabe bhāve anukṣaṇa*

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' yāna 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-jvālā sahiba vā kata
nirantara asat-pathe sarva-loka rata*

“How long must we tolerate the burning words of these atheists? They are all continuously engaged in materialistic activities.

TEXT 99

*ḥkṛṣṇa' hena nāma nāhi śuni kāro mukhe
sakala saṁsāra ḍubi' 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 sukha* 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 kṛṣṇa-patha nāhi laya
ulaḍhiyā 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

*“kṛṣṇa `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 chāḍe śvāsa*

“It is not proper to live with such people, therefore we should go to the forest.” Saying this, they sighed deeply.

TEXT 103

*prabodhena sabāre advaita-mahāśaya
“pāibā paramānanda sakei niścaya*

Attempting to console them, Śrī Advaita Prabhu said, “You will all certainly attain great ecstasy.

TEXT 104

*ebe baḍa vāsoṅ muṅi hṛdaye ullāsa
hena bujhi,—`kṛṣṇacandra 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 lañā haibe kṛṣṇera vilāsa
tabe se `advaita' haṇa 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 bhṛtyeō pāibe se prasāda”*

“All you devotees will receive mercy that even Śukadeva Gosvāmī and Prahlaḍa 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) Tridaṇḍi Svāmī Śrīla Prabodhānanda has stated: “The dear devotees of Lord Gaura happily enjoy pastimes on the splendid path of pure devotional service, which great sages like Vyāsadeva could not thoroughly understand, which material intelligence has no power to enter, which Śukadeva Gosvāmī could not reveal, and which merciful Lord Kṛṣṇa never revealed to His devotees.” Śrīla Rūpa Prabhu has stated in his *Upadeśāmṛta* (11) as follows: *yat preṣṭhair apy alam asulabham kim punar bhakti-bhājām*—“That which is very rarely attained even by great devotees is even more difficult for ordinary devotees to attain.”

TEXT 108

*śuni' advaitera ati-amṛta-vacana
parama-ānande `hari' bole bhakta-gaṇa*

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 huṅkāra
sukha-maya citta-vṛtti haila sabāra*

As the devotees loudly chanted the name of Hari, their hearts were filled with happiness.

TEXT 110

*śiṣu-saṅge krīḍā kare śrī-gaurasundara
hari-dhvani śuni' yāya baḍīra 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-gaṇe
prabhu bole,—“tomarā ḍākilā more kene?”*

The devotees asked Him, “Why have come here?” The Lord replied, “Why did you call Me?”

TEXT 112

*eta boli' prabhu śiṣu-saṅge dhāñā 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 hailā 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' paḍe
tilārddeka pustaka chāḍiyā nāhi naḍe*

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 paḍiyā prabhu yāya
āra-bāra ulāḍhiyā sabāre ṭhekāya*

The Lord mastered a *sūtra* after reading it only once, and He was able to defeat all others in debating its meaning.

The word *ulāḍhiyā* comes from the Hindi word *ulṭā*, which means “turned around” or “rather.” The word *ṭhekāya* means “put into danger” or “defeats.”

TEXT 117

*dekhiyā apūrva buddhi sakei praśamse
sabe bole,—“dhanya pitā-mātā hena vaṁṣe”*

Everyone praised His wonderful intelligence and declared, “Glorious are the father and mother who have such a son.”

TEXT 118

*santoṣe 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 śiśu nāhi tribhuvane
bṛhaspati jiniñā haibe adhyayane*

“In the three worlds there is no child as intelligent as this boy. He will defeat Bṛhaspati in learning.

TEXT 120

*śunilei 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 *phānki* is a corruption of the Sanskrit word *phakkikā*, which means “finding faults in a conclusion, creating doubt, and again reestablishing the original conclusion,” “shrewd argument,” or “cleverly.”

TEXT 121

*śuniñā putrera guṇa jananī hariṣa
miśra punaḥ citte baḍa haya vimariṣa*

Mother Śacī was pleased to hear about her son's extraordinary qualities, while Jagannātha Miśra again became greatly morose at heart.

The word *vimariṣa* means “morose.”

TEXT 122

*śacī-prati bole jagannātha miśra-vara
“eho putra nā rahibe saṁsāra-bhitara*

Śrī Miśra said to Śacī, “This son will also not remain at home.

TEXT 123

*ei-mata viśvarūpa paḍi' sarva-śāstra
jānilā,—`saṁsāra satya nahe tila-mātra'*

“Śrī Viśvarūpa studied all the scriptures and understood the temporary nature of this world.

TEXT 124

*sarva-śāstra-marma jāni' viśvarūpa dhīra
anitya saṁsāra haite hailā bāhira*

“After learning the essence of the scriptures, the sober-minded Viśvarūpa gave up transitory material life.

TEXT 125

*eho yadi sarva-śāstre haibe jñānavān
chāḍiyā saṁsāra-sukha karibe payāna*

“If this boy also becomes well-versed in the scriptures, then He will also give up material happiness and leave home.

The word *payāna* is a corruption of the word *prayāṇa*, which means “depart,” “go,” or “journey.”

TEXT 126

*ei putra—sabe dui-janera jivana
ihāre nā dekhile dui-janera maraṇa*

“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 paḍiyā kārya nāi
murkha hañā ghare mora rahuka nimāñi*”

“Therefore He should no longer study. Let Nimāi remain at home as a fool.”

TEXT 128

*śacī 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

*miśra bole, “tumi ta' abodha vipra-sutā!
harta kartā bhartā kṛṣṇa—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 poṣaṇa kare jagatera nātha
pāṇḍitye 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 paṇḍita, yāhāra yekhāne
kanyā likhiyāche kṛṣṇa, se haibe āpane*

“Whether one is a fool or a scholar, they will marry wherever and whomever

Kṛṣṇa has sanctioned for them.

TEXT 132

*kula-vidyā-ādi upalakṣaṇa sakala
sabāre poṣaye kṛṣṇa, kṛṣṇa-sarva-bala*

“Education, birth, and other qualities are only superficial; Kṛṣṇa 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
paḍiyāo 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 varṇa 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 poṣaṇa
kṛṣṇa se sabāra kare poṣaṇa-pālana”*

“Therefore qualities like good education cannot maintain one, only Kṛṣṇa maintains us.”

TEXT 136

*anāyāsena maraṇam
vinā dainyena jīvanam
anārādhita govinda-
caraṇasya katham bhavet*

“For one who has never worshiped the lotus feet of Lord Govinda, how is it possible for Him to live in comfort and die in peace?”

TEXT 137

“anāyāse maraṇa, jīvana dainya vine

kṛṣṇa sevile se haya, nahe vidyā-dhane

“If one wants to live without poverty and die peacefully, then he should serve Kṛṣṇa. Education and wealth will not help.

The word *nahe* means “not possible.”

TEXT 138

*kṛṣṇa-kṛpā vine nahe duḥkhera mocana
thākila vā vidyā, kula, koṭi-koṭi dhana*

“One's distress can never be mitigated without the mercy of Kṛṣṇa, even if one is endowed with high education, good birth, and great wealth.

TEXT 139

*yā'ra gr̥he āchaye uttama upabhoga
tā're kṛṣṇa 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

*kichu vilasite nāre, duḥkhe puḍi' mare
yā'ra nāhi, tāhā haite duḥkhī 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 kichu naya
yā're yena kṛṣṇa-ājñā, sei satya haya*

“Know for certain that one may possess great opulence, but unless Kṛṣṇa permits, he cannot enjoy.

TEXT 142

*eteke nā kara cintā putra-prati tumi
'kṛṣṇa puṣibena putra',—kahilāna āmi*

“Therefore do not worry about your son. I assure you that Kṛṣṇa will maintain Him.

TEXT 143

*yāvat śarīre prāṇa āchaye āmāra
tāvat tileka duḥkha nāhika uhāra*

“As long as I live, I will not allow Him to suffer the least.

TEXT 144

*āmā-sabāra kṛṣṇa āchena rakṣayitā
kibā cintā tumi yā'ra mātā pati-vratā*

“We have Lord Kṛṣṇa as our protector, and you are a good mother and chaste wife. So why should you worry?

TEXT 145

*paḍiyā nāhika kārya' baliluṅ 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 ḍākilā miśra-vara
miśra bole,—“śuna, bāpa, āmāra uttara*

Saying this, Jagannātha Miśra called his son and told Him, “Listen, my dear son.

TEXT 147

*āji haite āra pāṭha nāhika tomāra
ihāte anyathā kara,—śapatha āmāra*

“From today on, I want You to give up Your studies. I forbid You to continue.

TEXT 148

*ye tomāra icchā, bāpa, tāi diba āmi
gṛhe vasi' parama-maṅgale thāka tumi”*

“My dear son, I'll give You whatever You desire. Stay comfortably at home.”

TEXT 149

eta bali' miśra calilena kāryāntara

paḍite 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 laṅghe janaka-vākya, paḍite nā yāya*

The personification of eternal religious principles, Śrī Gaurāṅga Rāya, followed His father's instructions and gave up His studies.

TEXT 151

*antare duḥkhita prabhu vidyā-rasa-bhaṅge
punaḥ prabhu uddhata hailā śīsu-saṅge*

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 bhāṅge, apacaya kare*

Whether in His own house or in another's house, the Lord would break and ruin whatever He got His hands on.

TEXT 153

*niśā haile prabhu nā āise ghare
sarva-rātri śīsu-saṅge nānā krīḍā kare*

He would not even return home at night, rather He would continue playing all night with the other boys.

TEXT 154

*kambale dhākiyā aṅga, dui śīsu meli'
vṛṣa-prāya haiyā calena kutuhalī*

The Lord and another boy covered themselves with a blanket and played as a bull.

TEXT 155

yā'ra bāḍī kalā-vana dekhi' thāke dine

rātri haile vṛṣa-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 gṛhastha karaye `hāya hāya'
jāgile gṛhastha, śīsu-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 ghare dvārā diya bāndhaye bāhire
laghvī gurvī gṛhastha karite nāhi pāre*

The Lord would lock the door of someone's house from outside, and the householder would be unable to come out for passing urine or stool.

The phrase *dvārā diya bāndhaye bāhire* indicates that the doors could be locked from outside. The word *laghvī* means “to pass urine,” and *gurvī* means “to pass stool.”

TEXT 158

*`ke bāndhila duyāra?'—karaye `hāya hāya'
jāgile gṛhastha, 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
śīsu-gaṇa-saṅge krīḍā karena sarvadāya*

In this way Tridaśa Rāya played continually day and night with His friends.

TEXT 160

*yateka cāpalya kare prabhu viśvambhara
tathāpio miśra kichu nā kare utara*

In spite of all Viśvambhara's mischievous activities, Jagannātha Miśra did not say a thing.

TEXT 161

*eka-dina miśra calilena kāryāntara
paḍite nā pāya prabhu, krodhita antara*

One day, after Jagannātha Miśra went for his duties, the Lord became very angry because He was not allowed to study.

TEXT 162

*viṣṇu-naivedyera yata varjya-hāṇḍī-gaṇa
vasilena prabhu hāṇḍī 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 *hāṇḍī* is a corruption of the Sanskrit word *hāṇḍī*, which is a pot for cooking rice.

TEXT 163

*e baḍa nigūḍha-kathā,—śuna eka mane
kṛṣṇa-bhakti-siddhi haya ihāra śravaṇe*

This topic is most confidential. Whoever hears it will attain devotional service to Lord Kṛṣṇa.

TEXT 164

*varjya-hāṇḍī-gaṇa saba kari' simhāsana
tathi vasi' hāse gaurasundara-vadana*

Using those rejected pots as a *simhāsana*, Lord Gaurasundara smiled as He sat there.

TEXT 165

*lāgila hāṇḍīra kālī sarva-gaura-aṅge
kanaka-putali yena lepiyāche gandhe*

The black soot from those pots decorated Gaura's limbs, and He appeared like a golden doll smeared with sandalwood pulp mixed with *aguru*.

The golden body of Nimāi smeared with the black soot from the clay cooking pots looked like someone had smeared black *aguru* and sandalwood paste on the limbs of a golden doll.

TEXT 166

*śīśu-gaṇa jānāila giyā śacī-sthāne
“nimāi vasiyā āche hāṇḍīra āsane”*

His friends went and informed mother Śacī, “Nimāi is sitting on the rejected

pots.”

TEXT 167

*mā'ye āsi' dekhiyā karena `hāya hāya'
“e sthānete, bāpa, vasibāre nā yuyāya*

When mother Śacī went there and saw Nimāi in that condition, she lamented and said, “My dear son, this is not a proper place to sit.

TEXT 168

*varjya-hāṇḍī, ihā-saba paraśile snāna
eta-dīne 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 paḍite
bhadrābhadrā murkha-vipre jānibe 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 *bhadrābhadrā* means “pure and impure.”

TEXT 170

*murkha āmi, nā jāniye bhāla-manda-sthāna
sarvatra āmāra `eka' advitīya-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 *advitīya-jñāna* refers to perception of the equality of all places.

TEXT 171

*eta bali' hāse varjya-hāṇḍira āsane
dattātreyā-bhāva prabhu hailā takhane*

After saying this, the Lord smiled from His seat on the rejected pots and accepted the mood of Dattātreyā, the topmost knower of the Absolute Truth.

For a description of Dattātreyā, one may consult the *Laghu-bhāgavatāmṛta* (Pūrva 45-48), wherein the following verses are quoted. From *Śrīmad Bhāgavatam* (2.7.4):

atrer apatyam abhikāṅkṣata āha tuṣṭo

datto mayāham iti yad bhagavān sa dattaḥ

*yat-pāda-paṅkaja-parāga-pavitra-dehā
yogarddhim āpur ubhayīm yadu-haihayādyāḥ*

“The great sage Atri prayed for offspring, and the Lord, being satisfied with him, promised to incarnate as Atri's son, Dattātreyā [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):

*ṣaṣṭham atrer apatyatvaṁ
vṛtaḥ prāpto 'nasūyayā
ānvikṣikīm 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, Haihaya, etc.]”

*śrī brahmāṇḍe 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
viṣṇuḥ sarva-jagan-mayaḥ
atreḥ putro 'bhavat tasyām
svecchā-mānuṣa-vigrahaḥ
dattātreyā iti khyāto
yati-veśa-vibhuṣitaḥ*

“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 Dattātreyā, 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 vasilā manda-sthāne
ebe tumi pavitra vā haibā kemane?”*

Mother Śacī inquired, “You have sat in an impure place, so how will You purify Yourself?”

TEXT 173

*prabhu bole,—“mātā, tumi baḍa śiśu-mati!
apavitra sthāne 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-caritāmṛta* (Antya 4.176):

*‘dvaite’ bhadṛābhadrā-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.” And in the *Śrīmad Bhāgavatam* (11.28.4) it is said:

*kiṁ bhadraṁ kiṁ abhadraṁ vā
dvaitasyāvastunaḥ kiyat
vācoditaṁ tad anṛtaṁ
manasā dhyātam eva ca*

“Anything not conceived in relationship to Kṛṣṇa should be understood to be illusion [*māyā*]. None of the illusions uttered by words or conceived in the mind are factual. Because illusion is not factual, there is no distinction between what we think is good and what we think is bad. When we speak of the Absolute Truth, such speculations do not apply.”

The considerations of purity and impurity accepted by attached householders who follow the doctrine of the nondevotional materialistic *smārtas* are not accepted by the Vaiṣṇava *smṛtis*. According to Vaiṣṇava *smṛtis*, the service and ingredients of service offered for the pleasure of the Lord can never be considered unpalatable, perverted, or impure. This pure consideration found in the Vaiṣṇava *smṛtis* and propounded by Śrī Gaurasundara has created havoc in the material rules and regulations of the *smārtas* who are maddened by mundane sensual knowledge. In the *Padma Purāṇa* it is stated:

*naivedyaṁ jagadīśasya
anna-pānādikaṁ ca yat
brahmavan-nirvikāram hi
yathā viṣṇus tathaiva tat*

“Those foodstuffs and beverages that are offered to Kṛṣṇa are transcendental, incorruptible, and nondifferent from Viṣṇu.”

Foodstuffs that are offerable to Viṣṇu are called *naivedya*. Abominable items can never be *viṣṇu-naivedya*. According to Vaiṣṇava *smṛti* a Vaiṣṇava should never discriminate between mundane purity and impurity, rather he should see everything in relation to Viṣṇu. Pure Vaiṣṇavas are naturally inclined towards the spiritual principles of liberated personalities and do not have ordinary mundane vision. The following statements of the scriptures may be discussed in this regard.

*surarṣe vihītā śāstre
harim uddīśya yā kriyā
saiva bhaktir iti proktā*

yayā bhaktiḥ parā bhavet

“My dear Nārada, O sage among the demigods, those activities prescribed in the revealed scriptures for satisfying the Supreme Personality of Godhead, Lord Hari, are called the regulative principles of *bhakti*, (*sādhana-bhakti*), by practicing which one may attain the highest *bhakti* (*prema*).”

*laukikī vaidikī vāpi
yā kriyā kriyate mune
hari-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-muktaḥ 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 puṇya-sthāna
gaṅgā-ādi sarva tīrtha tahiṅ adhiṣṭhāna*

“Wherever I am, that place becomes most sacred. The Ganges and all other *tīrthas* are present at that place.

TEXT 175

*āmāra se kālpanika `śuci' vā `aśuci'
sraṣṭāra ki doṣa āche, mane bhāva bujhi'*

“Purity and impurity is only our mental creation. Please consider, what fault is there with the creator?”

The word *āmāra* refers to a conditioned soul who has no conception of *advaya-jñāna*, or spiritual oneness. The word *sraṣṭāra* refers to the Lord, who is the creator of the universe.

TEXT 176

*loka-veda-mate yadi aśuddha vā haya
āmi paraśileo 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-kāṇḍa*. The word *āmi* refers to the Lord, who is completely faultless and the reservoir of all good qualities.

TEXT 177

*e-saba hāṇḍite mūle nāhika dūṣaṇa
tumi yā'te viṣṇu lagi' karilā randhana*

“In fact these pots are not at all contaminated, because you have used them to cook for Lord Viṣṇu.

The word *mūle* means “naturally” or “factually,” the word *dūṣaṇa* means “false,” “abomination,” or “impurity,” and the word *yāte* means “because.”

TEXT 178

*viṣṇura-randhana-sthālī kabhu duṣṭa naya
se hāṇḍī paraśe āra sthāna śuddha 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 *sthālī* refers to the cooking pots. The *smārtas* are greatly concerned with purity and contamination in relation to their eating. According to the Vaiṣṇava *smṛtis* 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 *smārtas*.

TEXT 179

*eteke āmāra vāsa nahe manda-sthāne
sabāra śuddhatā mora paraśa-kāraṇe*

“Therefore I never reside in a contaminated place. Everything becomes pure by My touch.”

The word *manda* means “material,” “worldly,” or “abominable.”

TEXT 180

*bālya-bhāve sarva-tattva kahi' prabhu hāse
tathāpi nā bujhe keha tā'na māyā-vaśe*

The Lord, in the mood of an ordinary child, smiled as He spoke on the Absolute Truth. Still, no one recognized Him due to the influence of His illusory energy.

The word *sarva-tattva* refers to the science of spiritual oneness.

TEXT 181

*sabei hāsena śuni' śīśura vacana
`snāna āsi' kara'—śacī bolena takhana*

Everyone began to laugh after hearing the child speak. Then mother Śacī said, “Come and take bath.”

TEXT 182

*nā āisena prabhu seikhāne vasi' āche
śacī bole,—“jhāṭa āya, bāpa jāne pāche”*

The Lord, however, did not move from His seat, so Śacī again said, “Come quickly, before Your father learns about this.”

TEXT 183

*prabhu bole,—“yadi more nā deha' paḍite
tabe muñi nāhi yāna,—kahiluñ tomāte”*

The Lord replied, “I tell you, if you don't allow Me to study, then I won't leave this place.”

TEXT 184

*sabei bhartsena ṭhākurera jananīra
sabe bole,—“kene nāhi deha' paḍibāre?”*

Everyone present then admonished the Lord's mother, “Why don't you allow Him to study?”

TEXT 185

*yatna kari' keha nija-bālaka paḍāya
kata bhāgye āpane paḍite śīśu cāya*

“Some people take great efforts to get their child to study. It is most auspicious if a child wants to study.

TEXT 186

*kon śatru hena-buddhi dila vā tomāre?
ghare murkha kari' putra rākhibāra tare?*

“Which enemy has given you the idea to keep your son at home, uneducated.

TEXT 187

*ihāte śīśura doṣa tilārdheka nāi”
sabei bolena,—“bāpa, āisa, 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

*āji haite tumi yadi nā pāo paḍite
tabe apacaya tumi kara bhāla-mate”*

“If You are not allowed to return to Your studies from today, then You can
continue Your destruction.”

TEXT 189

*nā āise prabhu, 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
Viṣṇu.

TEXT 190

*āpane dhariyā śīśu ānilā janani
hāse gauracandra,—yena indranīla-maṇi*

Then mother Śacī personally pulled Him off His seat, and Lord Gauracandra
smiled like a shining blue sapphire.

The phrase *yena indranīla-maṇi* indicates that the golden body of Nimāi was
smeared with soot from the impure rejected cooking pots, therefore He looked like
a brightly shining blue sapphire, or He looked exactly like Śrī Nanda-gopāla.
Otherwise (according to Śrīdhara Svāmī's commentary on the word *akṛṣṇam* found
in the *Śrīmad Bhāgavatam* 11.5.32—“*kṛṣṇa-varṇam tvisākṛṣṇam*”), Kṛṣṇa's
incarnation for Kali-yuga looked as bright as a blue sapphire.

TEXT 191

*‘tattva' kahilena prabhu dattātreyā-bhāve
nā bujhila keha viṣṇu-māyāra prabhāve*

The Lord spoke the Absolute Truth in the mood of Dattātreyā, yet no one
could recognize Him due to the influence of His illusory energy.

TEXT 192

*snāna karāilā lañā śacī puṇyavatī
hena kāle āilena miśra mahāmati*

The pious Śacī then took Nimāi to the Ganges, and they both took bath. At that time the magnanimous Jagannātha Miśra arrived there.

TEXT 193

*miśra-sthāne śacī saba kahilena kathā
`paḍite nā pāya putra mane bhāve' vyathā'*

Śacī explained to him what had taken place. She then said, “Our son is morose because He is not allowed to study.”

TEXT 194

*sabei bolena,—“miśra, tumi 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 kṛṣṇacandra, sei satya haye
cintā parihari' deha' paḍite nirbhaye*

“Whatever Kṛṣṇa desires will certainly take place. Therefore give up your anxiety and fearlessly allow Him to study.

TEXT 196

*bhāgya se bālaka cāhe āpane paḍite
bhāla dine yajña-sūtra deha' bhāla mate”*

“You are fortunate that your son wants to study. You should arrange to give Him a *brāhmaṇa* thread on an auspicious day.”

The word *yajña-sūtra* refers to three rings of thread that one receives at the sacred thread ceremony. One must accept the sacred thread to mark the beginning of one's study of the scriptures. The once-born *sūdras* 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-samīpe tvām neṣye*—“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

*mīśra bole,—“tomarā parama-bandhu-gaṇa
tomarā ye bole, sei āmāra vacana*

Śrī Mīśra replied, “All of you are my well-wishers. Therefore whatever you say, I must accept.”

TEXT 198

*alaukika dekhiyā śīśura 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 Mīśra a prediction.

TEXT 200

*“prākṛta bālaka kabhu e bālaka nahe
yatna kari' e bālake rākhiha hṛdaye*

“This boy is not ordinary. Please carefully keep this child in the core of your heart.”

TEXT 201

*niravadhi gupta-bhāve prabhu keli kare
vaikuṅṭha-nāyaka nija-aṅgane vihare*

Thus the Lord of Vaikuṅṭha constantly enjoyed His confidential pastimes in the courtyard of His house.

TEXT 202

*paḍite āilā prabhu bāpera ādeśe
hailena mahāprabhu ānanda-viśeṣe*

By the order of His father, the Supreme Lord then joyfully resumed His studies.

TEXT 203

*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,
Chapter Seven, entitled “Śrī Viśvarūpa Takes Sannyāsa.”*

Chapter Eight

The Disappearance of Jagannātha Miśra

This chapter describes Nimāi's sacred thread ceremony, His studying at the house of Gaṅgādāsa Paṇḍita, 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 Paṇḍita, who is nondifferent from Sāndīpani 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 Kṛṣṇānanda. Nimāi would go to the various bathing *ghāṭas* 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 Bṛhaspati appeared in Navadvīpa along with his disciples. The Ganges had long desired the good fortune enjoyed by the Yamunā: *ūrmidorvilāsa-padma-nābha-pāda-vandinī*—“who with folded hands in the form of waves prayed to the lotus feet of the Lord.” Śrī Gaurasundara, who is a desire tree, regularly fulfilled that desire of Gaṅgādevī. Thus Nimāi displayed His pastimes of bathing in the Ganges, properly worshiping Viṣṇu, watering the *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 Kṛṣṇa 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 Kṛṣṇa surrounded by the devotees headed by Advaita Ācārya. He saw Nimāi sit on Viṣṇu's *śimhāsana* 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 Nilācala with His devotees. After seeing this dream, Jagannātha Miśra was convinced that Nimāi would leave home, and he became filled with fear and anxiety. Śacīdevī, however, solaced Jagannātha Miśra, saying, “The way Nimāi is engaged in studying, He will never leave home and go anywhere.” Shortly

thereafter, Jagannātha Mīśra left this world. As Śrī Rāmacandra cried when Śrī Daśaratha left this world (feeling separation from His devotee), Śrī Gaurasundara also profusely cried on the disappearance of Jagannātha Mīśra. 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 *āmalakī* 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 Sarasvatī, went out to manifest His pastimes of study. When Nimāi returned home, He gave twenty grams of gold to His mother and said, “Kṛṣṇa has given this resource, you can exchange it for whatever household provisions we need.” 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-gr̥ha-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-svarūpera prāṇa
jaya jaya saṅkīrtana-dharmera nidhāna*

All glories to the life and soul of Nityānanda Svarūpa! All glories to the inaugurator of the congregational chanting of the holy names!

Śrī Gaurasundara is the inaugurator of devotional service in the form of chanting the holy names. It stated in the *Śrīmad Bhāgavatam* (11.5.32):

*kṛṣṇa-varṇam tviṣākṛṣṇam
sāṅgopāṅgāstra-pārsadam
yajñaiḥ saṅkīrtana-prāyair
yajanti hi su-medhasaḥ*

“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—*śravaṇam kīrtanam viṣṇoḥ*), Śrīla Jīva Gosvāmī Prabhu has written about the preaching of devotional service in the form of chanting the holy names by Śrī Caitanyadeva, the deliverer of people in the age of Kali, as follows: “Therefore, although in the age of Kali other processes of devotional service are to be performed, they must always be accompanied by the chanting of the holy names.” It is also mentioned in the *Caitanya-caritāmṛta* (Ādi 3.77): “Lord Śrī Kṛṣṇa Caitanya is the initiator of *saṅkīrtana* [congregational chanting of the holy name of the Lord]. One who worships Him through *saṅkīrtana* is fortunate indeed.”

TEXT 3

*bhakta-goṣṭhi-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
nigūḍhe āchena, keha cinite nā 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-kṛīḍā-nāma yata āche pṛthivīte
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 purāṇe
kichu śeṣe śunibe 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 *nigamas*. The word *Purāṇa* refers to the eighteen *Purāṇas*, the twenty *Upapurāṇas*, 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 *ācāryas* 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 Ṭhākura, the author of *Śrī Caitanya-bhāgavata*, which is nondifferent from *Śrīmad Bhāgavatam*. Therefore Śrī Kavirāja Gosvāmī Prabhu 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 Ṭhākura.”

The eternity of Vedic literature is not denied by the use of future tense in the phrase *veda-dvāre vyakta haibe*. 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
yajñopavītera 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 *yajñopavītera kāla*, it is stated in the *Vedas*: *aṣṭa-varṣam brāhmaṇam upanayīta*—“When the son of a *brāhmaṇa* becomes eight years old, he should be awarded the sacred thread.” In this statement the word *brāhmaṇa* refers to those who will become *brāhmaṇas* in the future. The *Śrīmad Bhāgavatam* (11.17.39) statement: *gṛhārthī sadṛśīm 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: *saṁskārā yatrāvicchinnāḥ sa dvijo 'jo jagāda yam*—“Those who have been reformed by the *garbhādhāna* ceremony and other prescribed reformatory methods, performed with Vedic mantras and without interruption, and who have been approved by Lord Brahmā, are *dvijas*, or twice-born.” In the *Viṣṇu Yāmala* it is stated:

*āsuddhāḥ śūdra-kalpā hi
brāhmaṇaḥ kali-sambhavāḥ
teṣām āgama-mārgena*

śuddhir na śrota-vartmanā

“The *brāhmaṇas* born in the age of Kali are merely *sūdras*. 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 *pāñcarātri-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 *pāñcarātri* initiation. Therefore the *Śrīmad Bhāgavatam* (7.11.35) states:

*yasya yal lakṣaṇam proktaṁ
pumso varṇābhivyañjakam
yad anyatrāpi drśyeta
tat tenaiva vinirdiśet*

“If one shows the symptoms of being a *brāhmaṇa*, *kṣatriya*, *vaiśya* or *sūdra*, as described above, even if he has appeared in a different class, he should be accepted according to those symptoms of classification.” And Śrīdhara Svāmī in his commentary on this verse states: *yad yadi anyatra varṇāntare 'pi drśyeta, tad-varṇāntaram tenaiva lakṣaṇa-nimittenaiva varṇena vinirdiśet, na tu jāti-nimittenety arthaḥ*.—“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:

*śūdro 'py āgama sampanno
dvijo bhavati saṁskṛtaḥ*

“Persons born in lower, degraded castes can become qualified well-versed *brāhmaṇas*.”

*na yonir nāpi saṁskāro
na śrutaṁ na ca santatiḥ
kāraṇāni dvijatvasya
vṛttam eva tu kāraṇam*

“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-saṁhitā* of the *Nārada-pāñcarātra* (2.34) it is stated:

*svayaṁ brahmaṇi nikṣiptān
jātān eva hi mantrataḥ
vinītān-artha putrādīn
saṁskṛtya prati-bodhayet*

“An *ācārya* should purify his sons and disciples by engaging them in the service of the Absolute Truth after initiating them with proper mantras so that they will be purified and knowledgeable.” The *Hari-bhakti-vilāsa* (Part 2) quotes the *Tattva-sāgara* as follows:

*yathā kāñcanatām yāti
kāmsyaṁ rasa-vidhānataḥ
tathā dikṣā-vidhānena
dvijatvaṁ jāyate nṛṇām*

“As bell metal, when mixed with mercury, is transformed to gold, a person, even though not golden pure, can be transformed into a *brāhmaṇa*, or *dvija*, simply by the initiation process.” (*Hari-bhakti-vilāsa* 2.12) In his commentary on this verse, Śrī Sanātana Gosvāmī has written: *nṛṇāṃ sarveṣāṃ eva, dvijatvaṃ vipratā*—“All human beings are eligible to become twice-born *brāhmaṇas*.” In his *Dig-darśinī-ṭīkā* on *Bṛhad-bhāgavatāmṛta* (2.4.37), he has explained the word, *dikṣā-lakṣaṇa-dhāriṇaḥ*—“accepting the signs of initiation,” as follows: “Some of them [the residents of Vaikuṅṭha] accepted the signs of initiation, and some of them accepted mantras for worshipping the Lord. They had sacred threads, waterpots, *āsanas* of *kuśa* grass, *tulasī* beads, and various other signs.” In his commentary on the *Brahma-saṃhitā* (5.27), Śrī Jīva Gosvāmī Prabhu 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 Dhruva Mahārāja, for he also became a *brāhmaṇa* after initiation.” These and innumerable other statements of the scriptures and *mahājānas* confirm that everyone must be initiated through the *pāñcarātri*ka process and accept the sacred thread. This has been the process since time immemorial. Therefore Śrī Jayatīrthapāda refers to the *vṛścika-tāṇḍuli-nyāya* 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 *pāñcarātri*ka mantras and being properly initiated according to the *Śrī Nārada-pāñcarātra* a person must observe the ten *saṃskāras*, or purificatory rites, and thereafter hear the meanings of the mantras.

TEXT 8

*yajña-sūtra putrera dibāre miśra-vara
bandhu-varga ḍākiyā ānilā nija-ghara*

For the sacred thread ceremony of His son, Jagannātha Miśra invited all of his friends and relatives to his house.

TEXT 9

*parama-hariṣe sabhe āsiyā mililā
yā'ra yena yogya-kārya karite lāgilā*

Everyone happily gathered there and assisted in various ways according to their ability.

TEXT 10

*strī-gaṇe `jaya' diyā kṛṣṇa-guṇa gāya
naṭa-gaṇe mṛdaṅga, sānāi, vaṃśī 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 paḍe, bhāṭe rāyabāra
śacī-gr̥he haila ānanda-avatāra

The *brāhmaṇas* recited the *Vedas*, and the professional blessers chanted prayers. Thus Śacīdevī'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
śubha-yoga-sakala āila śacī-ghara

As Śrī Gaurasundara accepted the *brāhmaṇa* thread all the auspicious planetary conjunctions fell on the house of Śacī.

TEXT 13

śubha-māse, śubha-dīne śubha-kṣaṇa 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-aṅge yajña-sūtra manohara
sūkṣma-rūpe `śeṣa' vā veḍilā 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

dekhite sabāra bāde parama ānanda

Everyone was most pleased to see how Lord Gauracandra resembled Vāmanadeva.

The word *vāmana-rūpa* refers to the dwarf incarnation of Lord Viṣṇu. One may refer to the Eighth Canto of the *Śrīmad Bhāgavatam*, Chapters 18 to 23. Śrī Vāmanadeva, or Śrī Upendra, was born from 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 *aśvamedha* 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 transcendently pure spiritual world covers three-fourths of His creation. The word *kāya* refers to the gross material world, the word *manaḥ* refers to the subtle material world, and the word *vāk* refers to the spiritual Vaikuṅṭhas. 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 Bhurloka, the subtle world is known as Bhuvārloka, and the Vaikuṅṭha world beyond the three modes of nature is known as Svarloka. 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 *R̥g Veda* mantra, *om tad viṣṇoḥ paramam padam sadā paśyanti sūrayaḥ divīva cakṣur ātatam*. 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-gaṇe
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 daṇḍa, kāndhe jhuli, śrī-gaurasundara
bhikṣā kare prabhu sarva-sevakera ghara*

Then, with a stick in His hand and a bag on His shoulder, Śrī Gaurasundara

went to beg alms at the houses of His devotees.

At the time of the sacred thread ceremony the *brahmacārī* should recite the Gāyatrī mantra before the *ācārya*, and he should accept a sacred thread, a belt made of straw, *kaupīnas*, deerskin garments, a *daṇḍa*, 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-śakti bhikṣā sakei santoṣe
prabhura jhulite diyā nārī-gaṇa hāse*

Everyone gave in satisfaction according to their ability. All the women smiled as they put their alms in the Lord's bag.

TEXT 19

*dvija-patnī-rūpa dhari' brahmāṇī, rudrāṇī
yata pati-vratā muni-vargera gṛhiṇī*

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 *rudrāṇī* refers to goddess Pārvatī, the words *muni gṛhiṇī* refer to the sages' wives like Aditi, Anasūyā, Arundhatī, and Devahūti.

TEXT 20

*śrī-vāmana-rūpa prabhura dekhiyā santoṣe
sakei 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 karena śrī-vāmana-rūpa-līlā
jīvera uddhāra lāgi' e sakala khelā*

The Lord also enjoyed His Vāmana pastimes, which were enacted for the deliverance of the conditioned souls.

TEXT 22

*jaya jaya śrī-vāmana-rūpa gauracandra
dāna deha' hṛdaye tomāra pada-dvandva*

All glories to Śrī Gauracandra, who accepted the form of Lord Vāmana! Please donate Your lotus feet in charity to my heart.

The second line of this verse means “O Gaurasundara, I pray that You manifest the lotus feet of Your Vāmana form in my heart.” In this regard, one may refer to the complete surrender of Bali Mahārāja, recorded in the *Śrīmad Bhāgavatam*, Eighth Canto, Chapter Twenty-two.

TEXT 23

*ye śune prabhura yajña-sūtrera grahaṇa
se pāya caitanyacandra-caraṇe śaraṇa*

Whoever hears the topics of the Lord accepting a *brāhmaṇa* thread certainly attains the shelter of Śrī Caitanya's lotus feet.

TEXT 24

*hena-mate vaikuṅṭha-nāyaka śacī-ghare
vedera nigūḍha nānā-mata kṛīḍā kare*

In this way the Lord of Vaikuṅṭha enjoyed in the house of Śacī various pastimes that are unknown to the *Vedas*.

The word *nāyaka* refers to the Lord, and the word *nigūḍha* means “secret” or “confidential.”

Śrī Gaura-Nārāyaṇa is the Lord of Vaikuṅṭha, 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 Kṛṣṇa studied under Sāndīpani Muni.

TEXT 25

*ghare sarva-śāstrera bujhiyā samīhita
goṣṭhī-mājhe prabhura paḍite 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 *samīhita* 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

*navadvīpe āche adhyāpaka-śiromaṇi
gaṅgādāsa-paṇḍita ye-hena sāndīpani*

In Navadvīpa there resided the topmost teacher, Gaṅgādāsa Paṇḍita, who was nondifferent from Sāndīpani Muni.

For a description of Gaṅgādāsa Paṇḍita one should refer to *Caitanya-bhāgavata* (Ādi 2.99).

A description of Sāndīpani Muni is found in the *Śrīmad Bhāgavatam* (10.45.31-48) and in the *Viṣṇu Purāṇa* (5.21.19-30). Sāndīpani Muni was a resident of Avantī and belonged to the dynasty of Kaśyapa Muni. In sixty-four days, Śrī Balarāma and Śrī Kṛṣṇa learned from him the *Upaniṣads*, the *Vedas*, the *Dhanur-veda* (military science), the *Dharma-śāstras* (religious scriptures), *Mīmāṃsā*, *Tarka-vidyā* (logic or argument), the six types of politics, and the sixty-four arts and sciences. After mastering all the arts and sciences, They requested Sāndīpani Muni to accept some *guru-dakṣiṇā*. After consulting his wife, Sāndīpani Muni expressed his desire for the return of his son, who had drown 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 Pañcajanya, Lord Kṛṣṇa killed the demon and accepted the Pañcajanya conch made from the demon's bones. But not finding Their guru's son there, Kṛṣṇa and Balarāma went to Yamarāja's kingdom, named Saṁyamānī, 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

*vyākaraṇa-śāstrera ekānta tattva-vit
tān'ra thāṇi paḍite prabhura samīhita*

He was in full knowledge of the grammatical literatures, so the Lord desired to study under him.

TEXT 28

*bujhilena putrera iṅgita miśra-vara
putra-saṅge gelā gaṅgādāsa-dvija-ghara*

Understanding the desire of his son, Jagannātha Miśra took Him to the house of the *brāhmaṇa* Gaṅgādāsa.

The word *iṅgita* means “confidential desire,” “hint,” or “gesture.”

TEXT 29

*miśra dekhi' gaṅgādāsa sambhrame uṭhilā
āliṅgana kari' eka āsane vasilā*

When they arrived, Gaṅgādāsa stood up out of respect and embraced Śrī Miśra. They then sat together on an *āsana*.

TEXT 30

miśra bole,—“putra āmi diluṅ tomā' sthāne

paḍāibā śunāibā sakala āpane”

Jagannātha Miśra said, “I am offering you my son. Please teach Him everything.”

TEXT 31

*gaṅgādāsa bole,—“baḍa bhāgya se āmāra
paḍāimu yata śakti āchaye āmāra”*

Gaṅgādāsa replied, “It is my great fortune. I will teach Him to the best of my ability.”

TEXT 32

*śiṣya dekhi' parama-ānande gaṅgādāsa
putra-prāya kariyā rākhilā nija-pāśa*

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 *pāśa* comes from the word *pārśa*, which means “near.”

TEXT 33

*yata vyākhyā gaṅgādāsa paṇḍita karena
sakṛt śunile mātra ṭhākura dharena*

After hearing only once, the Lord would assimilate whatever Gaṅgādāsa Paṇḍita explained.

The word *sakṛt* means “once,” and the word *dharena* means “to realize or master something by deliberation.”

TEXT 34

*gurura yateka vyākhyā karena khaṇḍana
punar-bāra sei vyākhyā karena sthāpana*

He would refute the explanations of His guru and then again establish the explanation that He had just refuted.

TEXT 35

*sahasra sahasra śiṣya paḍe yata jana
hena kāro śakti nāhi divāre dūṣaṇa*

There were thousands of students, but no one had the ability to defeat His explanations.

The words *divāre dūṣaṇa* mean “to find fault” or “refute.”

TEXT 36

*dekhiyā adbhuta buddhi guru haraṣita
sarva-śiṣya-śreṣṭha kari' karilā pūjita*

Gaṅgādāsa 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 paḍe gaṅgādāsa-pañḍitera sthāne
sabārei ṭhākura cālena anukṣaṇe*

The Lord would regularly challenge and defeat all of Gaṅgādāsa Paṇḍita's other students.

The word *cālena* means “to induce,” “to move,” “to shake,” “to bewilder,” “to defeat,” or “to refute.”

TEXT 38

*śrī-murāri gupta, śrī-kamalākānta-nāma
kṛṣṇānanda-ādi yata goṣṭhira pradhāna*

Śrī Murāri Gupta, Śrī Kamalākānta, and Śrī Kṛṣṇānanda were some of the Lord's prominent classmates.

Śrī Murāri Gupta is the composer of the Sanskrit book *Caitanya-carita*. He was born in Śrīhaṭṭa, in the family of a doctor, and later He came to reside in Navadvīpa, where he became a student of Gaṅgādāsa Paṇḍita. (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 *kīrtanas* at the house of Śrīvāsa 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 Śrīvāsa Paṇḍita, Murāri Gupta saw Gaura and Nityānanda seated together. Murāri first offered obeisances to Gaura and then to Nityānanda. The Lord, however, was displeased and said to Murāri, “You have transgressed

etiquette while offering obeisances.” That very night in a dream the Lord taught Murāri the glories of Nityānanda. The next morning Murāri first offered obeisances to Nityānanda and then to Gaura. Seeing this, the Lord was pleased and He gave Murāri the remnants of His chewed betel. By accepting those remnants, Murāri's intelligence was purified and he received love of God. Once, in the mood of the supreme controller, the Lord spoke in anger to Murāri Gupta about the impersonalist Prakāśānanda, of Kāśī. 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 Garuḍa 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-khaṇḍa*, Chapter Twenty. The pastimes of Murāri and other devotees chanting at night with the Lord through the streets of Navadvīpa and Murāri and other devotees crying in happiness on seeing the Lord drink water at the house of Śrīdhara are found in *Madhya-khaṇḍa*, 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 Purī. (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-līlā*, Chapter Four.) Murāri's sporting in the waters of Narendrasarovara is described in the *Antya-khaṇḍa*, 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, Kālā Kṛṣṇadāsa, when he visits Navadvīpa is found in the *Caitanya-caritāmṛta* (*Madhya* 10.81). His chanting during the Ratha-yātrā festival is described in *Caitanya-caritāmṛta* (*Madhya* 13.40). His meeting with Sanātana Gosvāmī 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 prabhu phāṅki jijñāsiyā
śīsu-jñāne keha kichu nā bole hāsiyā*

The Lord challenged and defeated them all, even the elder boys, but they would consider the Lord just a child and simply smile at Him.

TEXT 40

*ei-mata prati-dina paḍiyā śuniyā
gaṅgā-snāne cale nija-vayasya laiṅ*

After school, the Lord regularly went with His friends to bathe in the Ganges.

TEXT 41

*paḍuyāra anta nāhi navadvīpa-pure
paḍiyā madhyāhne sabe gaṅgā-snāna kare*

In Navadvīpa 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 Navadvīpa, wherein innumerable students from various provinces studied the scriptures. The area of Navadvīpa at that time stretched northeast up to Dvīpacandrapura.

TEXT 42

*eko adhyāpakera sahasra śiṣya-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-cañcala
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 śiṣya yā'ra”*

Someone would challenge, “Your teacher is not very learned.” Another would say, “See whose disciple I am.”

TEXT 45

*ei-mata alpe alpe haya gālāgāli
tabe jala-phelāpheli, tabe deya bāli*

In this way they began to quarrel with harsh words, and soon they would

splash water and throw sand at each other.

TEXT 46

*tabe haya mārāmāri, 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 gaṅgāra 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 *gaṅgāra upāre* refer to the present day city of Navadvīpa (Kuliyā) and the village of Rāmacandrapura.

TEXT 48

*eta huḍāhuḍi kare paḍuyā-sakala
bāli-kādāmaya saba haya gaṅgā-jala*

They wrestled so intensely that the waters of the Ganges became full of sand and mud.

TEXT 49

*jala bharibāre nāhi pāre nārī-gaṇa
nā pāre karite snāna brāhmaṇa sajjana*

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-cañcala prabhu viśvambhara-rāya
ei-mata prabhu prati-ghāṭe-ghāṭe yāya*

Śrī Viśvambhara was most restless. He went to each bathing *ghāṭa*.

The word *prati-ghāṭe* refers to His own bathing *ghāṭa*, Bārakoṇā-*ghāṭa*, Mādhāi's *ghāṭa*, Nāgariyā-*ghāṭa*, and other *ghāṭas*.

TEXT 51

*prati-ghāṭe paḍuyāra anta nāhi pāi
ṭhākura kalaha kare prati ṭhāñi ṭhāñi*

At each *ghāṭa* there were innumerable students, and the Lord debated at every *ghāṭa*.

TEXT 52

prati-ghāṭe yāya prabhu gaṅgāya sāntāri'
eko ghāṭe dui cāri daṇḍa krīḍā kari'

The Lord swam to each *ghāṭa* and enjoyed debating there for one or two hours.

TEXT 53

yata yata prāmāṇika paḍuyāra gaṇa
tā'rā bole,—“kalaha karaha ki kāraṇa?”

The senior students asked the boys, “Why are You arguing?”

The word *prāmāṇika* means “knowledgeable,” “mature,” “principle,” or “expert.”

TEXT 54

jijñāsā karaha,—“bujhi, kā'ra kon buddhi!
vṛtti-pañji-ṭīkāra, ke jāne, dekhi, śuddhi

“Let us see who can explain the proper forms of *vṛtti*, *pañjī*, and *ṭīkā*.”

Vṛtti is the brief explanation of a verse, *ṭīkā* is the expanded explanation of a verse, and *pañjī* is a poetic description of a subject. Previously *kāyasthas* used to write *pañjī*. On the *Kalāpa* grammar composed by Sarva Varmā there is a *ṭīkā* written by Susena Vidyābhūṣaṇa, a *pañjī* written by Trilocana Dāsa, and a *vṛtti* written by Durgā Simha that are all very famous. Gaṅgādāsa Paṇḍita taught *Kalāpa* grammar to his students, headed by Nimāi.

The word *śuddhi* 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 paḍuyā
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-śakti-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 khaṇḍana”*

Hearing His explanation, everyone praised Him. The Lord then said, “Now hear Me refute these explanations.”

TEXT 60

*yata vyākhyā kailā, tāhā dūṣilā sakala
prabhu bole,—“sthāpa' ebe kā'ra āche bala”*

After the Lord refuted each of His explanations, He then asked, “Now who can reestablish these explanations?”

TEXT 61

*camatkāra sabei bhāvena mane mane
prabhu bole,—“śuna, ebe kariye sthāpane”*

Everyone there was struck with wonder as Nimāi said, “Now hear Me reestablish those explanations.”

TEXT 62

*punaḥ hena vyākhyā karilena gauracandra
sarva-mate sundara, kothāo nāhi manda*

Śrī 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 paḍuyāra gaṇa
santoṣe sabei karilena āliṅgana*

All the senior students then embraced Nimāi in satisfaction.

TEXT 64

*paḍuyā-sakala bole,—“āji ghare yāha
kāli ye jijñāsi, 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 jāhnavīra jale
vaikuṅṭha-nāyaka vidyā-rase khelā khele*

In this way the Lord of Vaikuṅṭha enjoyed His pastimes as a student playing in the water of the Ganges.

TEXT 66

*ei krīḍā lāgiyā sarva-jña bṛhaspati
śiṣya-saha navadvīpe hailā utpatti*

To assist in His pastimes, the omniscient Bṛhaspati took birth in Navadvīpa along with his disciples.

The word *sarva-jña* is another name for the original Viṣṇusvāmī. 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 Guṇḍicā. Shortly before this incident a disciple of Śaṅkarācārya named Padmapādācārya built a *maṭha* at the place known as Chatrabhoga. Later on this *maṭha* was shifted to the shore of the ocean by Śrī Rāmānujācārya. There is a book named *Saṅkṣepa-śārīraka* 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 *śuddhādvaita*. There is another Sarvajña in the Jain sampradāya as well. In the disciplic succession of Sarvajña Muni there were many disciples, including Bṛhaspati.

TEXT 67

*jala-kṛīḍā kare prabhu śiṣya-gaṇa-saṅge
kṣaṇe-kṣaṇe gaṅgāra upāre yāya raṅge*

While sporting in the Ganges, the Lord and His friends would sometimes swim to the other side.

The words *gaṅgāra upāre* refers to Kuliyā, or the present day city of Navadvīpa.

TEXT 68

*bahu manoratha pūrve āchila gaṅgāra
yamunāra dekhi' kṛṣṇacandera 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 gaṅgā ei balilena vākya*

The Ganges constantly prayed, “When will I be fortunate like the Yamunā?”

TEXT 70

*yadyapiha gaṅgā aja-bhavādi-vanditā
tathāpiha yamunāra pada se vāñchitā*

Although the Ganges is worshiped by Lord Brahmā and Lord Śiva, she nevertheless still desires the good fortune of the Yamunā.

TEXT 71

*vāñchā-kalpa-taru prabhu śrī-gaurasundara
jāhnavīra vāñchā pūrṇa kare nirantara*

Lord Gaurasundara is like a wish-fulfilling tree that constantly satisfied the desires of the Ganges.

TEXT 72

*kari' bahu-vidha kṛīḍā jāhnavīra jale
grhe āilena gauracandra kutuhale*

After enjoying various pastimes in the waters of the Ganges, Śrī Gauracandra joyfully returned home.

TEXT 73

*yathā-vidhi kari' prabhu śrī-viṣṇu-pūjana
tulasīre jala diyā karena bhojana*

The Lord then worshiped Viṣṇu according to regulation, and after watering *tulasī*, He took His meal.

TEXT 74

*bhojana kariyā mātra prabhu sei-kṣaṇe
pustaka laiyā giyā vasena nirjane*

Immediately after taking His meal, the Lord took His books and sat in a solitary place.

TEXT 75

*āpane karena prabhu sūtrera ṭippanī
bhulilā pustaka-rase sarva-deva-maṇi*

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 ṭippanī* refers to the commentary on the commentary of *Kātantra-sūtra*, composed by Sarva Varmā. The phrase *sarva-deva-maṇi* means “the Lord of lords.”

TEXT 76

*dekhīyā 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 anirvacanīya sukha*

Every day Jagannātha Miśra felt indescribable happiness on seeing the face of his son.

The word *niti-niti* means “regularly” or “daily.”

TEXT 78

*ye-mate putrera rūpa kare miśra pāna
“saśarīre 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 *saśarīre sāyujya* are explained as follows: When a conditioned soul is freed from the gross and subtle bodies, or designations, he attains the liberation of *brahma-sāyujya*, or merging with Brahman, or, in other words, he becomes dormant. This is the conclusion of the impersonalists. But Jagannātha Miśra is nondifferent from Vasudeva, the shelter of *vātsalya-rasa* in the transcendental realm of Goloka, beyond the material creation. He was so absorbed in seeing the beautiful form of Gaura, the Personality of Godhead, as his son that he continually remained merged in an ocean of bliss. Ordinary people did not consider him as Vasudeva, the personification of pure goodness; they considered him a conditioned soul, fit for *sāyujya-mukti* like themselves. In fact, they considered Jagannātha Miśra had already attained *sāyujya-mukti*, the state of becoming dormant, in his present gross and subtle bodies. But, according to *Caitanya-caritāmṛta* (*Madhya* 6.268), “A pure devotee does not like even to hear about *sāyujya-mukti*, which inspires him with fear and hatred. Indeed, the pure devotee would rather go to hell than merge into the effulgence of the Lord.” Also in *Caitanya-caritāmṛta* (*Madhya* 9.267): “Pure devotees reject the five kinds of liberation; indeed, for them liberation is very insignificant because they see it as hellish.” In this regard, one should refer to the descriptions of the pure devotional service performed by Rṣabhadeva's son, Bharata, as narrated by Śrī Śukadeva Gosvāmī to Mahārāja Parīkṣit in *Śrīmad Bhāgavatam* (5.14.44). Descriptions of *sāyujya-mukti* are found in the Madhva-sampradāya's philosophy of *śuddha-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' māne*

Jagannātha Miśra, however, considered the happiness of merging with the Lord to be most insignificant.

The word *kon* means “for what use.” The word *tā'ne* means “to him” or “for him.” The words *aupādhi sukha* refer to the happiness derived through one's gross and subtle bodies from one's temporary sense gratification and desire for liberation. This is nothing like the happiness experienced by the *ātmārāmas*, or self-satisfied souls, from their unalloyed service to Gaura-Kṛṣṇa.

The word *alpa* means “tiny,” “insignificant,” or “pseudo.” It is stated in the *Caitanya-caritāmṛta* (*Ādi* 6.44 and 7.85, 97-98): “The conception of servitude to Śrī Kṛṣṇa generates such an ocean of joy in the soul that even the joy of oneness with the Absolute, if multiplied ten million times, could not compare to a drop of it. For a devotee who has actually developed *bhāva*, the pleasure derived from *dharma*, *artha*, *kāma* and *mokṣa* appears like a drop in the presence of the sea. Compared to the ocean of transcendental bliss that is tasted by chanting the Hare

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:

*manāg eva prarūdhāyām
hṛdaye bhagavad ratau
puruṣārthās tu catvāras
tṛṇāyante samantataḥ*

“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.

*brahmānando bhaved eṣa
cet parārdha-guṇī-kṛtaḥ
naiti bhakti-sukhāmbhodheḥ
paramāṇu-tulām api*

“If *brahmānanda*, the bliss of merging in the Brahman effulgence, were multiplied one hundred trillion times, it would still not equal even an atomic fragment of the ocean of transcendental bliss felt in devotional service.” Śrīdhara 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

*jagannātha-miśra-pā'ya bahu namaskāra
ananta-brahmaṇḍa-nātha putra-rūpe yān'ra*

I offer unlimited obeisances at the feet of Śrī Jagannātha Miśra, whose son was the Lord of innumerable universes.

TEXT 81

*ei-mata miśracandra dekhite putrere
niravadhi bhāse vipra ānanda-sāgare*

In this way, whenever he saw his son, Śrī Miśracandra would float in an ocean of bliss.

The word *miśracandra* is the family surname with *candra* added out of affection.

TEXT 82

*kāmadeva jiniyā prabhu se rūpavān
prati-aṅge aṅge se lāvanya anupama*

The beauty of the Lord surpassed that of Cupid. Each of His limbs was extraordinarily beautiful.

TEXT 83

*ihā dekhi' miśracandra cintena antare
“ḍākinī 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 *ḍākinī* refers to a female follower of Rudra, a follower of Bhadrakālī, a witch, or a sorceress.

The word *dānava* refers to the sons of Danu, the wife of Kaśyapa Muni and daughter of Prajāpati Dakṣa.

The words *bala kare* mean “to overpower” or “to influence.”

TEXT 84

*bhaye miśra putre samarpaye kṛṣṇa-sthāne
hāse prabhu gauracandra āḍe thāki' śune*

Out of fear, Śrī Miśra surrendered his son at the lotus feet of Kṛṣṇa, as Gauracandra smiled while watching from a secluded place.

The word *āḍe* is a corruption of the word *antarāle*, which means “from behind.”

TEXT 85

*miśra bole,—“kṛṣṇa, tumi rakṣitā sabāra
putra-prati śubha-dṛṣṭi karibā āmāra*

Jagannātha Miśra prayed, “O Kṛṣṇa, 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 tāhāna mandire*

*tomāra smarāṇa-hīna ye ye pāpa-sthāna
tathāya ḍākinī-bhūta-preta-adhiṣṭhāna”*

“Whoever remembers Your lotus feet will never face any disturbances at home. Those sinful places where You are not remembered are the residences of ghosts,

witches, and evil spirits.

Places where forgetfulness of Viṣṇu is prominent are known as sinful places. Such places are inhabited by abominable species like ghosts, witches, and evil spirits. The devotees of the Lord are demigods. Because the devotees always remember the Lord, wherever they reside is known as a sacred place. It is stated in the *Śrīmad Bhāgavatam* (10.2.33):

*tathā na te mādharma tāvakāḥ kvacid
bhraśyanti mārgāt tvayi baddha-sauhṛdāḥ*

*tvayābhiguptā vicaranti nirbhayā
vināyakānīkapa-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 sevatām sura-kṛtā bahavo 'ntarāyāḥ
svauko viraṅghya paramam vrajatām padaṁ te*

*nānyasya barhiṣi balin dadataḥ sva-bhāgān
dhatte padaṁ 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):

*śārīrā mānasā divyā
vaiyāse ye ca mānuṣāḥ
bhautikās ca katham kleśā
bādhante hari-saṁśrayam*

“Therefore, O Vidura, how can persons completely under the shelter of Lord Kṛṣṇa in devotional service be put into miseries pertaining to the body, the mind, nature, and other men and living creatures?” In the *Garuḍa Purāṇa* it is stated:

*na ca durvāsasaḥ śāpo
vajram cāpi śacī-pateḥ
hantum samartham puruṣam
hṛdisthe madhusūdane*

“One who has realized Madhusūdana within his heart cannot be killed by the curse of Durvāsā or the thunderbolt of Indra, the husband of Śacī.” And in the *Nāradya Purāṇa* it is stated:

yatra pūjā-paro viṣṇoḥ

*tatra vighno na bādhate
rājā ca taskaraś cāpi
vyādhayaś ca na santi hi*

*pretāḥ piśācāḥ kuṣmāṇḍā
grahā bāla-grahās tathā
dākinyo rākṣasās caiva
na bādhas te 'cyutārcakam*

“Neither a king, a thief, nor disease can create obstacles for one engaged in worshipping 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-sandarbha* (122) in this regard.

TEXT 88

*na yatra śravaṇādīni
rakṣo-ghnāni sva-karmasu
kurvanti sātvatām bhartur
yātudhānyaś ca tatra hi*

My dear King, wherever people in any position perform their occupational duties of devotional service by chanting and hearing [*śravaṇam kīrtanam viṣṇoḥ*], 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 Parīkṣit heard that the fearful child-killer Pūtanā wandered through various villages killing children on the order of Kāmsa, 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 Parīkṣit 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 demoniac 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 demoniac 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

Kṛṣṇa's names, the Lord had Pūtanā kill all those who were averse to Him and belonging to Kāmsa's party. The foolishness of Kāmsa 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 Vaikuṅṭha and Vṛndādevī in Vṛndāvana. (Śrī Jīva Gosvāmī's *Laghu-toṣaṇī*)

This verse was spoken by Śrī Śukadeva to the anxious Mahārāja Parīkṣit to confirm that since Pūtanā was engaged in sinful activities, she would certainly die. Villages and cities where persons are engaged in fruitive activities that are fructified or unfructified and are devoid of hearing or chanting the names of Kṛṣṇa, who is the Lord of the devotees, are influenced by demonesses. Such demonesses cannot disturb a place where hearing and chanting about Kṛṣṇa is the main activity, and where hearing and chanting about Kṛṣṇa is the only activity it is impossible for them to create any mischief. What then can be said about the place where the Lord is personally present? (Śrī Viśvanātha Cakravartī's *Sārārtha-darśinī*)

TEXT 89

*“āmi tora dāsa, prabhu, yateka āmāra
rākhibā 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 saṅkaṭa
nā āsuka kabhu mora putrera nikaṭa*

“Therefore do not allow any obstacle or danger disturb my son.”

The word *saṅkaṭa* means “misery” or “trouble.”

TEXT 91

*ei-mata niravadhi miśra jagannātha
eka-citte vara māge 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 viśāda baḍa hails antara*

Then one day Jagannātha Miśra unexpectedly had a dream that filled his heart

simultaneously with happiness and lamentation.

TEXT 93

svapna dekhi' stava paḍi' daṇḍavat kare
“he govinda, nimāṇi rahuka mora ghare

After the dream, he offered his obeisances and prayed, “O Lord Govinda, let Nimāi stay at home.

TEXT 94

sabe ei vara, kṛṣṇa, māgi tora ṭhāṇi
‘grhastha haiyā ghare rahuka nimāṇi’”

“O Kṛṣṇa, this is the only benediction that I ask of You. Let Nimāi stay at home as a householder.”

TEXT 95

śacī jijñāsaye baḍa haiyā vismita
“e sakala vara kene māga' ācambita

Astonished, Śacī inquired, “Why are you suddenly asking for these benedictions?”

The word *ācambita* comes from the Sanskrit word *asambhāvita*, which means “suddenly.”

TEXT 96

mīśra bole,—“āji mui dekhiluṅ svapana
nimāṇi karyāche yena śikhāra muṇḍana

Jagannātha Mīśra replied, “Today I dreamt that Nimāi had shaved His head.

The *ekadaṇḍi-sannyāsīs* burn their sacred threads in the sacrificial fire and shave off their *śikhās*. This was the practice at that time of those *sannyāsīs*, who imitated the Buddhist monks. Vedic *sannyāsīs*, however, have always accepted the *tridaṇḍa* and kept their *śikhās*. Although the *ekadaṇḍi-sannyāsīs* follow Buddhist tradition by giving up their *śikhā* and sacred thread, they still generally call themselves Vedic *sannyāsīs*. There is no necessity for *paramahāṁsas* to wear saffron cloth and keep their *śikhās* and sacred threads, but *kuṭīcaka sannyāsīs* are prohibited from accepting the dress of *paramahāṁsas*. During the manifest pastimes of Śrīmān Mahāprabhu the *ekadaṇḍi-sannyāsīs* who followed Śaṅkarācārya were prominent in North India. The ordinary people of that time accepted that shaving one's *śikhā* was a symptom of the *sannyāsa* order.

TEXT 97

adbhuta sannyāsi-veśa kahane nā yāya

hāse nāce kānde `kṛṣṇa' bali' sarvadāya

“I'm unable to describe how wonderfully He looked dressed as a *sannyāsī*. He laughed, danced, and cried while constantly chanting the name of Kṛṣṇa.

TEXT 98

*advaita-ācārya-ādi yata bhakta-gaṇa
nimāñi veḍiyā sabe karena kīrtana*

“Headed by Advaita Ācārya, the devotees performed *kīrtana* as they circumambulated Nimāi.

TEXT 99

*kakhano nimāñi vaise viṣṇura khaṭṭāya
caraṇa tuliyā deya sabāra māthāya*

“The next moment I saw Nimāi sitting on Viṣṇu's *simhāsana* and placing His feet on the heads of the devotees.

TEXT 100

*catur-mukha, pañca-mukha, sahasra-vadana
sabei gāyena,—“jaya śrī-śacīnandana”*

“Brahmā, Śiva, Ananta Śeṣa—everyone chanted, ‘Jaya Śacīnandana!’

The word *catur-mukha* refers to Lord Brahmā, the word *pañca-mukha* refers to Lord Śiva, and the word *sahasra-vadana* refers to Śrī Śeṣa, or Ananta.

TEXT 101

*mahānande catur-dike sabe stuti kare
dekhiyā āmāra bhaye vākya nāhi sphure*

“As I watched devotees in all directions offering prayers with great ecstasy, I became speechless out of fear.

TEXT 102

*kata-kṣaṇe 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 nimāñira pāche dhāya

brahmāṇḍa sparśiyā sabe hari-dhvani gāya

“As those innumerable people followed Nimāi, the sound of their chanting the names of Hari pierced the coverings of the universe.

TEXT 104

*catur-dike śuni' mātra nimāñira stuti
nīlācale yāya sarva-bhaktera sañhati*

“The only sound I heard was the prayers that were being offered to Nimāi from all sides as they traveled on the path to Nīlācala.

TEXT 105

*ei svapna dekhi' cintā pāña sarvathāya
`virakta haiyā pāche putra bāhirāya'*

“After seeing this dream, I became filled with anxiety that Nimāi will leave home and take *sannyāsa*.”

The word *virakta* means “detached” or “renounced,” and the word *bāhirāya* means “to go out,” “to leave home,” or “to take *sannyāsa*.”

TEXT 106

*śacī bole,—“svapna tumi dekhilā gosāñi
cintā nā kariha ghare rahibe nimāñi*

Śacī then said, “Although you had such a dream, don't worry. Nimāi will certainly remain at home.

In this verse the word *gosāñi* refers to the Vaiṣṇava husband of Śacī or the son of an Āryan.

TEXT 107

*puñthi chāḍi' nimāñi 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.

TEXT 109

*hena-mate kata dina thāki' miśra-vara
antardhāna hailā nitya-śuddha kalevara*

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:

*sattvaṁ viśuddhaṁ vasudeva-śabditam
yad īyate tatra pumān apāvṛtaḥ*

*sattve ca tasmin bhagavān vāsudevo
hy adhokṣajo me namasā vidhīyate*

“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.”

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 saumitri-bharatau
yathā saṅkarṣaṇādayaḥ
tathā tenaiva jāyante
martya-lokaṁ yadṛcchayā*

*punas tenaiva yāsyanti
tad viṣṇoḥ śāśvataṁ padam
na karma-bandhanaṁ janma
vaiṣṇavānām ca vidyate*

“Just as Bharata and Lakṣmaṇa, the son of Sumitrā, and just as Saṅkarṣaṇa and other forms of the Supreme Lord appear in this world by Their own desire, similarly the Vaiṣṇavas, who are associates of the Lord, appear with the Lord and then return to the eternal abode with the Lord. The Vaiṣṇavas, like Viṣṇu, are not subjected to birth as a result of fruitive activities.”

TEXT 110

miśrera vijaye prabhu kāndilā vistara

daśaratha-vijaye yehena raghuvara

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 *Rāmāyaṇa*, *Ayodhyā-kāṇḍa*, *Sarga* 103, verses 1-3, 6, and 8.

TEXT 111

*durnivāra śrī-gauracandrera ākarṣaṇa
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 ākarṣaṇa* refers to loving attraction for Gaura-Kṛṣṇa.

TEXT 112

*duḥkha baḍa,—e sakala vistāra karite
duḥkha haya,—ataeva kahiluṅ saṅkṣepe*

Elaborating on these topics is too painful. Therefore I have given only a brief description.

TEXT 113

*hena-mate jananīra saṅge gaurahari
āchena nigūḍha-rūpe āpanā' samvari*

In this way Śrī Gaurahari and His mother controlled their grief as they lived together in seclusion.

TEXT 114

*pitṛ-hīna bālaka dekhiyā śacī āi
sei putra-sevā bai āra kārya nāi*

Śacīdevī engaged fully in the service of her fatherless son with no interest in any other activity.

TEXT 115

*daṇḍeka nā dekhe yadi āi gauracandra
mūrchā pāye āi dui cakṣe hañā andha*

If she did not see Gauracandra for a *daṇḍa*, she would faint and become

blinded.

The word *daṇḍeka* means one *daṇḍa* or “about twenty-four minutes.” The words *mūrchā pāye* mean “to become unconscious or senseless.” The phrase *dui cakṣe hañā andha*—“she was blinded,” is used because Nimāi was the eyesight of mother Śacī.

TEXT 116

*prabhuo māyere prīti kare nirantara
prabodhena tāne bali āśvāsa-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 *āśvāsa-uttara* refer to encouraging, solacing, and reassuring answers.

TEXT 117

*“śuna, mātā, mane kichu nā cintiha tumi
sakala tomāra āche, yadi āchi 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 āniyā dimu hele”*

“I will readily bring you that which people consider rare for even Brahmā and Śiva.”

TEXT 119

*śacīo dekhite gauracandrera śrī-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 Vaikuṅṭha forgot themselves and gave up all desire for sense enjoyment. Identifying the material body as the self is found in Durgā's kingdom of flickering enjoyment among conditioned souls who are averse to Gaura-Kṛṣṇa and overpowered by nescience. In other words, because they identify the body as their self, they are no better than cows or asses and they are subjected to the threefold miseries. Śacīdevī is the personification of pure goodness and happiness. She is eternally liberated and the shelter of the transcendental mellow of *vātsalya-rasa*. Since Śacīdevī 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

*yañ'rā smṛti-mātra pūrṇa haya sarva kāma
se-prabhu yāñhāra putra-rūpe vidyamāna*

He whose remembrance fulfills the desires of all was personally present in the form of her son.

TEXT 121

*tāhāra kemate duḥkha rahibe śarīre?
ānanda-svarūpa karilena jananīre*

Therefore, how could she remain miserable? Rather, Śacīdevī soon recovered her blissful nature.

TEXT 122

*hena mate navadvīpe vipra-śīsu-rūpe
āchena vaikunṭha-nātha svānubhava-sukhe*

In this way the Lord of Vaikuṅṭha 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 *svānubhāva-sukhe*, which means “happiness due to His own opulence.”

TEXT 123

*ghare mātra haya daridratāra prakāśa
ājñā,—yena mahā-maheśvarera vilāsa*

Although the Lord's house displayed all the symptoms of poverty, He would make demands like the King of kings.

The words *daridratāra prakāśa* refer to the condition of poverty of an ordinary living entity. Wherever Śrī Gaura-Nārāyaṇa, who is full with six opulences, is present, that place is devoid of poverty and want. The phrase *yena mahā-maheśvarera vilāsa* refers to the independent will of Śrī Nārāyaṇa, who is full in six opulences.

TEXT 124

*ki thākuka, nā thākuka,—nāhika vicāra
cāhilei nā pāile rakṣā 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 bhāṅgiyā phelena sei-kṣaṇe
āpanāra apacaya, tāhā nāhi jāne*

He would even break the door of the house, without considering that it was His loss.

TEXT 126

*tathāpiha śacī ye cāhena, sei-kṣaṇe
nānā yatne dena putra-snehera kāraṇe*

Still, out of affection, Śacī would try to immediately give Him whatever He demanded.

TEXT 127

*eka-dina prabhu calilena gaṅgā-snāne
taila, āmalakī cāhe janānīra sthāne*

One day as the Lord prepared to go and take bath in the Ganges, He asked His mother for oil and *āmalakī*.

TEXT 128

*“divya-mālā sugandhi-candana deha' more
gaṅgā-snāna kari' cāna gaṅgā 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

*janānīra kahena,—“bāpa, śuna mana diyā
kṣaṇeka apekṣā kara, mālā āni giyā”*

His mother replied, “Please listen my dear child. I will go bring a garland. Just wait a moment.”

TEXT 130

*“āni giyā” yei-mātra śunilā vacana
krodhe rudra hailena śacīra nandana*

As soon as He heard the words “I will go bring,” the son of Śacī 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 tumi mālā ānibāre!”
eta bali' kruddha hañā pravesilā 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 bhāṅgīlena hai' krodha-vaśa*

In an angry mood, the Lord first broke all the pots of Ganges water.

TEXT 133

*taila, ghr̥ta, lavaṇa āchila yā'te yā'te
sarva cūrṇa karīlena theṅgā lai' hāte*

Then He took a stick and broke the containers of oil, ghee, and salt to pieces.

TEXT 134

*choṭa baḍa ghare yata chila `ghaṭa' nāma
saba bhāṅgīlena icchā-maya bhagavān*

The supreme independent Lord then broke the small and big clay pots that were used for auspicious ceremonies.

TEXT 135

*gaḍāgaḍi yāya ghare taila, ghr̥ta, dugdha
taṇḍula, kārpāsa, dhānya, loṇa, baḍi mudga*

Oil, ghee, milk, rice, cotton, paddy, salt, *baḍi*, and mung dal were strewn throughout the entire house.

The word *loṇa* is a corruption of the word *lavaṇa*, which means “salt.”

TEXT 136

*yateka āchila sikā ṭāniyā ṭāniyā
krodhāveśe phele prabhu chiṇḍiyā chiṇḍiyā*

In an angry mood, the Lord tore down and smashed all the hanging pots.

The word *sikā* refers to a pot for keeping various things hanging from the ceiling by rope.

TEXT 137

*vastra ādi yata kichu pāilena ghare
khān-khān kari' ciri' phele dui kare*

He tore apart the cloth and everything else He found in the house.

The word *khān-khān* comes from the word *khaṇḍa*, which means “pieces.” The word *ciri* comes from the Sanskrit root *chid*, which means “to pierce” or “to cut.”

TEXT 138

*saba bhāṅgi' āra yadi nāhi avaśeṣa
tabe śeṣe gr̥ha-prati haila krodhāveśe*

After breaking everything, He directed His anger on the house.

TEXT 139

*dohātiyā ṭheṅgā pāḍe gr̥hera upare
hena prāṇa nāhi kā'ro ye niṣedha kare*

Holding a stick in His two hands, He began striking the house. No one dared to restrain Him.

The phrase *dohātiyā ṭheṅgā pāḍe* indicates that Nimāi held a stick in His two hands and started beating. *Dohātiyā* means “with two hands,” *ṭheṅgā* comes from the word *daṇḍa*, which means “stick,” and *pāḍe* comes from the Sanskrit root *paḍā*, which means “to hit” or “to beat.”

TEXT 140

*ghara-dvāra bhāṅgi' śeṣe vṛkṣere dekhiyā
tāhāra upare ṭheṅgā pāḍe dohātiyā*

Then, after the smashing the doors and house, He began hitting a tree with His stick.

TEXT 141

*tathāpiha krodhāveśe kṣamā nāhi haya
śeṣe pṛthivīte ṭheṅgā nāhi samuccaya*

Still His anger did not subside, and He began striking the earth.

TEXT 142

*gṛhera upānte śacī saśaṅkita haiyā
mahābhaye āchena yehena lukāiyā*

Mother Śacī fearfully hid in a corner of the house.

The word *upānte* means “at the end,” “in a corner,” or “to one side.”

TEXT 143

*dharma-saṁsthāpaka prabhu dharma-sanātana
jananīre hasta nāhi tolēna kakhana*

The Lord is the personification of religious principles. He advented to establish Sanātana-dharma, so He never tried to hit His mother.

TEXT 144

*etādṛṣa krodha āro āchena vyañjiyā
tathāpiha janānīre nā mārīlā giyā*

Although the Lord was filled with anger, He would not hit His mother.

The word *vyañjiyā* means “by exhibiting” or “by manifesting.”

TEXT 145

*sakala bhāṅgiyā śeṣe āsiyā aṅgane
gaḍāgaḍi yāite lāgilā krodha-mane*

After breaking everything He could, the Lord finally began to roll in the courtyard out of anger.

TEXT 146

*śrī-kanaka-aṅga hailā bālukā-veṣṭita
sei haila mahāśobhā akathya-carita*

As the golden limbs of the Lord became covered with sand, He appeared indescribably beautiful.

The word *akathya-carita* means “with indescribable glories.”

TEXT 147

*kata-kṣaṇe mahāprabhu gaḍāgaḍi diyā
sthira hai' rahilena śayana kariyā*

After rolling on the ground for some time, Gaura calmed down as He continued lying there.

TEXT 148

*sei-mate dṛṣṭi kailā yoga-nidrā-prati
pṛthivīte śui' āche vaikunṭhara pati*

In this way the Lord of Vaikuṅṭha entered into *yoga-nidrā* as He lay there on the ground.

The word *yoga-nidrā* indicates that the Lord slept with the help of *yogamāyā*, which is His independent spiritual nourisher of His transcendental pastimes.

TEXT 149-150

*anantera śrī-vigrahe yānhāra śayana
lakṣmī yān'ra pāda-padma seve anukṣaṇa*

*cāri-vede ye prabhure kare anveṣaṇe
se prabhu yāyena nidrā śacīra aṅgane*

He who lies on the body of Ananta, He whose lotus feet are constantly served by the goddess of fortune, He who is to be known through the *Vedas*—that same Lord was now sleeping in the courtyard of Śacī.

TEXT 151-152

*ananta brahmāṇḍa yān'ra loma-kūpe bhāse
sṛṣṭi-sthiti-pralaya karaye yān'ra dāse*

*brahmā-śiva-ādi matta yān'ra guṇa-dhyāne
hena-prabhu nidrā yā'na śacīra aṅgane*

He whose hair pores are the source of innumerable universes, He whose servants direct the creation, maintenance, and destruction of those universes, He whose glories intoxicate the minds of even Śiva and Brahmā—that same Lord was now sleeping in the courtyard of Śacī.

TEXT 153

*ei-mata mahāprabhu svānubhava-rase
nidrā yāya dekhi' sarva-deve kānde hāse*

As the Supreme Lord thus relished *yoga-nidrā*, all the demigods either cried or laughed.

TEXT 154

*kata-kṣaṇe śacīdevī mālā ānāiyā
gaṅgā pūjibara sajja pratyakṣa kariyā*

Shortly thereafter Śacīdevī brought a garland and other ingredients for worshipping the Ganges.

TEXT 155

*dhīre dhīre putrera śrī-aṅge hasta diyā
dhūlā jhāḍi' tulite lāgilā devī 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 gaṅgā 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 bhāṅgiyā
yāuka tomāra saba bālāi laiṅyā”*

“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-gr̥ha kari' upaskāra
randhanera udyoga lāgilā karibāra*

Meanwhile, mother Śacī cleaned the house and prepared to cook.

TEXT 160

*yadyapiha prabhu eta kare apacaya
tathāpi śacīra citte duḥkha nāhi haya*

Although the Lord destroyed so many things, Śacī did not feel any distress.

TEXT 161

*kṛṣṇera cāpalya yena aśeṣa-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 cañcalatā
sahilena anukṣaṇa śacī jagan-mātā*

In this way Śacī, the mother of the universe, constantly tolerated all of Gaurāṅga's mischievous activities.

TEXT 163

*īśvarera krīḍā jāni kahite kateka
ei-mata cañcalatā karena yateka*

I am unable to describe the many other similar mischievous pastimes performed by the Lord.

TEXT 164

*sakala sahena āi kāya-vākya-mane
hailena śacī yena pṛthivī āpane*

Mother Śacī tolerated them all with her body, mind, and speech as though she was mother earth herself.

The phrase *yena pṛthivī āpane* indicates that Śacī became as tolerant as mother earth.

TEXT 165

*kata-kṣaṇe mahāprabhu kari' gaṅgā-snāna
āilena gṛhe krīḍā-maya bhagavān*

After some time, Nimāi, the supreme enjoyer of various pastimes, returned home after taking bath in the Ganges.

TEXT 166

*viṣṇu-pūjā kari' tulasīre jala 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 harṣa-mana
ācamana kari' karena tām̄būla-carvaṇa*

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

*paḍibāre 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 “livelihood.”

TEXT 171

*hāse prabhu jananīra śuniyā vacana
prabhu bole,—“kṛṣṇa poṣṭā, karibe poṣaṇa”*

The Lord smiled and said, “Kṛṣṇa is the maintainer of everyone. He will maintain us.”

The word *poṣṭā* means “the maintainer.”

TEXT 172

eta bali' pustaka laiṇyā prabhu kare

sarasvatī-pati calilena paḍibāre

Saying this, the Lord, who is the husband of the goddess of learning, took His books and went off to school.

The word *sarasvatī-pati* refers to Śrī Kṛṣṇa, the husband of spiritual knowledge or Sarasvatī.

TEXT 173

*kata-kṣaṇa vidyā-rasa kari kutūhale
jāhnavīra kūle āilena sandhyā-kāle*

After happily enjoying His studies, the Lord went to the Ganges in the evening.

TEXT 174

*kata-kṣaṇa thāki' prabhu jāhnavīra tīre
tabe punaḥ āilena āpana-mandire*

He passed some time on the bank of the Ganges and then returned to His home.

TEXT 175

*jananīre dāka diyā āniṅā nibhṛte
divya svarṇa tolā dui dilā dilā tā'na hāte*

The Lord then called His mother to a secluded place and gave her twenty grams of gold.

The word *nibhṛte* 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 śayane
parama-vismita hai' āi mane gaṇe'*

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-saṅkoca haya ghare
sei ei-mata soṇā āne bāre-bāre*

“Whenever there is shortage of necessities at home, He has brought gold.

The phrase *sambala-saṅkoca* refers to a lack of resources.

TEXT 180

*kibā dhāra kare, kibā kon siddhi jāne?
kon rūpe kā'ra soṇā 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 *aṇimā*, 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 *īsitā-siddhi* one can manipulate the subpotencies of *māyā*, and through the controlling potency called *vaśitā-siddhi* one is unimpeded by the three modes of nature. One who has acquired *kāmāvasāyitā-siddhi* can obtain anything from anywhere, to the highest possible limit. My dear gentle Uddhava, these eight mystic perfections are considered to be naturally existing and unexcelled within this world.” One may also refer to verses 6-8 of the same chapter.

TEXT 181

*mahā-akaitava āi parama-udāra
bhāṅgāite diteo ḍarāya bāre-bāra*

The supremely honest and magnanimous Śacī became fearful of getting gold exchanged so often.

The word *mahā-akaitava* means “devoid of duplicity,” “devoid of cheating,” or “most simple.” The word *ḍarāya* comes from the Hindi word *ḍarnā*, which means “to be afraid.”

TEXT 182

*“daśa-thāñi pāñca-thāñi 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-siddhīśvara
gupta-bhāve āche navadvīpera bhītara*

In this way the Supreme Lord of all mystic powers secretly resided in Navadvīpa.

The word *sarva-siddhīśvara* 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 chāḍena śrī-hasta pustaka eka-kṣaṇa
paḍena goṣṭhīte yena pratyakṣa 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

*lalāṭe śobhaye ūrdhva tilaka sundara
śire śrī-cāñcara-keśa sarva manohara*

His forehead was decorated with *tilaka*, and the curly hair on His head stole the minds of all.

TEXT 186

*skandhe upavīta, brahma-teja mūrti-manta
hāsyā-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 dui kamala-nayana
kibā se adbhuta śobhe trikaṅga-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 *kāchā*. When the other end is tucked in at the navel it is called *koñcā*. When the other end of this *koñcā* is also tucked in at the navel it is called *trikaccha*.

TEXT 188

*yei dekhe, sei eka-dṛṣṭye rūpa cāya
hena 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-dṛṣṭye* means “without diversion,” “without blinking,” or “without closing the eyes.”

TEXT 189

*hena se adbhuta vyākhyā karena ṭhākura
śuniyā gurura haya santoṣa pracura*

While studying, Nimāi gave such nice explanations that His teacher was greatly satisfied with Him.

TEXT 190

*sakala paḍuyā-madhye āpane dhariyā
vasāyena guru sarva-pradhāna kariyā*

Indeed, the teacher recognized Nimāi as the foremost of all of his students.

TEXT 191

*guru bole,—“bāpa, tumi mana diyā paḍa
bhaṭṭācārya haibā tumi,—balilāna daḍha”*

The teacher said, “Dear child, You must study attentively. Then You will soon be known as a Bhaṭṭācārya.”

A *brāhmaṇa* is eligible for the title of Bhaṭṭācārya if he has thoroughly studied and become expert in logic and Mīmāṃsā (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 āśīrvāda kara yā're
bhaṭṭācārya-pada kon durlabha tāhāre?”*

The Lord replied, “It is not difficult for anyone you bless to become a Bhaṭṭācārya.”

TEXT 193

*yāhāre ye jijñāsena śrī-gaurasundara
hena nāhi paḍuyā ye dibeka uttara*

Whenever Śrī Gaurasundara asked a question, none of the students were able to answer.

TEXT 194

*āpani karena tabe sūtrera sthāpana
śeṣe āpanāra vyākhyā karena khaṇḍana*

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 sthāpīte
tabe sei vākhyā prabhu karena 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 paryaṭane
nāhika prabhura āra ceṣṭā śāstra vine*

While bathing, eating, or traveling, the Lord had no engagement other than studying the scriptures.

TEXT 197

*ei-mata āchena ṭhākura 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. Tridaṇḍi Gosvāmī Śrīmān Prabodhānanda Sarasvatī has written in his *Caitanya-candrāmṛta* (36) as follows: “Lord Caitanyacandra has expanded a golden ocean of devotional mellows. The most unfortunate person who is untouched by this ocean is certainly cheated for ages together.”

TEXT 198

*hari-bhakti-śūnya haila sakala saṁsāra
asat-saṅga asat-patha bai nāhi āra*

At that time the entire world was devoid of devotional service to the Lord, and people were engaged simply in materialistic association and activities.

All inferior mundane association and processes that have no relationship with the Absolute Truth, Viṣṇu, the controller of *māyā*, are simply materialistic association and activities.

TEXT 199

*nānā-rūpe putrādīra mahotsava kare
deha-geha vyatirikta āra nāhi sphure*

People held various grand festivals for their sons and daughters, and they had no care for anything other than their body and home.

Foolish materialists of that time were maddened with fruitive activities and simply engaged in satisfying their wives and children. Furthermore, fruitive workers, or persons who were expert in pious activities, who licked the feet of people like Bhīmabhaṭṭa 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-śāstras* 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
vaiṣṇavera gaṇa duḥkha bhāvena antara*

The Vaiṣṇavas were all distressed at heart to see the people's attachment to illusory happiness.

TEXT 201

*‘kṛṣṇa’ bali’ sarva-gaṇe karena krandana
“e saba jīvere kṛpā kara, nārāyaṇa*

They all cried, “O Kṛṣṇa! O Lord! Please be merciful on these fallen souls.

TEXT 202

*hena deha pāiyā kṛṣṇe nāhi haila rati
katakāla giyā āra bhuñjibe durgati!*

“These people have not developed attachment for Kṛṣṇa after attaining this human form of life! How long will they suffer such degradation?

TEXT 203

*ye nara-śarīra lāgi' deve kāmya kare
tāhā vyartha yāya mithyā sukhera vihāre*

“Their 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 worshipping 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 Brahmāloka for millions and billions of years because even if one is elevated to Brahmāloka, 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 Vaikuṅṭhaloka, 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 *saṅkīrtana-yajña* to satisfy the Lord [especially since *saṅkīrtana-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 *sankīrtana-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

*kṛṣṇa-yātrā-mahotsava-parva nāhi kare
vivāhādi-karme se ānanda kari' mare*

“They don't celebrate Kṛṣṇa's appearance day, but they spend their entire lives celebrating weddings and other family festivals.

The word *yātrā* is explained by Śrīdhara Svāmī in his commentary on the words *pūjā-yātrotsavā-śritān* in *Śrīmad Bhāgavatam* (11.27.50), wherein he says, “The word *yātrā* 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-vārṣika-parvasu* in *Śrīmad Bhāgavatam* (11.11.36-37) he says: “The word *parva* refers to festivals like Janmāṣṭamī and regular observances like Cāturmāsya and Ekādaśī.” And in his explanation on the word *mahotsavāḥ* in *Śrīmad Bhāgavatam* (5.19.23) he says: “A *mahotsava* is a festival in which devotees chant and dance.”

Regarding the word *mare*: Foolish people who consider their bodies as themselves forget their worshipable Lord. In other words, due to ignorance of their relationship with the Lord, they do not endeavor to please Hari, guru, or Vaiṣṇava, rather they engage in various activities for pleasing their own senses and mind. Therefore they give up the service of Adhokṣaja, or the path of ultimate benefit, and accept the path of temporary enjoyment. They do not travel the path leading to Vaikuṅṭha, 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 śraddhayācaran martyo mṛtyum jayati durjayam*—“by the execution of which a mortal human being will conquer unconquerable death.”

Also in the *Śrīmad Bhāgavatam* (2.1.4) Śrī Śukadeva speaks to Mahārāja Parīkṣit as follows: “Persons devoid of *ātma-tattva* do not inquire into the problems of life, being too attached to the fallible soldiers like the body, children and wife. Although sufficiently experienced, they still do not see their inevitable destruction.”

In the *Śrīmad Bhāgavatam* (3.30.3-14, 18) Lord Kapiladeva speaks the following words to His mother, Devahūti: “The misguided materialist does not know that his very body is impermanent and that the attractions of home, land and wealth, which are in relationship to that body, are also temporary. Out of ignorance only, he thinks that everything is permanent. The living entity, in whatever species of life he appears, finds a particular type of satisfaction in that species, and he is never averse to being situated in such a condition. The conditioned living entity is satisfied in his own particular species of life; while deluded by the covering

influence of the illusory energy, he feels little inclined to cast off his body, even when in hell, for he takes delight in hellish enjoyment. Such satisfaction with one's standard of living is due to deep-rooted attraction for body, wife, home, children, animals, wealth and friends. In such association, the conditioned soul thinks himself quite perfect. Although he is always burning with anxiety, such a fool always performs all kinds of mischievous activities, with a hope which is never to be fulfilled, in order to maintain his so-called family and society. He gives heart and senses to a woman, who falsely charms him with *māyā*. He enjoys solitary embraces and talking with her, and he is enchanted by the sweet words of the small children. The attached householder remains in his family life, which is full of diplomacy and politics. Always spreading miseries and controlled by acts of sense gratification, he acts just to counteract the reactions of all his miseries, and if he can successfully counteract such miseries, he thinks that he is happy. He secures money by committing violence here and there, and although he employs it in the service of his family, he himself eats only a little portion of the food thus purchased, and he goes to hell for those for whom he earned the money in such an irregular way. When he suffers reverses in his occupation, he tries again and again to improve himself, but when he is baffled in all attempts and is ruined, he accepts money from others because of excessive greed. Thus the unfortunate man, unsuccessful in maintaining his family members, is bereft of all beauty. He always thinks of his failure, grieving very deeply. Seeing him unable to support them, his wife and others do not treat him with the same respect as before, even as miserly farmers do not accord the same treatment to their old and worn-out oxen. The foolish family man does not become averse to family life although he is maintained by those whom he once maintained. Deformed by the influence of old age, he prepares himself to meet ultimate death. Thus the man, who engaged with uncontrolled senses in maintaining a family, dies in great grief, seeing his relatives crying. He dies most pathetically, in great pain and without consciousness.”

TEXT 205

*tomāra se jīva, prabho, tumi se rakṣitā
ki baliba āmarā, tumi 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-bhūtaḥ sanātanaḥ*—“The living entities in this conditioned world are My eternal fragmental parts.”

TEXT 206

*ei-mata bhakta-gaṇa sabāra kuśala
cintena-gāyena kṛṣṇacandrera 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
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,
Chapter Eight, entitled “The Disappearance of Jagannātha Mīśra.”*

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 Rādha-deśa, from the womb of Padmāvati, the wife of Hāḍo 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 Devakī, 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 *brāhmaṇas*, Nārada's giving advice to Kāmsa in a secluded place, and the killing of the elephant Kuvalaya, the wrestlers Cāṇūra and Muṣṭika, and Kāmsa. 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 Lakṣmaṇa and approach Sugrīva with bow and arrows in His hands; in the form of Rāma, He would diminish the pride of Paraśurāma; and while enacting the killing of Indrajit, He would fall unconscious in the mood of Lakṣmaṇa 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 Dākṣiṇātya up to the age of twenty. He then came to Navadvīpa and met His own Lord, Śrī Gaurasundara. In the course of visiting the holy places, Nityānanda Prabhu met Śrīman Mādhavendra Purī, Śrīpāda Īśvara Purī, and Śrīla Brahmānanda Purī. In this way Śrīmad Nityānanda Prabhu passed a few days discussing topics of Kṛṣṇa with Śrīman Mādhavendra Purī, who was accompanied by his disciples. Thereafter He proceeded to Setubandha, Dhanuṣ-tīrtha, Māyāpurī, Avantī, Godāvarī, Jiyāḍa-nṛsimha, Devapurī, Trimalla, Kūrma-kṣetra, and many other holy places before arriving in Nilācala. At Nilācala, 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-kṛṣṇa-caitanya kṛpā-sindhu
jaya jaya nityānanda agatira bandhu*

All glories to Śrī Kṛṣṇa Caitanya, who is an ocean of mercy! All glories to Śrī Nityānanda Prabhu, who is the friend of those who are ignorant of the goal of life.

TEXT 2

*jayādvaita-candrera jīvana-dhana-prāṇa
jaya śrīnivāsa-gadādhara nidhāna*

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 bhakta-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 caitanya-ājñāya
rāḍhe avatīrṇa hai' āchena līlāya*

On the order of Lord Caitanya, Śrī Anantadeva had already appeared in Rāḍha-

deśa and was engaged in various pastimes.

In this connection one should refer to the *Ādi-khaṇḍa*, Chapter Two, verses 31, 38-40, and 228-230.

The word *līlāya* means “by manifesting His own eternal transcendental pastimes in this material world,” in other words, “by His own sweet will.”

TEXT 5

*hāḍo-ojhā nāme pitā, mātā padmāvati
eka-cākā-nāme grāma gauḍeśvara yathi*

His father's name was Hāḍāi Ojhā, and His mother was Padmāvati. Śrī Nityānanda Prabhu appeared in the village of Ekacakrā as the Lord of the Gauḍīya Vaiṣṇavas.

The surname Ojhā is a corruption of the name Upādhyāya, which is used by the Maithila *brāhmaṇas*. For descriptions of Hāḍāi Paṇḍita and Padmāvati one may refer to *Ādi-khaṇḍa*, Chapter Two, verse 39.

For a description of Ekacākā, one may refer to *Ādi-khaṇḍa*, Chapter Two, verse 38. The word *gauḍeśvara* 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*, *sakhya*, and *dāsya*.

The word *yathi* 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-līṅga. Another reading for the word *yathi* is *tathi*, which is derived from the word *tatha* or *tathāya* [meaning “there”] and is commonly used in ancient Bengali prose.

TEXT 6

*śīsu haite suthira subuddhi guṇavān
jiniṅā kandarpa koṭi lāvanyera dhāma*

From His childhood, Lord Nityānanda was sober, intelligent, and the abode of all good qualities. His charming loveliness defeated that of millions of Cupids.

TEXT 7

*sei haite rāḍhe haila sarva-sumaṅgala
durbhikṣa-dāridrya-doṣa khaṇḍila sakala*

The entire district of Rāḍha-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 janmilā navadvīpe gauracandra
rāḍhe thāki' huṅkāra karilā nityānanda*

The day that Lord Gauracandra appeared in Navadvīpa, in Rāḍha-deśa Lord Nityānanda roared loudly.

TEXT 9

*ananta-brahmāṇḍa vyāpta haila huṅkāre
mūrchāgata haila yena sakala-saṁsāre*

His roar spread throughout innumerable universes, and people of the entire world were practically rendered unconscious.

TEXT 10

*katho loka balileka,—“haila vajrapāta”
katho loka mānileka parama utpāta*

Some people said it was a thunderbolt, while others thought it was a great calamity.

TEXT 11

*katho loka balileka,—“jāniluṅ kārāṇa
gauḍeśvara-gosāñira haila garjana”*

Other people said, “We know the cause. It was the loud roaring of Nityānanda Gosvāmī, the Lord of the Gauḍīyas.”

The word *gauḍeśvara-gosāñi* is explained as follows: Dāmodara Svarūpa, Mahāprabhu's *dvitīya-svarūpa*, or second form, along with his two friends, Rūpa and Sanātana, were the proprietors of service to Kṛṣṇa in the conjugal *rasa*. They are also Gauḍeśvara, or Gauḍīyeśvara; that is why Śrī Nityānanda Prabhu has been properly addressed as Gauḍeśvara Gosvāmī.

TEXT 12

*ei-mata sarva loka nānā-kathā gāya
nityānande keha nāhi cinila māyāya*

In this way people had different opinions about what had happened, but no one could recognize Lord Nityānanda due to the influence of His illusory energy.

The word *māyāya* refers to the influence of the illusory external energy of Śrī Nityānanda Prabhu—who is nondifferent from Śrī Baladeva, the source of all Viṣṇu expansions—that bewilders the marginal living entities. Those who are

under the control of the covering and throwing propensities of Lord Viṣṇu's illusory energy cannot understand the truth regarding Śrī Nityānanda. Some illusioned living entities say that Śrī Nityānanda Prabhu was a Maithila *brāhmaṇa*, some say that He married into the house of Bengali Rāḍha *brāhmaṇas*, and others say that He was born in a low-class family. By such deceptive propositions created by *māyā*, the truths regarding Śrī Nityānanda are not understood. Moreover, others who are controlled by material intelligence also say that the seminal descendants of Nityānanda Prabhu's son, Vīrabhadra, are as powerful as Śrī Nityānanda, and therefore on the basis of their seminal birth they are on the same level as the Supreme Lord. If this were the fact, then why did this line come under the control of materialistic fruitive *smārtas* who are engaged in enjoying the fruits of temporary activities? Yet others say that the three sons of Vīrabhadra were simply His disciples, because their sons were born in the villages of Bāruḍigāin and Baṭavyāligāin and therefore by worldly consideration they cannot be considered seminal sons of Vīrabhadra. Persons with material conceptions, being covered and thrown by the illusory external energy of Śrī Nityānanda Prabhu, endeavor to establish a mundane relationship with Him. Such people try to include and count Nityānanda Prabhu among the conditioned living entities and thus invite severe offense. This is Śrī Nityānanda-Baladeva's mysterious pastime of deceiving the demons.

TEXT 13

*hena mate āpanā' lukāi' nityānanda
śīśu-gaṇa-saṅge khelā karena ānanda*

Nityānanda remained hidden as He enjoyed childhood pastimes with the other children.

TEXT 14

*śīśu-gaṇa-saṅge prabhu yata krīḍā kare
śrī-kṛṣṇera kārya āra nāhi sphūre*

The pastimes that the Lord enjoyed with His childhood friends were all related to the activities of Lord Kṛṣṇa.

While Śrī Nityānanda Rāma Prabhu sported with His boyfriends, they would enact the pastimes of Gokula, Mathurā, and Dvārakā. In this way He fulfilled the desires and assisted in the pastimes of His Lord, Śrī Gaura-Kṛṣṇa.

TEXT 15-17

*deva-sabhā karena miliyā śīśu-gaṇe
pṛthivīra rūpe keha kare nivedane*

*tabe pṛthvī laiyā sabe nadī-tīre yāya
śīśu-gaṇa meli' stuti kare ūrdhvarāya*

kona śīśu lukāiyā ūrdhva 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 *nadī-tīre* 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-sūkta*. While in trance, Lord Brahmā heard the words of Lord Viṣṇu vibrating in the sky. Thus he told the demigods: ‘O demigods, hear from me the order of Kṣīrodakaśāyī 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 śīsu-gaṇa laiyā
vasudeva-devakīra karāyena viyā*

One evening the Lord and His friends enacted the marriage of Vasudeva and Devakī.

TEXT 19

*bandi-ghara kariyā atyanta niśā-bhāge
kṛṣṇa-janma karāyena, keha nāhi jāge*

Then, late one night, while everyone slept, they made a prison and enacted the birth of Lord Kṛṣṇa.

The phrase *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 Devakī in the dense darkness of night, like the full moon rising on the eastern horizon, because Devakī was of the same category as Śrī Kṛṣṇa.”

The phrase *keha nāhi jāge*—“while everyone slept,” is explained in the following passage of *Śrīmad Bhāgavatam* (10.3.48): “By the influence of Yogamāyā, all the doorkeepers fell fast asleep, their senses unable to work, and the other inhabitants of the house also fell deeply asleep.”

TEXT 20

*gokula sṛjyā tathi ānena kṛṣṇere
mahāmāyā dilā laiyā bhāṇḍilā kamsere*

They created a Gokula, and Kṛṣṇa was taken there and exchanged with Mahāmāyā, thereby tricking King Kamsa.

The pastimes mentioned in this verse are described in the *Śrīmad Bhāgavatam* (10.3.51-52) as follows: “When Vasudeva reached the house of Nanda Mahārāja, he saw that all the cowherd men were fast asleep. Thus he placed his own son on the bed of Yaśodā, picked up her daughter, an expansion of Yogamāyā, and then returned to his residence, the prison house of Kamsa. Vasudeva placed the female child on the bed of Devakī, bound his legs with the iron shackles, and thus remained there as before.”

The words *dilā laiyā*—“gave and took” refer to the point of view of Yaśodā, the resident of Vraja. In this drama the child playing Yaśodā gave the child playing Mahāmāyā to the child playing Vasudeva and took the child playing Kṛṣṇa from him.

Another reading of this passage is *laiyā diyā*—“took and gave,” which would then refer to the point of view of Vasudeva, the resident of Mathurā prison. In that case the child playing Vasudeva took the child playing Mahāmāyā from the child playing Yaśodā and gave the child playing Kṛṣṇa to her.

TEXT 21

*kona śīśu sājāyena pūtanāra rūpe
keha stana pāna kare ūṭhi' 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-saṅge nalakhaḍi diyā
śakaṭa gaḍiyā tāhā phelena bhāṅgiyā*

One day Nityānanda and His boyfriends made a *śakaṭa*, or handcart, out of reeds and then broke it.

The word *nalakhaḍi* 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
alakṣite śīṣu-saṅge 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 Yaśodā about Kṛṣṇa in the following words: *steyam svādv atty atha dadhi-payah kalpitaiḥ steya-yogaiḥ*—“Sometimes He devises some process by which He steals palatable curd, butter and milk, which He then eats and drinks.”

TEXT 24

*tān're chāḍi' śīṣu-gaṇa nāhi yāya ghare
rātri-dina nityānanda-saṁhati vihare*

The boys never left Nityānanda's association to go home, but continued sporting with Him day and night.

TEXT 25

*yāhāra bālaka, tā'rā kichu nāhi bole
sabe sneha kariyā rākhena laiyā kole*

The children's parents did not complain, rather they would affectionately embrace Nityānanda.

TEXT 26

*sabe bole,—“nāhi dekhi hena divya khelā
kemanē jānila śīṣu eta kṛṣṇa-līlā?”*

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 gaḍiyā nāga-gaṇa
jale yāya laiya sakala śiṣu-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

*jhāṅpa diyā paḍe keha aceṣṭa haiyā
caitanya karāya pāche āpani 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 śiṣu-gaṇa laiya
śiṣu-saṅge 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-saṅkulam*—“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

*śiṣu-saṅge goṣṭhe giyā nānā-kṛīḍā kare
baka-gha-vatsāsura kari' tāhā māre*

Nityānanda and His childhood friends went into the fields and enjoyed various pastimes such as the killing of Bakāsura, Aghāsura, and Vatsāsura.

Regarding *goṣṭhe nānā-kṛīḍā*—“various pastimes in the pasturing fields,” the *Śrīmad Bhāgavatam* (10.11.39-40) states: “Sometimes Kṛṣṇa and Balarāma would play on Their flutes, sometimes They would throw ropes and stones devised for getting fruits from the trees, sometimes They would throw only stones, and sometimes, Their ankle bells tinkling, They would play football with fruits like *bael* and *āmalakī*. 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 Kāmsa, 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 *vīraṇa* grass. By thus killing the demon, Kṛṣṇa very much pleased the denizens of heaven.”

The killing of Aghāsura is described in the *Śrīmad Bhāgavatam* (10.12.30-31) as follows: “When the invincible Supreme Personality of Godhead, Kṛṣṇa, heard the demigods crying ‘Alas! Alas!’ from behind the clouds, He immediately enlarged Himself within the demon's throat, just to save Himself and the cowherd boys, His own associates, from the demon who wished to smash them. Then, because Kṛṣṇa had increased the size of His body, the demon extended his own body to a very large size. Nonetheless, his breathing stopped, he suffocated, and his eyes rolled here and there and popped out. The demon's life air, however, could not pass through any outlet, and therefore it finally burst out through a hole in the top of the demon's head.”

The killing of Vatsāsura is described in the *Śrīmad Bhāgavatam* (10.11.43) as follows: “Thereafter, Śrī Kṛṣṇa caught the demon by the hind legs and tail, twirled the demon's whole body very strongly until the demon was dead, and threw him into the top of a *kapittha* tree, which then fell down, along with the body of the demon, who had assumed a great form.”

TEXT 31

vikāle āise ghara goṣṭhira sahite
śīṣu-gaṇa-saṅge 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 *śiṅgā* and *viṣāṇa*. *Bāite bāite* comes from the word *bāya*, which is a corruption of the word *vādana*, which is a corruption of the Sanskrit verb *vādi*.

TEXT 32

kona-dina kare govardhana-dhara-līlā
vṛndāvana raci' kona-dina kare khelā

One day they enjoyed the pastimes of lifting Govardhana Hill, and another day they created a Vṛndāvana, wherein they enjoyed various sports.

The phrase *govardhana-dhara-līlā*—“lifting Govardhana Hill” is described in the *Śrīmad Bhāgavatam* (10.25.19) as follows: “Lord Kṛṣṇa picked up Govardhana Hill with one hand and held it aloft just as easily as a child holds up an umbrella.” The word *raci* means “created.”

TEXT 33

kona-dina kare gopīra vasana-haraṇa
kona-dina kare yajña-patnī-daraśana

One day they enacted Kṛṣṇa's pastime of stealing the *gopīs'* clothes, and another day they enacted His meeting the wives of the *brāhmaṇas*.

Regarding *gopīra vasana-haraṇa*—“stealing the *gopīs'* clothes,” one should see *Śrīmad Bhāgavatam* (10.22.1-28).

Regarding *yajña-patnī-daraśana*—“meeting the wives of the *brāhmaṇas*,” one should see *Śrīmad Bhāgavatam* (10.23.18-32).

TEXT 34

kona śīṣu nārada kācaye dāḍi diyā
kāmsa-sthāne mantra kahe nibhṛte vasiyā

On one occasion a boy dressed as Nārada with a beard and gave Kāmsa some confidential information.

The word *kācaye* is derived from the Hindi word *kācha* (*kaccha*) or from the word *kācā*, which is derived from the Sanskrit verb *kac* (meaning “tie”). *Kācā* is used to indicate a person dressing as another person or a fictitious character in a drama or, in other words, depicting a pastime, sporting, joking, or dancing.

The word *dāḍi* comes from the Sanskrit word *dāḍhi*, 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.

Kāmsa-sthāne (nāradera) mantra—“Nārada's advice to Kāmsa” is found in the *Śrīmad Bhāgavatam* (10.36.17). After Kāmsa's demoniac friends were killed, Nārada one day went before Kāmsa and spoke as follows: “Yaśodā's child was actually a daughter, and Kṛṣṇa is the son of Devakī. Also, Rāma is the son of Rohiṇī. Out of fear, Vasudeva entrusted Kṛṣṇa and Balarāma to his friend Nanda Mahārāja, and it is these two boys who have killed your men.”

The word *mantra* refers to a confidential presentation related to a deity or a negotiation, a political deliberation, an argument, or a secret council.

TEXT 35

kona-dina kona śīṣu akrūrera veśe
laiyā yāya rāma-kṛṣṇe kāmsera nideśe

Another day one boy dressed as Akrūra and took Kṛṣṇa and Balarāma to Kāmsa's capital.

Regarding Akrūra bringing Balarāma and Kṛṣṇa to Mathurā on the order of Kāmsa, the *Śrīmad Bhāgavatam* (10.36.30, 37) states: “Please go to Nanda's village, where the two sons of Ānakadundubhi are living, and without delay bring Them here on this chariot. Now that you understand my intentions, please go at once and bring Kṛṣṇa and Balarāma to watch the bow sacrifice and see the opulence of the Yadus' capital.” And in *Śrīmad Bhāgavatam* (10.38.1): “After passing the night in the city of Mathurā, the high-minded Akrūra mounted his chariot and set off for the cowherd village of Nanda Mahārāja.”

TEXT 36

*āpani ye gopī-bhāve kareṇa krandana
nadi vahe hena, saba dekhe śiṣu-gaṇa*

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 *gopī-bhāve krandana*—“crying in the mood of the *gopīs*,” one should refer to *Śrīmad Bhāgavatam*, Tenth Canto, Chapters 30 and 31. The words *nadi vahe* indicate that tears flowed from their eyes like a river.

TEXT 37

*viṣṇu-māyā-mohe keha lakhite nā pāre
nityānanda-saṅge 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

*madhupurī racyā bhrameṇa śiṣu-raṅge
keha haya mālī, keha mālā pare raṅge*

The children arranged a city of Mathurā and then wandered through its streets. Someone played the role of a gardener, and someone accepted a flower garland from him.

TEXT 39

*kubjā-veśa kari' gandha pare tā'ra sthāne
dhanuka gaḍiyā 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.

Madhupurī (Mathurā) was previously the residence of the demon Madhu. His son, Lavaṅāsura, 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, Kāmsa was struck with terror.”

TEXT 40

*kuvalaya, cāṅūra, muṣṭika-malla māri'
kāmsa kari' kāhāre pādena cule dhari'*

They enacted the pastimes of killing the Kuvalaya elephant and the wrestlers, Cāṅūra and Muṣṭika. Thereafter Kāmsa was grabbed by the hair and thrown to the ground.

The word *kuvalaya* refers to a king of elephants named Kuvalayāpīḍa, who on the order of Kāmsa 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.

Cāṅūra is one of the wrestlers appointed by Kāmsa 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 Cāṅūra by his arms, swung him around several times and hurled him onto the ground with great force. His clothes, hair and garland scattering, the wrestler fell down dead, like a thunderbolt.”

Muṣṭika is one of the wrestlers appointed by Kāmsa to kill Balarāma and Kṛṣṇa. In the *Śrīmad Bhāgavatam* (10.44.24-25) it is stated: “Similarly, Muṣṭika struck Lord Balabhadra with his fist and was slain. Receiving a violent blow from the mighty Lord's palm, the demon trembled all over in great pain, vomited blood and then fell lifeless onto the ground, like a tree blown down by the wind.”

The word *malla*, or *malla* (“to hold”), means “soldier,” “wrestler,” or “champion.”

TEXT 41

*kāmsa-vadha kariyā nācaye śiṣu-saṅge
sarva-loka dekhi' hāse bālakera raṅge*

After killing Kāmsa, the Lord danced with His friends in such a way that everyone watching began to laugh.

The phrase *kāmsa-vadha*—“killing Kāmsa” is described in the *Śrīmad Bhāgavatam*

(10.44.34, 36-37) as follows: “As Kamsa thus raved so audaciously, the infallible Lord Kṛṣṇa, intensely angry, quickly and easily jumped up onto the high royal dais. Lord Kṛṣṇa, whose fearsome strength is irresistible, powerfully seized the demon just as the son of Tārksya might capture a snake. Grabbing Kamsa by the hair and knocking off his crown, the lotus-aveled 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 Kamsa lost his life.”

TEXT 42

*ei-mata yata yata avatāra-līlā
saba anukaraṇa kariyā kare khelā*

In this way Nityānanda and His friends imitated the pastimes of the various incarnations.

TEXT 43

*kona-dina nityānanda haiyā vāmana
bali-rājā kari' chale tāhāna bhuvana*

One day Nityānanda dressed like Vāmana and went to cheat Bali Mahārāja out of his kingdom, which covered the three worlds.

The word *chale* means “to deceive” or “to cheat.” The word *bhuvana* refers to the three planetary systems. For a description of how Vāmana cheated Bali Mahārāja out of the three worlds, one should read the *Śrīmad Bhāgavatam*, Eighth Canto, Chapters 18 through 23.

TEXT 44

*vṛddha-kāce śukra-rūpe keha mānā kare
bhikṣā lai' caḍe prabhu 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-kāce* means “acting or dressing like an old man.” The word *mānā* is formed by the combination of *mā* (indicating “to show respect”) and *nā*, or “not,” and thus means “prohibiting” or “forbidding.” For a description of Śukrācārya's prohibition to Bali Mahārāja, one should see *Śrīmad Bhāgavatam* (8.19.30-43 and 8.20.1-15). The phrase *caḍe 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-gaṇa 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 *Rāmāyaṇa* (*Lankā* 22.51-69) and the *Mahābhārata* (*Vana* 282.41-45).

TEXT 46

bherenḍāra gācha kāṭi' phelāyena jale
śīsu-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 *bherenḍāra 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-lakṣmaṇa-rūpa prabhu dhariyā āpane
dhanu dhari' kope cale sugrīvera sthāne

Nityānanda accepted the role of Lakṣmaṇa, who angrily went with a bow in His hand to chastise Sugrīva.

For the meaning of the second line of this verse one should see the *Rāmāyaṇa* (*Kiṣkindhā* 31.10-30).

TEXT 48-49

“ārere vānarā, mora prabhu duḥkha pāya
prāṇa nā laimu yadi, tabe jhāṭa āya

mālyavān-parvate mora prabhu pāya duḥkha
nārī-gaṇa laiṅyā, beṭā, tumi kara sukha?”

“O king of the monkeys, My Lord is in distress. Come quickly, or I'll kill you! How can you sit here enjoying with women while He is lamenting on Mālyavān Mountain?”

For an elaboration on these two verses, see the *Rāmāyaṇa* (*Kiṣkindhā* 34.7-19). Although the *Rāmāyaṇa*, *Kiṣkindhā-kāṇḍa*, Chapter 28, verse 1, mentions Mālyavān Mountain, in Chapter 27, verses 1 and 29 this mountain is referred to as

Prasravaṇa Mountain. In the *Mahābhārata*, *Vana-parva*, Chapter 279, verses 26 and 40, and Chapter 281, verse 1, this mountain is also referred to as Mālyavān.

TEXT 50

kona-dina krūddha haiyā 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 *Śrīmad 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 *kṣatriya* of the royal order.” One should also refer to the *Rāmāyaṇa*, *Ādi-kāṇḍa*, 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

lakṣmaṇera bhāve prabhu haya sei-rūpa
bujhite nā pāre śīṣu mānaye kautuka

Lord Nityānanda was absorbed in the mood of Lakṣmaṇa. 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-gaṇa
vārtā jijñāsaye prabhu haiyā lakṣmaṇa

On another occasion, five boys took the role of monkeys and the Lord took the role of Lakṣmaṇa.

The *pañca-vānarera*, or five monkeys, are the king, Sugrīva, and his four ministers—Hanumān, Nala, Nīla, and Tara (*Rāmāyaṇa*, *Kiṣkindhā-kāṇḍa*, 13.4) or Hanumān, Jāmbavān, Mainda, and Dvividā (*Mahābhārata*, *Vana-parva*, 279.23).

TEXT 53

“*ke torā vānarā saba, bula' vane-vane*
āmi—raghunātha-bhṛtya, bola mora sthāne”

“Who are you monkeys, wandering in the forest? I am the servant of Rāmacandra. Tell Me who you are.”

TEXT 54

*tā'rā bole,—“āmarā vālira bhaye buli
dekhāha śrī-rāmacandra, lai pada-dhūli”*

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 laiya
śrī-rāma-carāṇe paḍe daṇḍavat haiya*

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*, *Kiṣkindhā-kāṇḍa*, Chapters 2 and 4 and the *Mahābhārata* (*Vana* 279.9-11).

TEXT 56

*indrajit-vadha-līlā kona-dina kare
kona-dina āpane lakṣmaṇa-bhāve hāre*

One day the Lord enacted the pastime of killing Indrajit, the son of Rāvaṇa, and one day, in the mood of Lakṣmaṇa, He accepted defeat.

One may refer to the *Rāmāyaṇa* (*Laṅkā* 88.64, 91.68-72) and the *Mahābhārata* (*Vana* 288.15-24) for an elaboration on *indrajit-vadha-līlā*, the killing of Indrajit. The pastime of *lakṣmaṇa-bhāve hāre*, “accepting defeat as Lakṣmaṇa,” is found in the *Rāmāyaṇa*, *Laṅkā-kāṇḍa*, Chapters 45, 49, 50, and 73 and in the *Mahābhārata* (*Vana* 287.20-26 and 288.1-7).

TEXT 57

*vibhīṣaṇa kariyā ānena rāma-sthāne
laṅkeśvara-abhiṣeka karena tāhāne*

Someone in the role of Vibhīṣaṇa was brought before Rāmacandra, and Rāma performed his *abhiṣeka*, or coronation, installing him as the King of Laṅkā.

A description of Vibhīṣaṇa's arrival in Rāma's camp and his coronation as the King of Laṅkā is found in the *Rāmāyaṇa* (*Laṅkā* 18.39 and 19.25-26) and in the *Mahābhārata* (*Vana* 282.46, 49).

TEXT 58

kona śīsu bole,—“muṇi āiluṅ rāvaṇa

śakti-śela-hāni ei, samvara' lakṣmaṇa!"

One boy said, "I am the mighty Rāvaṇa. 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-puṣpa mārila pheliyā
lakṣmaṇera bhāve prabhu paḍilā ḍhaliyā*

Saying this, the boy threw a lotus flower at Nityānanda, and in the mood of Lakṣmaṇa, He fell to the ground.

The phrase *padma-puṣpa* refers to the imitation of the *śakti-śela* weapon. A description of Lakṣmaṇa acting unconscious due to being hit by the *śakti-śela* weapon is found in the *Rāmāyaṇa* (*Lankā* 101.28-36).

TEXT 60

*mūrchita hailā prabhu lakṣmaṇera bhāve
jāgāya chāoyāla saba, tabu nāhi jāge*

After the Lord, in the mood of Lakṣmaṇa, fell unconscious, all the boys tried in vain to revive Him.

The words *jāgāya chāoyāla* refer to the boyfriends of Nityānanda who were acting as the best of the monkeys.

TEXT 61

*paramārthe dhātu nāhi sakala śarīre
kāndaye sakala śiśu hāta diyā śire*

When they found no symptom of life remained in the body of Nityānanda, they all held their heads and began to cry.

The first line of this verse indicates that His body was devoid of consciousness, or completely devoid of movement and wounded at heart. The words *paramārtha dhātu* refer to the consciousness or life.

TEXT 62

*śuni' pitā-mātā dhāi' āila satvare
dekhaye,—putrera dhātu nāhika śarīre*

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 paḍilā 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 śiśu-gaṇa
keha bole,—“bujhilāṇa bhāvera kāraṇa*

As the boys described the entire incident, someone said, “I understand why He's unconscious.

The word *bhāvera* refers to His unconscious and fainted condition.

TEXT 65

*pūrve daśaratha-bhāve eka naṭavara
rāma—vanavāsī' śuni' eḍena 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 *naṭavara* 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

*keha bole,—“kāca kāci' āchaye chāoyāla
hanumān auśadha dile haibeka bhāla*

Someone else said, “There is a boy dressed as Hanumān. If he gives Him medicine, He'll be cured.”

“If Hanumān gives Him medicine, He'll be cured,” was spoken by Suśeṇa, the king of the monkeys, in the *Rāmāyaṇa* (*Laṅkā* 101.29-31).

TEXT 67

*pūrve prabhu śikhāiyāchilena sabāre
“paḍile, tomarā veḍi' 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

*kṣaṇeka vilambe pāṭhāiha hanumān
nāke dile auṣadha, āsibe 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' baḍa vikala hailā śiṣu-gaṇa*

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, Lakṣmaṇa, the incarnation of Mahā-Saṅkarsaṇa.

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 bhāi” bali' mātra kānde ucchaiḥ-svare*

Because they were so confused they could not remember the Lord's instructions. They simply cried loudly, “O brother, please get up!”

The word *channa* means “mad,” “forgetful,” “unintelligent,” or “ignorant.”

The word *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 sūni' kathā haila smarāṇa
hanumān-kāce śiṣu 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 śiṣu pathe tapasvīra veṣe
phala-mūla diyā hanumānere āśamse*

Another boy dressed as a renunciate welcomed Hanumān with fruits and roots.

Hanumān's conversation with Rāvaṇa's demon uncle Kālanemi, who was dressed as an ascetic, and Hanumān's fight with the crocodile, demons, and Gandharvas

are not found in the original *Rāmāyaṇa* written by Vālmīki. [This applies to verses 72 through 86.]

The word *āśamse* (used in ancient Bengali) means “to welcome.

TEXT 73

*“raha, bāpa, dhanya kara' āmāra āśrama
baḍa bhāgye āsi' mile tomā'-hena jana”*

He said to Hanumān, “My dear sir, please stay and grace my *āśrama*. It is a great fortune to meet such a person as you.”

TEXT 74

*hanumān bole,—“kārya-gaurave caliba
āsibāre cāhi, rahibāre nā pāriba*

Hanumān replied, “I must go and complete my important mission. I would like to come, but I cannot delay.

The words *kārya-gaurave* refer to the importance of one's duties.

TEXT 75

*śuniñācha,—rāmacandra-anuja lakṣmaṇa
śakti-śele tān're murchā karila rāvaṇa*

“You must have heard that Lakṣmaṇa, the younger brother of Rāmacandra, has been rendered unconscious by the *śakti-śela* weapon of Rāvaṇa.

TEXT 76

*ataeva yāi āmi gandhamādana
auśadha ānile rahe tānhāna jīvana”*

“Therefore I'm going to Gandhamādana Hill to bring medicine. Only then will He survive.”

TEXT 77

*tapasvī bolaye,—“yadi yāibā niścaya
snāna kari' kichu khāi' karaha vijaya”*

The renunciate then said, “If you must go, first take a bath and eat something. Then you may go.”

TEXT 78

*nityānanda-śikṣāya 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

*tapasvīra bole sarovare gelā snāne
jale thāki' āra śīsu dharīla caraṇe*

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

*kumbhīrera rūpa dhari' yāya jale lañā
hanumān śīsu āne kūlete ṭāniyā*

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

*kathokṣaṇe raṇa kari' jiniyā kumbhīra
āsi' dekhe hanumān āra mahāvīra*

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 śīsu dhari' rākṣasera kāce
hanumāne khāibāre yāya tā'ra pāche*

A boy dressed as a Rākṣasa then attempted to swallow Hanumān.

TEXT 83

*“kumbhīra jinilā, more jinibā kemane?
tomā' khāna, tabe kebā jiyābe lakṣmaṇe?”*

He challenged, “You have defeated the crocodile, but how will you defeat me? I will eat you, then who will revive Lakṣmaṇa?”

TEXT 84

*hanumān bole,—“tora rāvaṇā kukkura
tā're nāhi vastu-buddhi, tui pālā dūra*

Hanumān replied, “Your Rāvaṇa 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 Rāvaṇa, who is just like a dog) nothing, extremely impotent, or useless.”

TEXT 85

*ei-mata dui-jane haya gālāgāli
śeṣe haya culāculi tabe 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

*kathokṣaṇa se kautuke jiniṇā rākṣase
gandhamādane āsi' hailā praveśe*

After promptly defeating the demon, Hanumān approached the Gandhamādana Hill.

TEXT 87

*tañhi gandharvera veśa dhari' śīṣu-gaṇa
tā'sabāra saṅge yuddha haya katakṣaṇa*

There Hanumān fought with some boys who were dressed as Gandharvas.

TEXT 88

*yuddhe parājaya kari' gandharvera gaṇa
śīre kari' ānilena gandhamādana*

After defeating the Gandharvas, Hanumān took the Gandhamādana Hill on his head to Laṅkā.

TEXT 89

*āra eka śīṣu tañhi vaidya-rūpa dhari'
auśadha dilena nāke `śrī-rāma' smaṇari'*

Another boy playing the role of a doctor remembered Lord Rāma as he held the medicine to Lakṣmaṇa's nose.

The boy playing the role of Suṣeṇa, the doctor of the monkeys, imitated him by holding the four medicines grown on Gandhamādana Hill—*viśalya-karaṇi*, *sāvārṇa-karaṇi*, *sañjīva-karaṇi*, and *sandhāna-karaṇi*—before the nose of

Nityānanda, who was absorbed in the mood of Lakṣmaṇa. This pastime is described in the *Rāmāyaṇa* (*Laṅkā* 102.31 and 41-43).

TEXT 90

*nityānanda-mahāprabhu uṭhilā 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 hāḍāi-pañḍita
sakala bālaka hailena haraṣita*

Hāḍāi Paṇḍita embraced his son, and all the boys became overjoyed.

TEXT 92

*sabe bole,—“bāpa, ihā kothāya śikhilā?”
hāsi' bole prabhu,—“mora e-sakala līlā”*

Everyone asked, “Dear son, where have You learned all this?” The Lord smiled and said, “These are all My pastimes.”

TEXT 93

*prathama-vayasa prabhu ati sukumāra
kola haite kā'ro citta nāhi eḍibāra*

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 baḍa sneha vāse
cinite nā pāre keha viṣṇu-māyā-vaše*

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 śiṣu-kāla haite nityānanda
kṛṣṇa-līlā vinā āra nā kare ānanda*

In this way, from the beginning of His childhood, Nityānanda had no

happiness other than enjoying the pastimes of Lord Kṛṣṇa.

TEXT 96

*pitā-mātā-gṛha chāḍi' sarva-śiṣu-gaṇa
nityānanda-saṁhati vihare sarva-kṣaṇa*

All of His friends left their parents to constantly sport in the company of Nityānanda.

TEXT 97

*se saba śiṣura pāye bahu namaskāra
nityānanda-saṅge 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 krīḍā kari' nityānanda-rāya
śiṣu haite kṛṣṇa-līlā vinā nāhi bhāya*

Thus, from His childhood, Nityānanda had no interest other than enacting the various pastimes of Lord Kṛṣṇa.

TEXT 99

*anantera līlā kebā pāre kaḥibāre?
tānhāna 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 vimśati vatsara
tabe śeṣe 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

*nityānanda-tīrtha-yātrā śuna ādi-khaṇḍe
ye-prabhure ninde duṣṭa pāpiṣṭha pāṣaṇḍe*

*ye-prabhu karilā sarva-jagat-uddhāra
karuṇā-samudra yānhā bai nāhi āra*

*yānhāra kṛpāya jāni caitanyera tattva
ye prabhura dvāre vyakta caitanya-mahattva*

Please listen to this narration in the *Ādi-khaṇḍa* of the holy places visited by Lord Nityānanda, who only the most degraded sinful atheists would dare criticize. That Lord who delivered the entire universe is nothing but an ocean of mercy. Only by His mercy can we know the truth about Lord Caitanya. In fact, the glories of Lord Caitanya are manifested through Him.

Śrī Nityānanda Prabhu exhibited compassion towards the fallen, averse living entities and thus delivered the entire world. Being bereft of receiving His mercy, only wicked, sinful atheists criticized Him.

Only Śrī Nityānanda has made the truth regarding Śrī Caitanya known to the world. Without His mercy, no one is able to enter into the glories of Śrī Caitanya by independent endeavor.

TEXT 105

*śuna śrī-caitanya-priyatamera kathana
ye-mate karilā tīrtha-maṇḍalī bhramaṇa*

Please listen to topics concerning Lord Caitanya's dearest associate visiting the various pilgrimage sites.

Regarding the holy places mentioned in verses 105-151 and 194-202 that were sanctified by the touch of Nityānanda's lotus feet, one should refer to the various commentators' descriptions of the places mentioned in *Śrīmad Bhāgavatam* (10.78.17-20 and 10.79.9-21) that were visited by Śrī Baladeva.

TEXT 106

*prathame calilā prabhu tīrtha-vakreśvara
tabe vaidyanātha-vane gelā ekeśvara*

The Lord first went to Vakreśvara, then He went alone to Vaidyanātha. The word *ekeśvara* means “alone” or “being devoid of other's association.”

TEXT 107

gayā giyā kāsī gelā śiva-rājadhānī

yañhi dhārā vahe gaṅgā uttara-vāhini

He went to Gayā and then to Lord Śiva's abode, Kāśī, where the Ganges flows towards the north.

TEXT 108

*gaṅgā dekhi' baḍa sukhī nityānanda-rāya
snāna kare, pāna kare, ārti nāhi yāya*

Seeing the Ganges, Lord Nityānanda was greatly pleased. He took bath and drank some water, yet His grief was not mitigated.

TEXT 109

*prayāge karilā māgha-māse prātaḥ-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-ghāṭe kari' jala-keli
govardhana-parvate bulena kutuhālī*

The Lord sported in the waters of the Yamunā at Viśrāma-ghāṭa and thereafter went with great interest to see Govardhana.

TEXT 111

*śrī-vṛndāvana-ādi yata dvādaśa vana
eke eke prabhu saba karena bhramaṇa*

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'

calilā hastināpura pāṇḍavera purī

Nityānanda offered His obeisances to Madana-gopāla and then went to Hastināpura, the abode of the Pāṇḍavas.

TEXT 114

*bhakta-sthāna dekhi' prabhu karena krandana
nā bujhe tairthika bhakti-śūnyera kāraṇa*

Seeing the home of those devotees, Nityānanda began to cry. The local people, however, could not understand the Lord's sentiments due to their lack of devotion.

The word *tairthika* refers to the so-called residents of the holy places, or local people. The words *bhakti-śūnyera kāraṇa* mean “due to the absence of devotion.”

TEXT 115

*balarāma kīrti dekhi' hastinānagare
`trāhi haladhara!' bali' namaskāra kare*

As Nityānanda remembered Balarāma's glorious activities in Hastināpura, He exclaimed, “O Haladhara, please save Me!” and then offered obeisances.

TEXT 116

*tabe dvārakāya āilena nityānanda
samudre karilā snāna, hailā ānanda*

Thereafter Nityānanda went to Dvārakā, where He joyfully took bath in the ocean.

TEXT 117

*siddhapura gelā yathā kapilera sthāna
matsya-tīrthe mahotsave karilā anna-dāna*

He next went to Siddhapura, the place of Lord Kapila. Then He went to Matsya-tīrtha, where He distributed foodstuffs at a festival.

TEXT 118

*śiva-kāñcī, viṣṇu-kāñcī gelā nityānanda
dekhi' hāse dui gaṇe mahā-mahā-dvandva*

Lord Nityānanda then visited Śiva-kāñcī and the adjoining Viṣṇu-kāñcī. He laughed when He saw the two groups of followers quarreling there.

The second line of this verse refers to the Viṣṇu-kāñcī residents, who are

Vaiṣṇavas, and the Śiva-kāñcī residents, who are devotees of Śiva, the devotee of Saṅkarṣaṇa. 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-Saṅkarṣaṇa Viṣṇu, began to laugh.

TEXT 119

*kurukṣetre pṛthūdake bindu-sarovare
prabhāse gelena sudarśana-tīrthabare*

Nityānanda Prabhu also visited Kurukṣetra, Pṛthūdaka, Bindu-sarovara, Prabhāsa, and Sudarśana-tīrtha.

TEXT 120

*trita-kūpa-mahātīrtha gelena viśālā
tabe brahma-tīrtha-cakra-tīrthere calilā*

He also visited the great holy place called Trita-kupa. He also went to Viśālā, Brahma-tīrtha, and Cakra-tīrtha.

TEXT 121

*pratisrotā gelā yathā prācī-sarasvatī
naimiṣāranye tabe gelā mahāmati*

The Lord visited Pratisrotā, where the Sarasvatī River flows in the opposite direction. The most magnanimous Nityānanda then went to Naimiṣāranya.

The word *pratisrotā* refers to the Sarasvatī River. In this connection one should refer to the explanations on *Śrīmad Bhāgavatam* (10.78.18) by the various commentators such as Śrīdhara Svāmī. In ordinary language the word *pratisrotā* refers to a river that is flowing in the opposite direction. In other words, at Prabhāsa-kṣetra the River Sarasvatī flows west and enters into the ocean. Śrīmad Vallabhācārya, who visited various holy places of northern and western India, described Śrī Baladeva's travel to the holy places in his *Subodhanī* commentary on the *Śrīmad Bhāgavatam* (10.78.18) as follows: “Śrī Baladeva went to Prabhāsa and after taking bath and offering oblations, He departed. Śrī Baladeva took bath at Prabhāsa in the place known as Agni-kuṇḍa as well as at the confluence of the Sarasvatī River and the ocean. He went to the place known as Pratisrotā, on the bank of the Sarasvatī, where the river flows in the opposite direction.” In the *Śrīmad Bhāgavatam* (11.30.6) it is clearly stated: *vayaṁ prabhāsaṁ yāsyāmo yatra pratyak sarasvatī*—“We shall go to Prabhāsa-kṣetra, where the river Sarasvatī flows west.” According to Śrīdhara 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 Sarasvatī River flows in the opposite direction and enters into the ocean.”

TEXT 122

*tabe gelā nityānanda ayodhyā-nagara
rāma-janma-bhumi dekhi' kāndilā vistara*

He then visited the city of Ayodhyā, where He cried upon seeing the birthplace of Lord Rāma.

TEXT 123

*tabe gelā guhaka-caṇḍāla-rājya yathā
mahā-mūrchā nityānanda pāilena tathā*

Nityānanda then visited the *caṇḍāla* Guhaka's kingdom, where He fell unconscious.

TEXT 124

*guhaka-caṇḍāla mātra haila smaraṇa
tina-dina āchilā ānande acetana*

Simply by remembering the activities of the *caṇḍāla* Guhaka, Nityānanda lost consciousness in ecstasy for three days.

TEXT 125

*ye-ye vane āchilā thākura rāmacandra
dekhiyā virahe gaḍi yāya nityānanda*

On seeing the forests where Lord Rāmacandra had resided, Nityānanda rolled on the ground in separation.

TEXT 126

*tabe gelā sarayū kauśikī kari snāna
tabe gelā paulasta-āśrama puṇya-sthāna*

Thereafter the Lord took bath in the Sarayū and Kauśikī Rivers. Then He went to the *āśrama* of Pulastya Ṛṣi.

TEXT 127

*gomatī, gaṇḍakī, śoṇa-tīrthe snāna kari'
tabe gelā mahendra-parvata-cūḍopari*

Lord Nityānanda took bath in the Gomatī, Gaṇḍakī, and Śoṇa Rivers. Then He climbed to the top of Mahendra Mountain.

TEXT 128

*paraśurāmere tathā kari' namaskāra
tabe gelā gaṅgā-janma-bhūmi haridvāra*

There He offered obeisances to Paraśurāma. Nityānanda also visited Haridvāra, the source of the Ganges.

TEXT 129

*pampā, bhīmarathī gelā sapta-godāvarī
veṅvā-tīrtha, vipāśāya majjana ācari'*

The Lord took bath in the Pampā, Bhīmarathī, Godāvarī, Veṅvā, and Vipāśā Rivers.

TEXT 130

*kārtika dekhiyā nityānanda mahāmati
śrī-parvata gelā yathā maheśa-pārvatī*

After seeing Kārtikeya at Madurai, the most intelligent Nityānanda went to Śrī-saila, the abode of Śiva and Pārvatī.

TEXT 131

*brāhmaṇa-brāhmaṇī-rūpe maheśa-pārvatī
sei śrī-parvate donhe karena vasati*

Śiva and Pārvatī reside on this mountain in the form of a *brāhmaṇa* couple.

TEXT 132

*nija-iṣṭa-deva cinilena dui-jana
avadhūta-rūpe kare tīrtha-paryāṭana*

Upon Nityānanda's arrival there, they understood that their worshipable Lord was wandering on pilgrimage as a mendicant.

TEXT 133

*parama-santoṣa donhe atithi dekhiyā
pāka karilena devī haraṣita haiyā*

They were most satisfied to receive such a guest, and Pārvatī happily cooked for the Lord.

TEXT 134

parama-ādare bhikṣā dilena prabhure

hāsi' nityānanda doṅhe kare namaskāre

They fed the Lord with great affection, and Nityānanda smiled and offered them His respects.

TEXT 135

*ki antara-kathā haila, kṛṣṇa se jānena
tabe nityānanda-prabhu drāviḍe gelena*

Only Kṛṣṇa knows what they confidentially discussed. Then the Lord continued His journey to Draviḍa, or South India.

TEXT 136

*dekhiyā vyeṅkaṭa-nātha kāmakoṣṭhī-purī
kāñcī giyā saridvarā gelena kāverī*

The Lord visited Veṅkaṭanātha, Kāmakoṣṭhī Purī, Kāñcī, and the Kāverī, the best of rivers.

The word *saridvarā* is an adjective for the Kāverī River.

TEXT 137

*tabe gelā śrī-raṅganāthera puṇya-sthāna
tabe karilena hari-kṣetrere payāna*

Then the Lord visited the sacred place of Śrī Raṅganātha, and thereafter He went to Hari-kṣetra.

TEXT 138

*rṣabha-parvate gelā dakṣiṇa-mathurā
kṛtamālā, tāmraparṇī, yamunā uttarā*

He visited the Rṣabha Mountain, Madurai, and the Kṛtamālā, Tāmraparṇī, and Uttara Yamunā Rivers.

TEXT 139

*malaya-parvata gelā agastya-ālaye
tāhārā o hṛṣṭa hailā dekhi' mahāsaye*

Nityānanda Prabhu visited the āśrama of Agastya Ṛṣi 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 Ṛṣis.

TEXT 142

*tabe nityānanda gelā vyāsera ālaye
vyāsa cinilena balarāma mahāśaye*

He then went to the *āśrama* of Śrīla Vyāsadeva, who recognized that Nityānanda was Balarāma Himself.

TEXT 143

*sākṣāt haiyā vyāsa ātithya karilā
prabhu o vyāsere daṇḍa-praṇata hailā*

Śrīla Vyāsadeva personally received Nityānanda as a guest, and the Lord offered His obeisances to Śrīla Vyāsadeva.

TEXT 144

*tabe nityānanda gelā bauddhera bhavana
dekhilena prabhu,—vasi' āche bauddha-gaṇa*

Lord Nityānanda then visited the residence of the Buddhists. When He arrived there, He saw they were all sitting together.

TEXT 145-146

*jijñāsenā prabhu, keha uttara nā kare
kruddha hai' prabhu lāthi mārilenā śire*

*palāila bauddha-gaṇa hāsiyā hāsiyā
vane bhrame' nityānanda nirbhaya 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
durgādevī dekhi' gelā dakṣiṇa-sāgara*

The Lord eventually arrived in Kanyā-kumārī. After seeing Durgā there, He went to see the southern ocean.

TEXT 148

*tabe nityānanda gelā śrī-anantapure
tabe gelā pañca-apsarāra sarovare*

Nityānanda then went to Anantapura, and after that He went to Pañcāpsarā-kunḍa.

TEXT 149

*gokarṇākhyā gelā prabhu śivera mandire
kerale, trigartake bule ghare ghare*

He next visited the temple of Śiva known as Gokarṇa. He visited Kerala and the various places in Trigarta.

TEXT 150

*dvaipāyanī-āryā dekhi' nityānanda rāya
nirvindhya, payoṣṇī, tāptī bhramena līlaya*

He then visited goddess Pārvatī, who dwells on an island near Gokarṇa. Lord Nityānanda also visited the Nirvindhya, Payoṣṇī, and Tāptī Rivers.

TEXT 151

*revā, māhiṣmatī-purī, malla-tīrthe gelā
sūrpāraka diyā prabhu pratīcī calilā*

He went to the city of Māhiṣmatī, on the banks of the Revā River, and He saw Malla-tīrtha. 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 kṛṣṇāveśe śarīra avaśa
kṣaṇe kānde, kṣaṇe hāse, ke bujhe se rasa*

The Lord had no control of His body due to His ecstatic love for Kṛṣṇa. Sometimes He cried, and sometimes He laughed—who can understand His ecstatic moods?

TEXT 154

*ei-mata nityānanda-prabhura bhramaṇa
daive mādhavendra-saha haila daraśana*

As the Lord traveled in this way, by the will of providence He met Śrī Mādhavendra Purī.

Śrī Mādhavendra Purī is a renowned Vaiṣṇava *sannyāsī* and spiritual master in the Mādhva-Gauḍīya-sampradāya. The seed of the desire tree of devotional service served by the Mādhva-Gauḍīya-sampradāya first fructified in him (*Cc. Ādi* 9.10 and *Antya* 8.34). Before him, the symptoms of devotional service based on conjugal mellows were not found in the Śrī Mādhva-sampradāya. His disciples include Śrī Īśvara Purī, Śrī Advaita Prabhu, Śrī Paramānanda Purī, Śrī Brahmānanda Purī, Śrī Raṅga Purī, Śrī Puṇḍarīka Vidyānidhi, and Śrī Raghupati Upādhyāya. Śrī Mādhva-sampradāya, or the disciplic succession of the Gauḍīya Vaiṣṇava branch, is listed in the *Śrī Gaura-gaṇoddeśa*, the *Śrī Prameya-ratnāvalī*, and in a book written by Śrī Gopāla Guru Gosvāmī. It is also quoted in the *Śrī Bhakti-ratnākara*. The Śrī Brahma-Mādhva-Gauḍīya disciplic succession is given in the *Śrī Gaura-gaṇoddeśa* 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 Padmanābhācārya. Padmanābhācārya's disciple was Narahari, whose disciple was Mādhava. Mādhava's disciple was Akṣobhya. Akṣobhya'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 Jayadharmā Muni. Among Jayadharmā Muni's disciples was Śrīmād Viṣṇupurī, the famous author of the *Bhakti-ratnāvalī*. Another disciple of Jayadharmā was Puruṣottama, whose disciple was Vyāsātīrtha, who wrote the famous book *Śrī Viṣṇu-saṁhitā*. Vyāsātīrtha's disciple was Śrīman Lakṣmīpati, who was like a great reservoir of the nectar of devotional service. Lakṣmīpati's disciple was Mādhavendra Purī, a great preacher of devotional service. Mādhavendra Purī's disciple was Śrīman Īśvara Purī Svāmī. Īśvara Purī carefully understood the mellows of conjugal love for Lord Kṛṣṇa and was able to distribute that fruit to others. Śrī Advaita Ācārya displayed the sentiments of servitorship and friendship for the Lord. Lord Caitanya accepted Śrīman Īśvara Purī as His spiritual master. The Lord proceeded to flood the entire

world with spontaneous transcendental love for Kṛṣṇa.” Śrīla Kavirāja Gosvāmī offers obeisances to Śrī Mādhavendra as follows:

*yasmai dātum corayan kṣīra-bhāṇḍam
gopīnāthaḥ kṣīra-corābhidho 'bhūt*

*śrī-gopālaḥ prādurāsīd vaśaḥ san
yat-premṇā taṁ mādhavendraṁ nato 'smi*

“I offer my respectful obeisances unto Mādhavendra Purī, who was given a pot of sweet rice stolen by Śrī Gopīnātha, celebrated thereafter as Kṣīra-corā. Being pleased by Mādhavendra Purī's love, Śrī Gopāla, the Deity at Govardhana, appeared to the public vision.” For a description of Śrī Gopāla and Śrī Kṣīra-corā Gopīnātha one may see *Caitanya-caritāmṛta* (Madhya 4.21-197). The pastimes of Śrī Mādhavendra Purī's traveling alone to Śrī Vṛndāvana and, on the pretext of giving him milk, Lord Kṛṣṇa's appearing before Purīpāda as he sat under a tree on the bank of Govinda-kuṇḍa 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-varṇāśrama* through his pure behavior and rejected the endeavors of the *adaiva-varṇāśrama* 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 Purī for his offense to the spiritual master and embraced and blessed Īśvara Purī 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 Purī 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*

*hṛdayaṁ tvad-aloka-kātaram
dayita bhrāmyati kiṁ 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-purī prema-maya-kalevara
prema-maya yata saba saṅge anucara*

The body of Śrī Mādhavendra Purī is imbued with ecstatic love of God, and his followers partake of those same sentiments.

TEXT 156

kṛṣṇa-rasa vinu āra nāhika āhāra

mādhavendra-purī-dehe kṛṣṇera vihāra

He did not relish anything other than loving sentiments for Lord Kṛṣṇa, who enjoyed His pastimes in the body of Mādhavendra Purī.

TEXT 157

*yān'ra śiṣya prabhu ācārya-vara-gosāni
ki kahiba āra tān'ra premera baḍāi*

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 *baḍāi* (derived from the Sanskrit word *vṛddhi* and the common [Bengali] word *baḍa*) means “prominence,” “greatness,” “praiseworthy,” “glorious,” and “respectable.”

TEXT 158

*mādhava-purīre dekhilena nityānanda
tata-kṣaṇe preme mūrchā hailā nispanḍa*

When Nityānanda saw Mādhavendra Purī, He was immediately stunned in ecstatic love and fell to the ground unconscious.

TEXT 159

*nityānande dekhi' mātra śrī-mādhava-purī
paḍilā mūrchita hai' āpanā' pāsari'*

Seeing Nityānanda, Mādhavendra Purī forgot himself and fell unconscious.

TEXT 160

*'bhakti-rase mādhavendra ādi-sūtra-dhāra'
gauracandra ihā kahiyāchena bāre bāra*

Śrī Gauracandra has repeatedly stated that Śrī Mādhavendra Purī 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 Lakṣmīpati Tīrtha of the Tattvavāda branch. The codes of pure devotional mellows, however, were inaugurated by Śrīpāda Mādhavendra Purī. See *Caitanya-caritāmṛta* (Ādi 9.10 and Antya 8.34)

TEXT 161

*donhe mūrchā hailena donhā-daraśane
kāndaye īśvara-purī-ādi śiṣya-gaṇe*

After they both fell unconscious, the disciples headed by Īśvara Purī all began

to cry.

At the time of Śrī Mādhavendra Purī's meeting with Śrī Nityānanda Prabhu, his eternal associate and servant Śrīpāda Īśvara Purī was present. The phrase *īśvara-purī-ādi* refers to the nine Nidhis, or the nine *sannyāsīs*, headed by Paramānanda Purī.

TEXT 162

*kṣaṇeke hailā bāhya-dṛṣṭi dui-jana
anyo 'nye galā dhari' karena krandana*

After some time, when they regained external consciousness, they held each other's neck and began to cry.

The word *bāhya-dṛṣṭi* means “after regaining consciousness” or “coming to external senses.”

TEXT 163

*bālu gaḍi yāya dui-prabhu prema-rase
huṅkāra karaye kṛṣṇa-premera āveśe*

Overwhelmed in ecstatic love for Kṛṣṇa, they then rolled in the sand and cried out loudly.

The words *dui-prabhu* refer to Śrīmad Nityānanda Prabhu and Śrīpāda Mādhavendra Purī.

TEXT 164

*prema-nadī vahe dui prabhura nayane
pṛthivī haila sikta dhanya hena māne*

Tears of love flowed like rivers from their eyes and soaked mother earth, thereby making her feel gratified.

TEXT 165

*kampa, aśru, pulaka, bhāvera anta nāi
dui dehe viharaye caitanya-gosāṅi*

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 karilāna
samyak tāhāra phala āji pāilāna*

Lord Nityānanda said, “Whatever pilgrimage I have performed till now has

today born fruit.

TEXT 167

*nayane dekhinu mādhavendrera caraṇa
e prema dekhiyā dhanya haila jīvana”*

“Today I have seen the lotus feet of Mādhavendra Purī. By seeing his ecstatic love of God, My life has become successful.”

TEXT 168

*mādhavendra-purī nityānande kari' kole
uttara nā sphure,—kaṇṭha-ruddha prema-jale*

Mādhavendra Purī embraced Nityānanda and was unable to reply, for his throat was choked with love.

TEXT 169

*hena prīta hailena mādhavendra-purī
vakṣa haite nityānande bāhira nā kari*

Śrī Mādhavendra Purī 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 Purī, Brahmānanda Purī, and the other disciples of Mādhavendra Purī all felt great attachment for Lord Nityānanda.

Śrī Īśvara Purī was born in a *brāhmaṇa* family of Kumārahaṭṭa (near the Halisahara Station on the E.B. Railway Line) and was a beloved disciple of Śrī Mādhavendra Purī. The *Caitanya-caritāmṛta* (Antya 8.28-30) describes how Śrīman 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 Purī came to Navadvīpa and resided at the house of Gopīnātha 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-līlā*, Chapter 11). When Śrīman Mahāprabhu visited Kumārahaṭṭa to see the birthplace of Śrīpāda Īśvara Purī, 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 Gauḍīya Vaiṣṇava who visits the place of Śrī Īśvara Purī carries some dirt back with him. Śrī Mādhavendra Purī was the first fructified seed of the desire tree of devotional service, and Śrī Īśvara Purī is the nourishment of

that fructified seed (Cc. Ādi 9.11). The two *brahmacārīs*, Govinda and Kāśīśvara, were disciples of Śrī Īśvara Purīpāda. After his disappearance, these two *brahmacārīs* went to Nīlācala on his order to serve Mahāprabhu (Cc. Ādi 10.138-139 and *Madhya* 10.131-134). He received Mahāprabhu's mercy on the pretext of giving Him mantra initiation in Gayā (Cc. Ādi 17.8).

Śrī Brahmānanda Purī was a disciple of Śrīman Mādhavendra Purī; in other words, he was one of the nine Nidhis or roots of the desire tree of devotional service (Cc. Ādi 9.13). He was a participant in Śrī Mahāprabhu's *sankīrtana* pastimes in Navadvīpa. He also took part in Mahāprabhu's pastimes in Nīlācala.

TEXT 171

*sabhe yata mahājana sambhāṣā karena
kṛṣṇa-premā kāhāro śarīre nā dekhena*

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 dekhiyā*

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 nāśa
anyo 'nye dekhi' kṛṣṇa-premera prakāśa*

Now, with this meeting, their distress was mitigated and their love for Kṛṣṇa was aroused.

TEXT 174

*kata-dina nityānanda mādhavendra-saṅge
bhramena śrī-kṛṣṇa-kathā-parānanda-raṅge*

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 *uddīpana*, or reminder, of Kṛṣṇa, whose complexion resembles a newly formed cloud.

TEXT 176

*ahar-niśa kṛṣṇa-preme madyapera prāya
hāse, kānde, hai hai kare hāya hāya*

Out of love for Kṛṣṇa, he would day and night laugh, cry, and exclaim “Haya! Haya!” almost like a drunkard.

TEXT 177

*nityānanda mahā-matta govindera rase
ḍhuliyā ḍhuliyā paḍe 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' śiṣya-gaṇa
niravadhi `hari' bali' karaye kīrtana*

Mādhavendra's disciples constantly chanted the name of Hari as they observed their extraordinary symptoms of love.

TEXT 179

*rātri-dina keha nāhi jāne prema-rase
kata kāla yāya' keha-kṣaṇa nāhi vāse*

The two forgot whether it was day or night in their absorption of ecstatic love. Although they remained together for a number of days, they considered that time hardly a moment.

The words *kṣaṇa nāhi vāse* indicate that although they both spent all their time constantly discussing topics of Kṛṣṇa, without considering external time, place, or circumstances, they did not feel that they had passed even a fraction of a moment.

TEXT 180

*mādhavendra-saṅge yata haila ākhyāna
ke jānaye tāhā, kṛṣṇacandra se pramāṇa*

Who can know all the incidents that took place between Nityānanda and Mādhavendra Purī? Only Kṛṣṇa can know.

The phrase *kṛṣṇacandra se pramāṇa* indicates that only Lord Śrī Kṛṣṇa is the worshipable Lord for both Viṣṇu and the Vaiṣṇavas and, as the Supersoul of everyone, He knows everything.

TEXT 181

*mādhavendra nityānande chāḍite nā pāre
niravadhi nityānanda-saṁhati vihare*

Mādhavendra Purī was unable to give up the association of Nityānanda, so he constantly remained with Him.

TEXT 182

*mādhavendra bole,—“prema nā dekhilun̄ 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 kṛṣṇera kṛpā āche mora prati
nityānanda-hena bandhu pāinu saṁhati*

“I know Kṛṣṇa has bestowed His mercy on me because He has given me the association of Nityānanda.

TEXT 184

*ye-se sthāne yadi nityānanda-saṅga haya
sei sthāna sarva-tīrtha-vaikuṅṭhādi-maya*

“Wherever Nityānanda's association is found, that place is most sacred and completely transcendental.

TEXT 185

*nityānanda hena bhakta śunile śravaṇe
avaśya pāibe kṛṣṇacandra sei jane*

“If one hears the name of Nityānanda, he will certainly attain the lotus feet of Lord Kṛṣṇacandra.

TEXT 186

*nityānande yāhāra tileka dveṣa rahe
bhakta haile o se kṛṣṇera priya nahe”*

“If one has the slightest envy for Nityānanda, he is never favored by Kṛṣṇa even if he appears to be a devotee.”

It is to be understood that those who disrespect the spiritual master, who is

nondifferent from the Supreme Lord, by considering him a mortal being and addressing him as “my spiritual master,” “his spiritual master,” and so on, have not actually accepted the spiritual master as the dearest 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 baḍa bharasā citte dhari nirantara*—“Śrī Gaurāṅga-sundara is the Lord of my Lord. I always keep this conviction in my heart,” creates thirteen pseudo *sampradāyas* like *āula*, *bāula*, *kartābhajā*, *prākṛta-sahajiyā*, *sakhī-bhekī*, *jāti-gosāi*, and *gaurā-nāgarī*. 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-kukkuti-nyāya*, or the logic of accepting half of a hen, his atheistic nature will be revealed. Whenever the so-called spiritual masters of the pseudo *sampradāyas* display their envy against the pure Vaiṣṇavas, one should abandon those *apa-sampradāya* so-called gurus, who are actually *laghus*, or insignificant, understanding them to be envious of the Vaiṣṇavas. One should then search out and take shelter of a pure Vaiṣṇava, who is spiritual master of the entire world and knower of the science of Kṛṣṇa.

Besides members of the Rūpānuga-sampradāya, members of the other thirteen *apa-sampradāyas* are envious of the devotees who follow Śrī Rūpa, therefore Lord Kṛṣṇa never considers them as dear. That is why people who maintain animosity towards the pure devotee followers of Śrī Rūpa actually become *laghu*. The spiritual masters who are dear to Kṛṣṇa are always attached to the Vaiṣṇava spiritual masters who follow Śrī Rūpa. On the pretext of devotional service, the members of the *apa-sampradāyas* appoint someone who is envious of the Supreme Lord as guru and thus maintain their pride. Knowing them as bad association, the pure devotees give up their company and remain firmly fixed at the feet of their spiritual master under the subordination of Śrī Rūpa. While analyzing the answer to the question, “Which person who is accepted as guru is actually a pure Vaiṣṇava, or dearest 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-niśa bolena, karena rati-mati*

In this way Mādhavendra Purī 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-Gauḍīya-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
śrīmal-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 dui mahāmati
kṛṣṇa-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 Kṛṣṇa.

Being maddened with love for Kṛṣṇa, 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 Kṛṣṇa.

TEXT 190

*kata-dina mādhavendra-saṅge nityānanda
thākiyā calilā śeṣe yathā setubandha*

After remaining together for some days, Nityānanda left for Setubandha [Rāmeśvaram].

TEXT 191

*mādhavendra calilā sarayū dehkibāre
kṛṣṇāveśe keha nija-deha nāhi smare*

Mādhavendra Purī went to see the Sarayū River. In their absorption of Kṛṣṇa consciousness they both forgot their own bodies.

TEXT 192

*ataeva jīvanera rakṣā se-virahe
bāhya thākile ki se-virahe prāṇa rahe?*

Therefore a devotee's feelings of separation for the Lord maintain his life. Otherwise how could such intense feelings be tolerated if one were in external consciousness?

If one experiences intense feelings of distress in separation from the Lord while overwhelmed in love for Kṛṣṇa, then he cannot protect his life in separation from the Lord. That is why one who is devoid of external consciousness remains constantly in the transcendental internal mood of uninterrupted ecstatic love in spite of intolerable separation from the Lord and, due to an increase and nourishment of ecstatic devotional service, sustaining his life becomes possible. This is confirmed in the *Śrī Caitanya-caritāmṛta (Madhya 2.43-47)* in the following words: “Pure love for Kṛṣṇa, just like gold from the Jāmbū River, does not exist in human society. If it existed, there could not be separation. If separation were there, one could not live.’ Thus speaking, the son of Śrīmatī Śacīmātā recited another wonderful verse, and Rāmānanda Rāya and Svarūpa Dāmodara heard this verse with rapt attention. Śrī Caitanya Mahāprabhu said, ‘I feel shameful to disclose the activities of My heart. Nonetheless, I shall be done with all formalities and speak from the heart. Please hear.’ Śrī Caitanya Mahāprabhu continued, ‘My dear friends, I have not the slightest tinge of love of Godhead within My heart. When you see Me crying in separation, I am just falsely exhibiting a demonstration of My great fortune. Indeed, not seeing the beautiful face of Kṛṣṇa playing His flute, I continue to live My life like an insect, without purpose. Actually, My love for Kṛṣṇa is far, far away. Whatever I do is actually false. When you see Me cry, I am simply exhibiting My great fortune. Please try to understand this beyond a doubt. Even though I do not see the moonlike face of Kṛṣṇa playing on His flute and although there is no possibility of My meeting Him, still I take care of My own body. That is the way of lust. In this way, I maintain My flylike life.’”

TEXT 193

*nityānanda-mādhavendra, dui-daraśana
ye śunaye, tā're mile kṛṣṇa-prema-dhana*

Whoever hears these topics regarding the meeting between Nityānanda Prabhu and Mādhavendra Purī will certainly achieve the wealth of love for Kṛṣṇa.

TEXT 194

*hena-mate nityānanda bhrame' prema-rase
setubandhe āilena kateka divase*

After traveling in this ecstatic mood for some days, Nityānanda arrived at Setubandha.

TEXT 195

*dhanu-tīrthe snāna kari' gelā rāmeśvara
tabe prabhu āilena vijayanagara*

After taking bath at Dhanus-tīrtha, He went to see Lord Rāmeśvara. Then the Lord went to Vijayanagara.

TEXT 196

*māyāpurī, avantī dekhiyā godāvarī
āilena jioḍa-nṛsimhadeva-purī*

He visited Māyāpurī, Avantī, and the Godāvarī River, and then He went to the abode of Jiyāḍa-nṛsimha.

TEXT 197

*trimalla dekhiyā kūrma-nātha puṇya-sthāna
śeṣe nīlācalacandra dekhite payāna*

He visited Trimalla and Kūrma-kṣetra, and eventually He went to see Jagannātha, the Lord of Nīlācala.

TEXT 198

*āilena nīlācalacandrera nagare
dhvaja dekhi' mātra mūrchā haila śarīre*

As He approached Śrī Nīlācala, He fell unconscious upon seeing the temple flag.

The words *nīlācalacandrera nagare* refer to the abode of Jagadīśa, or Purī-dhāma.

TEXT 199

*dekhilena catur-vyūha-rūpa jagannātha
prakṛta paramānanda bhakta-varga-sātha*

He saw Lord Jagannātha as the source of the *catur-vyūha*—Vāsudeva, Saṅkarṣaṇa, Pradyumna, and Aniruddha—and surrounded by His dear devotees.

The word *catur-vyūha* refers to Śrī Jagannātha, who is the combined form of Vāsudeva, Saṅkarṣaṇa, 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 Nīlācala (Śrī Puruṣottama-kṣetra) along with His servants, who assist in His pastimes.

TEXT 200

dekhi' mātra hailena pulake mūrchite

punaḥ bāhya haya, punaḥ paḍe pṛthivīte

Immediately upon seeing the Lord, Nityānanda's hairs stood on end and He fell unconscious. When He regained consciousness, He again fell to the ground.

TEXT 201

*kampa, sveda pulakāśru, āchāḍa, huṅkāra
ke kahite pāre nityānandera 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 *āchāḍa* (as used in common language) means “falling to the ground.”

TEXT 202

*ei-mata nityānanda thāki' nīlācale
dekhi, gaṅgā-sāgara āilā kutuhale*

After remaining in Nīlācala for some time, Nityānanda went in jubilation to Gaṅgā-sāgara.

TEXT 203

*tān'ra tīrtha-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 tīrtha 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 vṛndāvane karena vasati
kṛṣṇera āveśe nā jānena divā-rāti*

He continually stayed in Vṛndāvana and became so absorbed in Kṛṣṇa that He did not know whether it was day or night.

TEXT 206

āhāra nāhika, kadācit dugdha-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

*navadvīpe gauracandra āche gupta-bhāve
ihā nityānanda-svarūpera mane jāge*

Lord Nityānanda knew well that Lord Gauracandra was living incognito in Navadvīpa. He thought to Himself.

TEXT 208

*“āpana-aiśvarya prabhu prakāśibe yabe
āmi giyā karimu āpana sevā tabe”*

“I will go serve Lord Gaurāṅga when He manifests His opulences.”

TEXT 209

*ei mānasika kari' nityānanda-rāya
mathurā chāḍiyā navadvīpa nāhi yāya*

Thinking in this way, Lord Nityānanda did not go to Navadvīpa but remained at Mathurā.

The word *mānasika* means “arising from the mind,” “thinking,” “desiring,” “aspiring,” and “wishing.”

TEXT 210

*niravadhi viharaye kālindīra jale
śīśu-saṅge vṛndāvane dhūlā 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 śakti
tathāpiha kā'reha 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-gaṇe*

Although Lord Nityānanda is omnipotent, He did not distribute devotional service to the Lord at that time. When Lord Gauracandra manifests His opulence, then on His order He would begin to distribute devotional service. The servants and associates of Lord Caitanya did not like to do anything without His instruction, but this does not diminish their glories in the least.

Being a personal expansion of and nondifferent from Śrī Gaura-Kṛṣṇa, Śrī Nityānanda Prabhu, who is Baladeva, the personification of pure goodness, and who is the only bestower of love for Gaura-Kṛṣṇa, neither displayed mercy on anyone nor distributed or preached chanting the holy names in love of God while visiting the holy places, thereby surpassing His eternally worshipable Lord Śrīman Mahāprabhu's desire, direct order, or time for the pastimes of preaching the chanting of the holy names in love of God (see verse 208). When the supreme independent Lord Mahāprabhu, out of His own free will and causeless mercy, will manifest His own glories to the fallen souls, at that time Śrī Nityānanda Prabhu will also manifest the pastime of door to door distribution of the holy names and love of God to the sinful living entities.

Therefore, following in the footsteps of Śrī Nityānanda, anyone who desires his own welfare does not transgress etiquette and manifest elevated language or material ego on the pretext of preaching topics of Kṛṣṇa while proudly masquerading as a guru in the presence of the Supreme Lord or His empowered representative, the Vaiṣṇava guru. That is why Śrī Bhaktivinoda Ṭhākura has written in his pure devotional song book *Kalyāṇa-kalpa-taru* as follows:

*āmi ta' vaiṣṇava, e buddhi haile,
amānī nā ha'ba āmi
pratiṣṭhāśā āsi' hṛdaya dūṣibe,
haiba nirayagāmī*

“If I think I am a Vaiṣṇava, 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 Vaiṣṇava 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 hartā-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

*ihāte ye pāpī-gaṇa mane duḥkha pāya
vaiṣṇavera adṛśya se pāpī sarvathāya*

Sinful persons who do not like to hear such things are not fit to be seen by the Vaiṣṇavas.

TEXT 216

*sākṣātei dekha sabe ei tribhuvane
nityānanda-dvāre pāilena prema-dhane*

Just see for yourself how Nityānanda Prabhu has blessed the people of this universe with the treasure of devotional service.

TEXT 217

*caitanyera ādi-bhakta nityānanda-rāya
caitanyera yaśa vaise yānhāra jihvāya*

Lord Nityānanda is the foremost devotee of Lord Caitanya, for the glories of Lord Caitanya always reside on His tongue.

TEXT 218

*ahar-niśa caitanyera kathā prabhu kaya
tān're bhajile se caitanya-bhakti haya*

Day and night Lord Nityānanda chants the glories of Lord Caitanya, so when one worships Nityānanda he certainly attains devotion for Lord Caitanya.

If a living entity worships Śrī Nityānanda Prabhu and His Vaiṣṇava followers, who constantly chant the glories of Śrī Gaura-Kṛṣṇa, then his propensity for pure devotional service to Lord Śrī Kṛṣṇa Caitanya is enhanced.

TEXT 219

*ādi-deva jaya jaya nityānanda-rāya
caitanya-mahimā sphure yānhāra kṛpāya*

All glories to Lord Nityānanda, who is the first manifestation of Lord Caitanya. The glories of Lord Caitanya become manifest by His mercy.

TEXT 220

*caitanya-kṛpāya haya nityānande rati
nityānande jānile āpad nāhi kati*

One becomes attached to Nityānanda by the mercy of Śrī Caitanya, and one who knows Nityānanda never faces any adversities.

On the strength of nonduplicitous surrender to the lotus feet of Śrī Nityānanda Rāma, a living entity achieves freedom from the conditioned state and becomes qualified to assist Śrī Nityānanda in His ten forms of service to Gaura-Kṛṣṇa. Śrī Thākura Narottama has sung:

*hena nitāi vine bhāi, rādhā-kṛṣṇa 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 hañā 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 jñānī
yā'ra yena mata icchā, nā bolaye keni

ye-se kene caitanyera nityānanda nahe
tabu sei pāda-padma rahuka hṛdaye*

Someone may consider Nityānanda a *sannyāsī*, someone may consider Him a devotee, and someone may consider Him a *jñānī*. They may say whatever they like. Even if Nityānanda was a most insignificant servant of Lord Caitanya, still I would keep His lotus feet in my heart.

“Some people consider Śrī Nityānanda Prabhu as the *sannyāsī* disciple of Śrī Lakṣmīpati Tīrtha, some people, on seeing His love for Kṛṣṇa, consider Him a devotee, and other people consider Him a great renunciate and learned scholar of Vedānta. They may consider my Lord in whichever way they want, or my worshipable Lord Śrī Nityānanda Prabhu may be related to the Supreme Lord Śrī Kṛṣṇa Caitanya Mahāprabhu simply as a menial servant, but I will not enter into this unnecessary subject. I will place the lotus feet of Śrī Nityānanda within my heart while considering him my eternal worshipable Lord.”

TEXT 225

*eta parihāre o ye pāpī nindā kare
tabe lāthi māron tā'ra śirera upare*

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 Ṭhākura 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 Ṭhākura 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 Ṭhākura Vṛndāvana, who is a Vaiṣṇava *ācārya*, the direct incarnation of Vyāsa, and servant of Śrī Nityānanda, enacts his pastime of transcendently kicking, if even one particle of dust falls on the head of some fortunate persons, they will certainly achieve auspiciousness, in other words, their *anartha-nivṛtti*, or freedom from unwanted things, is guaranteed. The exhibition of such great compassion by Śrī Viṣṇu or the Vaiṣṇavas is beyond the imagination or intelligence of the foolish nondevotees, who can not discriminate between what is favorable and what is unfavorable for their own welfare. The all-auspicious endeavors and behavior of the preachers and practitioners of pure devotional service to Gaura-Kṛṣṇa who follow in the footsteps of Ṭhākura 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 śuddha jñānavanta vaiṣṇava-sakala
tabe ye kalaha 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

*ithe 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

*nityānanda-svarūpe se nindā nā laoyāya
tā'na pathe thākile se gauracandra pāya*

Anyone who follows Nityānanda without finding fault in Him will surely attain the shelter of Śrī Gauracandra.

If a living entity desiring his own welfare personally engages in the service of Śrī Nityānanda Prabhu without taking any part whatsoever in criticizing Śrī Nityānanda Prabhu, personally or through others, he can be qualified to receive the mercy of Śrīman Mahāprabhu. Simply by following in the footsteps of Śrī Nityānanda Prabhu, the merciful glance of Śrī Gaura is guaranteed. But endeavors to directly or indirectly criticize or diminish Śrī Nityānanda Prabhu's glories, on the pretext of serving Him, certainly leads one to hell.

TEXT 230

hena dina haiba ki caitanya-nityānanda

dekhiba veṣṭita catur-dike bhakta-vṛnda

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-nāgarīs*, 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 worshipping Gaura.

TEXT 232

*nityānanda-svarūpera sthāne bhāgavata
janme janme paḍibāna,—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 tumi 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

tomāte tānhāte yena citta-vṛtti raya

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

*tomāra parama-bhakta nityānanda-rāya
vinā tumi 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' prakāṣe' gauracandra*

Lord Nityānanda traveled throughout the forests of Vṛndāvana until Lord Gauracandra displayed His opulences.

Until Śrī Gaurasundara displayed His pastimes of distributing His holy names and love of God, Śrī Nityānanda Prabhu was traveling to various holy places like Śrīdhāma Vṛndāvana. Until Śrī Gaurasundara completed His covered scholastic pastimes and began manifesting His most magnanimous pastimes to His intimate devotees, Śrī Nityānanda Prabhu, being afflicted by separation from His Lord, visited holy places throughout India and thus exhibited the pastime of searching for Kṛṣṇa.

TEXT 237

*nityānanda-svarūpera tīrtha-paryāṭana
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

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

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

Thus ends this English translation of the Gauḍīya-bhāṣya commentary on Śrī
Caitanya-bhāgavata, Ādi-khaṇḍa, 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 Paṇḍita, His exchange of joking words with Murāri Gupta, His
marriage with Lakṣmīdevī, the daughter of Vallabhācārya, and Śacīdevī's
experience of various opulences in her house after the arrival of her daughter-in-
law.

After finishing His morning duties, Nimāi Paṇḍita and other students came and sat
in Gaṅgādāsa Paṇḍita'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
Ṭhākura, 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
Paṇḍita and His students established a school in the Caṇḍī-maṇḍapa in the
courtyard of the fortunate Mukunda Sañjaya, the resident of Navadvīpa. There
Nimāi displayed various pastimes such as establishing His own explanations and
refuting other's 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, Lakṣmīdevī, the personification of the goddess of fortune and
daughter of Vallabhācārya, who hailed from a pure cultured *brāhmaṇa* family, met
her Lord, Gaura-Nārāyaṇa, while taking bath in the Ganges and offered obeisances
to His lotus feet within her mind. By the will of the Lord, that very day Śrī
Vanamālī, a *brāhmaṇa* matchmaker resident of Navadvīpa, proposed to mother
Śacī the marriage of Nimāi with Lakṣmīdevī, the daughter of Vallabha. Not getting
any special attention or hope of marriage from mother Śacī, the *brāhmaṇa* was
returning home disappointed when he met Nimāi on the way. After understanding

everything from the *brāhmaṇa*, Nimāi indicated to His mother His consent for the marriage. The next day mother Śacī called that *brāhmaṇa* and told him to arrange the marriage as soon as possible. The *brāhmaṇa* happily and immediately went to the house of the bride and informed her family about the consent of the groom's family, upon which Śrī Vallabhācārya also jubilantly consented, but he declared that due to poverty he was not able to give anything more than five *haritakīs* as dowry. With the agreement of both the bride and groom's sides, an auspicious day was selected. One day before the marriage, Vallabhācārya came to Nimāi's house and at an auspicious moment executed the rituals meant to be performed with one's son-in-law before marriage. Thereafter, other auspicious Vedic and common rituals were duly performed. On the day of the marriage, at the auspicious time of *go-dhūli*, or dusk, Nimāi Paṇḍita with His companions arrived at the house of Vallabha and duly accepted the hand of Lakṣmīdevī. The next evening Nimāi returned home with Lakṣmīdevī. Mother Śacī, the mother-in-law of Lakṣmī, along with other *brāhmaṇas'* wives, welcomed her daughter-in-law home. From that day on, mother Śacī observed various opulences and wealth such as extraordinary effulgences and fragrances and became overjoyed on understanding that her daughter-in-law was none other than Kamalā, or Lakṣmī. Due to the presence of Śrī Gaura-Nārāyaṇa, the Lord of Vaikuṅṭha, and His internal potency, Śrī Ramā, who is nondifferent from Śrī Lakṣmī, the house of mother Śacī manifest as Vaikuṅṭha, 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-maheśvara
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-mohinī 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 śrī-govinda-dvāra-pālakera nātha
jīva-prati kara, prabhu, śubha-dṛṣṭi-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: Vrajendra-nandana Śrī Kṛṣṇa is the only worshipable Lord. That Supreme Lord, in His two forms as *viṣaya* and *āśraya*, the worshipable and the worshiper, is the worshipable object of all His subordinates. The *viṣaya-vigraha*, or object of worship, who is the Lord of the goddess of fortune, and the *āśraya-vigraha*, or abode of worship, who is the goddess of fortune, are both the objects of service for Their devotees. The devotees' favorable cultivation of service towards their worshipable object is called *bhakti*, or devotional service. The servants of the *viṣaya* and *āśraya* are known as *bhaktas*. They are many, so collectively they are called *bhakta-samāja*. Under the categories of six opulences, various spiritual splendors are present in this *bhakta-samāja*. That is why the devotees have been described as *Śrī-bhakta-samāja*. All the devotees who are under the shelter of the energetic Lord's energy try to please their worshipable Lord in various ways.

TEXT 4

*jaya jaya kṛpā-sindhu kamala-locana
hena kṛpā kara,—tora yaśe 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-khaṇḍe śuna, bhāi, caitanyera kathā
vidyāra vilāsa prabhu karilena yathā*

My dear brothers, please listen to the topics of Śrī Caitanya in this *Ādi-khaṇḍa*, 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 navadvīpe śrī-gaurasundara
rātri-dina vidyā-rase nāhi avasara*

In this way Śrī Gaurasundara engaged day and night in His studies while residing in Navadvīpa.

TEXT 7

*ūṣaḥ-kāle sandhyā kari' tridaśera-nātha
paḍite calena sarva-śiṣya-gaṇa-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 *daśa*, in consideration of directions, refers to east, west, north, south, northeast, southeast, northwest, southwest, up, and down. The word *tridaśa* refers to each of the ten directions—above, center, and below. Otherwise the word *tridaśa*, in consideration of persons, refers to thirty-three demigods. From the less-intelligent point of view the word *tridaśa-purī* 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 Upendra. Some people say that *tridaśa* refers to the twelve Ādityas, the eleven Rudras, the eight Vasus, and the two Aśvinī-kumāras. Yet others say that each of these thirty-three demigods represent ten million others. According to the learned viewpoint, all

these word meanings are included within Viṣṇu.

The phrase *śiṣya-gaṇa-sātha* indicates that since the disciples of the teacher Gaṅgādāsa Paṇḍita were more or less subordinate to Nimāi, they respected Him as the principle student and as good as their teacher.

TEXT 8

*āsiyā vaisena gaṅgādāsera sabhāya
pakṣa-pratipakṣa prabhu karena sadāya*

The Lord would sit in Gaṅgādāsa's class and continually engage in debate.

The word *pakṣa* refers to two different meanings of one subject. A bird is able to fly in the sky with the help of its two wings; similarly, when there is some doubt about a subject matter, then both sides—the *pūrva-pakṣa*, or challenging side, and the *para-pakṣa*, or concluding side—are needed to reach a conclusion. Consistency must be maintained with the *para-pakṣa*. Each side refers to the other side as the *para-pakṣa*, or opposing side; or in other words, from an impartial viewpoint, each side is *sva-pakṣa*, or one's own side, and from a partial view, each side is an opposing side. The words *pakṣa-pratipakṣa* refer to debate and counterdebate, favorable and unfavorable questions and answers, one's own side and the opposing side, or the challenging side and concluding side.

TEXT 9

*prabhu-sthāne puñthi cinte nāhi ye-ye-jana
tāhāre se prabhu kdarthena anukṣaṇa*

The Lord would always defeat the arguments of anyone who disagreed with His explanations.

The word *kadarthana* means “to distort the meaning,” “to point out inconsistencies or prove unreasonable,” “to pollute,” “to condemn,” or “to outright reject.”

TEXT 10

*paḍiyā vaisena prabhu puñthi cintāite
yā'ra yata gaṇa laiṅā vaise nānā-bhite*

After class, the Lord sat in the midst of His friends to discuss the subjects further.

The word *cintāite* means “to consider,” “to discuss,” or “to cultivate.” The word *nānā-bhite* refers to various directions, various sides, or various groups.

TEXT 11

*nā cinte murāri-gupta puñthi prabhu-sthāne
ataeva prabhu kichu cālena 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-paṭṭa-chānde vastra kariyā bandhana
vaisena sabhāra madhye kari' vīrāsana*

Nimāi wore His cloth like a *sannyāsī*, and He sat in the *vīrāsana* posture.

In this verse the word *yoga-paṭṭa* refers to the way Vedic *sannyāsīs* wear their cloth. The word *yoga-kakṣā* is found in Śrīdhara Svāmī's commentary on *Śrīmad Bhāgavatam* (4.6.39). The piece of cloth circling tightly around the back and thigh like a belt that a *sannyāsī* wears is called *yoga-paṭṭa*. It is stated in the *Padma Purāṇa, Kārtika-māhātmya*, Chapter 2: “The piece of cloth that a *sannyāsī* wears wrapped around his side like a bangle that covers his back and hangs down to his knees is called *yoga-paṭṭa*.”

The word *vīrāsana* refers to sitting (like a hero) with one's left foot on the right thigh and right foot on left thigh. This is explained in Śrīdhara Svāmī's commentary on the *Śrīmad Bhāgavatam* (4.6.38) wherein he quotes from the *yoga-śāstras* 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 *vīrāsana*.”

TEXT 13

*candanera śobhe ūrddhva tilaka su-bhāti
mukutā gañjaye divya-daśanera jyotiḥ*

He was smeared with sandalwood pulp and decorated with *tilaka*. The effulgence of His beautiful teeth condemned that of a string of pearls.

The word *su-bhāti* means “effulgent,” “beautiful,” and “pleasing to the eyes.” The word *gañjaye* (derived from the Sanskrit verb *gañj*) means “to condemn,” “to criticize,” or “to cause trouble.”

TEXT 14

*gaurāṅga-sundara veśa madana-mohana
ṣoḍaśa-vatsara prabhu prathama-yauvana*

In His fresh youth, at the age of sixteen, Śrī Gaurāṅga's beauty captivated even Cupid.

TEXT 15

*bṛhaspati jiniṅā pāṇḍitya-parakāśa
svatantra ye puñthi cinte, tā're kare hāsa*

In knowledge, He surpassed Bṛhaspati, the spiritual master of the demigods. He would tease those who studied on their own.

TEXT 16-18

*prabhu bole,—“ithe āche kon baḍa jana?
āsiyā khaṇḍuka dekhi āmāra sthāpana?*

*sandhi-kārya nā jāniyā kona kona janā
āpane cintaye puñthi prabodhe āpanā'*

*ahañkāra kari' loka bhāle mūrkhā haya
yebā jāne, tā'ra ṭhāñi puñthi 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 ātopa-ṭaṅkāra
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 *ātopa-ṭaṅkāra* is explained as follows: the prefix *ā* (meaning to envy someone out of false ego or to cause trouble) joins with *tup*, which means “to be puffed up,” “to be proud,” “to be angry,” or “to be very egoistic;” and the word *ṭaṅkāra* means “the sound of a bowstring,” “the clanging of armor,” or “to be astonished.” Therefore *ātopa-ṭaṅkāra* 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 baḍa sukhī dvija-rāya*

Although the Lord was pleased that His servant remained silent, He

nevertheless continued to challenge him.

TEXT 21

*prabhu bole,—“vaidya, tumi ihā kene paḍha?
latā-pātā niyā giyā rogī kara daḍa*

He said, “O doctor, why are you studying here? You should go gather some leaves and herbs to cure the sick.

TEXT 22

*vyākaraṇa-śāstra ei—viṣamera avadhi
kapha-pitta-ajīrṇa-vyavasthā nāhi ithi*

“The literatures on grammar are most difficult to understand, and they do not mention anything about mucus, bile, or indigestion.

The words *viṣamera avadhi* mean “ultimately (extremely) difficult.”

TEXT 23

*mane mane cinti' tumi ki bujhibe ihā?
ghare yāha tumi rogī ḍṛḍha kara giyā”*

“What will you learn by studying on your own? Better you go home and treat the sick.”

TEXT 24

*rudra-amśa murāri parama-kharatara
tathāpi nahila krodha dekhi viśvambhara*

Murāri Gupta is by nature most harsh, for he is an expansion of Lord Rudra. Still he did not become angry at Viśvambhara.

TEXT 25

*pratyuttara dilā,—“kene baḍa ta' ṭhākura?
sabārei cāla' dekhi' garvaha pracura?*

He replied, “Dear respected sir, why are You so proud? Why do You challenge everyone?”

TEXT 26

*sūtra, vṛtti, pāñji, ṭikā, yata hena kara
āmā' jijñāsiyā ki nā pāilā uttara?*

“Have You asked me about a *sūtra*, *vṛtti*, *pāñjī*, or *ṭikā* and not received a reply?

TEXT 27

vinā jijñāsiyā bola,— ki jānis tui'
ṭhākura brāhmaṇa tumi, 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,— “vyākhyā kara āji ye paḍilā”
vyākhyā kare gupta, prabhu khaṇḍite 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 kā're 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-panḍita
murārira vyākhyā śuni' hana haraṣita

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 aṅge padma-hasta
murārira deha haila ānanda samasta

In satisfaction, the Lord touched Murāri's body with His lotus hand and Murāri became filled with ecstasy.

TEXT 32

cintaye murāri-gupta āpana-hṛdaye
“prākṛta-manuṣya kabhu e puruṣa nahe

Murāri Gupta thought, “He is certainly not an ordinary person.

The words *prākṛta-manuṣya* refer to conditioned souls who are under the control of *māyā*, or material nature.

TEXT 33

*emana pāṇḍitya kibā manuṣyera 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-navadvīpe nāi*

*santoṣita haiyā bolena vaidya-vara
“cintiba tomāra sthāne, śuna viśvambhara”*

“Why should I be embarrassed to study under Him? In all of Navadvīpa 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' raṅge
gaṅgā-snāne calilena laiya saba saṅge*

After this pleasing exchange between the Lord and His servant, Nimāi and His friends went to take bath in the Ganges.

TEXT 37

*gaṅgā-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 baḍa 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 Navadvīpa and the father of Puruṣottama

Sañjaya. In the vast Caṇḍī-maṇḍapa of his house, Nimāi Paṇḍita taught grammar and similar subjects to him, his son, and various other students. In this regard one may see *Ādi-khaṇḍa*, Chapter 12, verses 72 and 91, Chapter 15, verses 5-7, 32-33, and 70-71, and *Madhya-khaṇḍa*, Chapter 1, verses 127-130.

TEXT 39

*tāhāna putrere prabhu āpane paḍāya
tānhāra o tān'ra prati bhakti sarvathāya*

His son, Puruṣottama Sañjaya, became the Lord's student. He also had great devotion for the Lord.

TEXT 40

*baḍa caṇḍi-maṇḍapa āchaye tā'na ghare
catur-dike vistara paḍuyā tanhi dhare*

There was a large Caṇḍī-maṇḍapa in the courtyard of his house. That hall had the capacity to hold many students.

The word *caṇḍi-maṇḍapa* refers to a hall within the courtyard of a Hindu householder wherein worship and recitation of prayers to Caṇḍī, or Durgā, is performed. It is also called *devī-grha*, “house of the goddess,” or *ṭhākura-dālāna*, “hall of the gods.” This place is generally offered to guests for their sitting.

TEXT 41

*goṣṭhī kari' tānhāi paḍāna 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 khaṇḍana
adhyāpaka-prati se ākṣepa sarva-kṣaṇa*

Nimāi would give various explanations and refutations as He continually derided the other teachers.

The word *ākṣepa* (found in *alankāra-śāstra*) means “chastisement,” “condemnation,” “pollution,” and “pointing out one's faults.”

TEXT 43

*prabhu kahe,—“sandhi-kārya-jñāna nāhi yā'ra
kali-yuge `bhaṭṭācārya' padavī 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 Bhaṭṭācārya.

Accepting the title “Bhaṭṭācārya” (a learned scholar of the *śrutis*, *nyāya*, or *mīmāṃsā*) without going through the primary lessons of *sandhi*, or joining words, as found in children's grammar, is irrational, the basis of irreligiosity, and possible only in Kali-yuga. This is confirmed in the *Śrīmad Bhāgavatam* (12.3.38) as follows: *dharmam vakṣyanty adharmajñā adhiruhyottamāsanam*—“Those who know nothing about religion will mount a high seat and presume to speak on religious principles.”

TEXT 44

*hena jana dekhi phāṅki baluka āmāra!
tabe jāni `bhaṭṭa'-`miśra' padavī sabāra*

“Let them refute My explanations, then I will accept them as actual Bhaṭṭācāryas and Miśras.”

TEXT 45

*ei-mata vaikunṭha nāyaka vidyā-rase
krīḍā kare, cinite nā pāre kona dāse*

In this way the Lord of Vaikuṅṭha 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 anukṣaṇa*

When mother Śacī saw her son's first symptoms of maturity, she began to make plans for His marriage.

TEXT 47

*sei navadvīpe vaise eka subrahmaṇa
vallabha-ācārya nāma—janakera sama*

There was one qualified *brāhmaṇa* in Navadvīpa named Vallabhācārya, who was equal to Janaka Mahārāja.

According to *Gaura-gaṇoddeśa-dīpikā* (44): “Janaka, the great King of Mithila, has now appeared as Vallabhācārya. He is also accepted as Bhīṣmaka, the father of Rukmiṇī. Śrī Jānakī, Rukmiṇī, and Lakṣmī were all his daughters.”

TEXT 48

*tā'na kanyā āche—yena lakṣmī mūrṭi-matī
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 gaṅgā-snāne
gauracandra henai samaye seikhāne*

By providence, one day when Lakṣmī went to take bath in the Ganges, Gauracandra was there at the same time.

TEXT 50

*nija-lakṣmī ciniyā 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 cini' donhe ghare gelā
ke bujhite pāre gaurasundarera khelā?*

After recognizing each other in this way, they both returned to their homes. Who can understand the pastimes of Lord Gaurasundara?

TEXT 52

*īśvara-icchāya vipra vanamālī nāma
sei dina gelā teṅho śacīdevī-sthāna*

By the Lord's will, that very day a *brāhmaṇa* named Vanamālī went to the house of mother Śacī.

TEXT 53

*namaskāri' āire vasilā dvija-vara
āsana dilena āi kariyā ādara*

That respected *brāhmaṇa* offered mother Śacī his obeisances, and she respectfully offered him a seat.

TEXT 54

*āire bolena tabe vanamālī ācārya
“putra-vivāhera kene nā cintaha kārya?”*

Vanamālī Ācārya then asked Śacī, “Why aren't you thinking about arranging your son's marriage?”

Vanamālī Ghaṭaka is described in *Gaura-gaṇoddeśa-dīpikā* (49) as follows: “The matchmaker Śrī Viśvāmitra, who arranged the marriage of Śrī Rāmacandra and who was the *brāhmaṇa* messenger that Rukmiṇī sent to Keśava, has now appeared as Vanamālī Ācārya.”

TEXT 55

*vallabha-ācārya kule śīle sadācāre
nirdoṣe vaisena navadvīpera bhitare*

“In Navadvīpa resides one Vallabhācārya, who is born in an exalted family. He is pure, well-behaved, and decorated with many good qualities.

TEXT 56

*tā'na kanyā—lakṣmī-prāya rūpe śīle māne
se sambandha kara yadi icchā haya mane”*

“He has a daughter whose beauty, qualities, and temperament are as good as Lakṣmī. If you wish I will arrange their marriage.”

TEXT 57

*āi bole,—“pitṛ-hīna bālaka āmāra
jūka, paḍuka āge, tabe kārya āra”*

Mother Śacī replied, “My son is fatherless. Leave Him alone to study for some time. Later I will consider.”

TEXT 58

*āira kathāya vipra `rasa' nā pāiyā
calilena vipra kichu 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 *śṛṅgāra*, 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—*śṛṅgāra* or *ādi* (conjugal), *vīra* (chivalry), *karuṇa* (compassion), *adbhuta* (wonder), *hāsyā* (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 *alaṅkāra-śāstra*, *Bhakti-rasāmṛta-sindhu*:

vyatītya bhāvanā-vartma
yaś camatkāra-bhāra-bhūḥ
hṛdi sattvojjvale bādham
svadate sa raso mataḥ

“That which is beyond imagination, heavy with wonder, and relished in the heart illumined with goodness—such is known as *rasa*.”

sthāyī bhāvo 'tra sa proktaḥ
śrī-kṛṣṇa-viṣayā ratih

“Continuous ecstatic love for Kṛṣṇa is called permanent ecstasy.”

Mother Śacī neglected or ignored the proposal for Nimāi's marriage suggested by the best of the matchmakers, Vanamālī Ācārya, and changed the topic of conversation. Therefore Vanamālī did not get any *rasa* from Śacī's words, rather he perceived an absence of *rasa* or dry *śānta-rasa*, that is, he perceived an indifferent unchangeable mood. That is why in ordinary *alaṅkāra* literature dry *śānta-rasa* is not actually accepted as *rasa*, because it is devoid of the reciprocation of feelings, as stated: *śamasya nirvikāratvān nāṭya-jñair naiṣa manyate*—“Due to the unchanging nature of *śama-bhāva* (*śānta-rasa*), learned persons do not accept it as a *rasa*.”

TEXT 59

daive pathe dekhā haila gauracandra-saṅge
tā're dekhi' ālingana kailā prabhu raṅge

As he left, by providence he met Gauracandra, who happily embraced him.

TEXT 60

prabhu bole,—“kaha, giyāchile kon bhite?”
dvija bole,—“tomāra janani sambhāṣite

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 sambhāṣiyā 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

*jananīre hāsiyā bolena seikṣaṇe
“ācāryere sambhāṣā nā kaile bhāla kene?”*

When the Lord got home, He asked His mother, “Why didn't you respect the *brāhmaṇa*'s proposal?”

TEXT 64

*putrera iṅgita pāi' śacī haraṣitā
āra dine vipre āni' kahilena kathā*

Mother Śacī was pleased to receive an indication from her son. The next day she called the *brāhmaṇa* to her home.

TEXT 65

*śacī bole,—“vipra, kāli ye kahilā tumi
śīghra tāhā karāha,—kahinu ei āmi”*

Śacī said, “O *brāhmaṇa*, I've decided that you may immediately arrange what you proposed yesterday.”

TEXT 66

*āira caraṇa-dhūli laiyā brāhmaṇa
seikṣaṇe calilena vallabha-bhavana*

The *brāhmaṇa* took the dust from mother Śacī's feet and immediately left for the house of Vallabhācārya.

TEXT 67

*vallabha-ācārya dekhi' sambhrame tāhāne
bahu-māna kari' vasāilena āsane*

On seeing the *brāhmaṇa*, Vallabha offered him a seat with great respect.

TEXT 68

*ācārya bolena,—“śuna, āmāra vacana
kanyā-vivāhera ebe kara' su-lagana*

Vanamālī 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-pañḍita, sarva-guṇera sāgara*

“The son of Jagannātha Miśra, Śrī Viśvambhara, is highly learned and an ocean of good qualities.

TEXT 70

*tomāra kanyāra yogya sei mahāśaya
kahilāna ei, kara yadi citte laya*

“This great personality is the proper match for your daughter. Now you decide what you would like to do.”

TEXT 71

*śuniyā vallabhācārya bolena hariṣe
“sehena kanyāra pati mile bhāgyavaśe*

Vallabhācārya joyfully replied, “Such a husband for my daughter is achieved by great fortune.

TEXT 72-73

*kṛṣṇa yadi suprasanna hayena āmāre
athavā kamalā-gaurī santuṣṭā kanyāre*

*tabe se se hena āsi' milibe jāmātā
avilambe tumi ihā karaha sarvathā*

“If Kṛṣṇa is pleased with me and Lakṣmī and Pārvatī are pleased with my daughter, then I will be 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 diba pañca-haritakī diyā
sabe ei ājñā tumi ānibe māgiyā”*

“I can offer only five *haritakī* [myrobalan] fruits along with my daughter. Please beg their consent.”

TEXT 76

*vallabha-miśrera vākya śuniyā ācārya
santoṣe āilā siddhi kari' sarva kārya*

Hearing the words of Vallabha Miśra, Vanamālī Ācārya happily completed all the formalities.

TEXT 77

*siddhi-kathā āsiyā kahilā āi-sthāne
“saphala haila kārya kara' śubha-kṣaṇe”*

He then returned to mother Śacī's house and informed mother Śacī, “The formalities have been completed. Now you may choose an auspicious time for the ceremony.”

TEXT 78

*āpta loka śuni' sabe haraṣita 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 śubha-dine
nṛtya, gītā, nānā vādya vā'ya naṭa-gaṇe*

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-gaṇa kare veda-dhvani
madhye candra-sama vasilena dvija-maṇi*

All around the *brāhmaṇas* recited Vedic hymns as Nimāi, the jewel of the twice-born, appeared like the moon in their midst.

While performing the ritualistic ceremonies and purificatory rites prescribed in the *gṛha-sūtras*, Vedic mantras are recited. *Udvāha*, or the marriage ceremony, is one of the forty-eight, sixteen, or ten *samskāras*.

TEXT 81

*īśvarere gandha-mālya diyā śubha-kṣaṇe
adhivāsa karilena āpta-vipra-gaṇe*

At an auspicious moment the relatives and *brāhmaṇas* offered sandalwood pulp and flower garlands to the Lord, thereby completing the Adhivāsa ceremony.

TEXT 82

*divya gandha, candana, tāmbūla, mālā diyā
brāhmaṇa-gaṇere tuṣilena harṣa haiyā*

The relatives also satisfied the *brāhmaṇas* 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 uṭhiyā prabhu kari' snāna-dāna
pitṛ-gaṇe pūjilena kariyā samāna*

After Nimāi woke the next morning, He took bath, gave charity, and respectfully worshiped His forefathers.

TEXT 85

*nṛtya-gīta-vādye mahā uṭhila maṅgala
catur-dike `leha-deha' śuni kolāhala*

Auspicious sounds of singing, dancing, and musical instruments filled the atmosphere. Everywhere excited people were calling out, “Take this! Give that!”

TEXT 86

*kata vā milila āsi' pati-vratā-gaṇa
kateka vā iṣṭa mitra brāhmaṇa sajjana*

Many chaste women, well-wishers, friends, and respected *brāhmaṇas* graced the function.

TEXT 87

*khai, kalā, sindūra, tāmbūla, taila diyā
strī-gaṇere āi tuṣilena harṣa hañā*

Mother Śacī happily satisfied the ladies with puffed rice, bananas, vermilion, betel, and oil.

TEXT 88

*deva-gaṇa, deva-vadhu-gaṇa—nara-rūpe
prabhura vivāhe āsi' 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 prabhu śubha-kṣaṇe go-dhūli-samaye
yātrā kari' āilena miśrera ālaye*

At an auspicious time, at dusk, the Lord arrived at the house of Vallabhācārya.

The phrase *go-dhūli-samaya* refers to the time of sunset when the herds of cows return to the *gośālā* 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 goṣṭhī-sane
ānanda-sāgare magna hailā sabe mane*

As soon as the Lord arrived, Vallabhācārya and his associates drown in an ocean of bliss.

TEXT 92

*sambhrame āsana diyā yathā-vidhi-rūpe
jāmātāre vasāilā parama-kautuke*

He then respectfully offered a seat to his son-in-law and welcomed Him according to Vedic injunctions.

TEXT 93

*śeṣe sarva-alāṅkāre kariyā bhūṣita
lakṣmī-kanyā ānilena prabhura samīpa*

Vallabhācārya then had his beautifully decorated daughter brought before the Lord.

TEXT 94

*hari-dhvani sarva-loke lāgila karite
tulilena sabhe lakṣmīre pṛthvī haite*

Everyone began to chant the names of Hari as they lifted Lakṣmī off the ground.

TEXT 95

*tabe lakṣmī pradakṣiṇa kari' sapta-bāra
yoḍa-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 śeṣe haila puṣpa-mālā-phelā-pheli
lakṣmī-nārāyaṇa donhe mahā-kutūhali*

As they finally exchanged flower garlands, Lakṣmī and the original Nārāyaṇa were both greatly pleased.

TEXT 97

*divya-mālā diyā lakṣmī prabhura carāṇe
namaskari' karilena ātma-samarpaṇe*

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 śuni*

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-pāṣe*

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 jiniṅā madana
vāma-pāṣe lakṣmī vasilena seiḷṣaṇa*

The Lord's fresh youthful beauty defeated that of Cupid, as Lakṣmī then sat at His left side.

TEXT 101

*ki śobhā, ki, sukha se haila miśra-ghare
kon jana tāhā varṇibāre śakti dhare?*

Who has the ability to describe that wonderful scene and the happiness that was experienced at the house of Vallabha Miśra?

TEXT 102

*tabe śeṣe 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 pādya diyā śaṅkara-brahmāra
jagat sṛjite śakti haila sabāra*

*hena pāda-padme pādya dilā vipra-vara
vastra-mālya-candane bhūṣiyā 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' samarpaṇa
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 āche
pati-vratā-gaṇa 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 thāki tabe āra 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 caḍiyā dolāya
āisena, 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, alaṅkāra, mukuṭa, candana

kajjvale ujjala dui lakṣmī-nārāyaṇa

Both Lakṣmī and the original Nārāyaṇa were wonderfully decorated with sandalwood paste, flower garlands, ornaments, crowns, and bright *kajjala*.

TEXT 110

*sarva-loka dekhi' mātra `dhanya dhanya' bole
viśeṣe strī-gaṇa ati paḍilena bhole*

Everyone who saw them exclaimed, “How wonderful!” The ladies were all particularly amazed.

TEXT 111

*“kata-kāla e vā bhāgyavati hara-gaurī
niṣkaṭe 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 vā madana”
kona nārī bole—“ei lakṣmī-nārāyaṇa”*

Someone else said, “They resemble Indra and Śacī or Madana and Rati.” One girl said, “They are Lakṣmī and Nārāyaṇa.”

TEXT 114

*kona nārī-gaṇa bole—“yena sītā-rāma
dolopari śobhiyāche ati anupama*

Another girl said, “By their unparalleled beauty, it appears Sītā and Rāma are seated on that palanquin.”

TEXT 115

ei-mata nānā-rūpe bole nārī-gaṇe

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-vādya-kolāhale
nija-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-gaṇa laiṅyā
putra-vadhū ghare ānilena harṣa haiṅyā*

Śacīdevī with some other *brāhmaṇa* ladies then jubilantly welcomed her daughter-in-law home.

TEXT 118

*dvija-ādi yata jāti naṭa bājaniṅyā
sabāre tuṣilā 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-puṅya-kathā
tāhāra saṁsāra-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): *bhaktiḥ pareśānubhavo viraktir anyatra caiṣa trika eka-kālah*—“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):

*īhā yasya harer dāsye
karmanā manasā girā
nikhilāsv apy avasthāsu
jīvan-muktaḥ 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-gṛha haila parama-jyotir-dhāma*

With Lakṣmī at the side of the Lord, the house of Śacī appeared like Vaikuṅṭha, the most effulgent abode.

TEXT 121

*niravadhi dekhe śacī ki ghare bāhire
parama adbhuta 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-śakti, the house of Śrī Śacī actually became the effulgent Vaikuṅṭha abode of the Supreme Lord.

TEXT 122

*kakhana putrera pāse dekhe agni-sikhā
ulaṭiyā cāhite, nā pāya āra dekhā*

Sometimes Śacī saw flames of fire at the side of her son, but when she looked again they were gone.

TEXT 123

*kamala-puṣpera gandha kṣaṇe kṣaṇe pāya
parama-vismita āi cintena sadāya*

When she sometimes smelled the fragrance of a lotus flower, she was utterly astonished.

TEXT 124

*āi cinte,—“bujhilāna kāraṇa ihāra
e kanyāya adhiṣṭhāna āche kamalāra*

Śacī thought, “I can understand the reason for this. This girl is a plenary portion of Lakṣmīdevī.

TEXT 125

*ataeva jyotiḥ dekhi, padma-gandha pāi
pūrva-prāya daridratā-duḥkha 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-vadhū gṛhe praveśile
kothā haite nā jāni āsiyā saba mile?”*

“Otherwise where has everything come from since this daughter-in-law, Lakṣmī, entered my house?”

TEXT 127

*ei-rūpa nānā-mata kathā āi kaya
vyakta haiyā o prabhu vyakta nāhi 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 bujhibāra śakti kā'ra?
ki-rūpe karena 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 śakti 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 śāstre vede purāṇe vākhāne
yā're tā'na kṛpā haya, sei jāne tā'ne*

The *Vedas*, *Purāṇas*, and other scriptures confirm that only one who is favored by the Lord can understand Him.

TEXT 131

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

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

Thus ends this English translation of the Gauḍīya-bhāṣya commentary on Śrī Caitanya-bhāgavata, Ādi-khaṇḍa, Chapter Ten, entitled, “The Marriage of Śrī Lakṣmīpriyā.”

Chapter Eleven Meeting with Śrī Īśvara Purī

This chapter describes various subjects like the scholastic pastimes of Nimāi Paṇḍita, Mukunda's chanting the names of Kṛṣṇa in Advaita's assembly, Nimāi's sporting pastimes with Mukunda, the godlessness of Nadia, the arrival of Īśvara Purī in Navadvīpa, his meeting with Advaita Prabhu, his accepting lunch and discussing topics of Kṛṣṇa at Gaura's house, he teaches his own book, *Śrī Kṛṣṇa-līlāmṛta*, to Śrī Gadādhara Paṇḍita, Nimāi's comments on that book, and enjoying topics of Kṛṣṇa with Śrī Purīpāda.

Śrī Gauracandra, the husband of Sarasvatī, wandered throughout Navadvīpa with thousands of students while remaining intoxicated from scholastic mellows. Throughout Navadvīpa, no one other than Gaṅgādāsa Paṇḍita could properly understand Nimāi Paṇḍita's explanations. According to their mundane mentality, the materialists saw Nimāi Paṇḍita in various ways. The atheists saw Him as Yamarāja personified, the materialists saw Him as Cupid personified, and the learned scholars saw Him as Bṛhaspati 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 Cattaḡrāma 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 Paṇḍita 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 *kīrtana*?” 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 Śacīdevī cooked and offered foodstuffs to Kṛṣṇa and fed Īśvara Purī, Īśvara Purī began to discuss topics of Kṛṣṇa with Nimāi. While discussing *kṛṣṇa-kathā*, Īśvara Purī became overwhelmed with love of God. Īśvara Purī stayed in Navadvīpa at the house of Śrī Gopīnātha Ācārya for a few months, and Nimāi regularly went to see him. Seeing the devotion of Gadādhara Paṇḍita, who was renounced from his childhood, Īśvara Purī began to affectionately teach him his book, *Śrī Kṛṣṇa-līlāmṛta*. Every evening, after studying and teaching, Nimāi went to offer obeisances to Īśvara Purī. One day Īśvara Purī requested Nimāi 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 nectarean words: “First of all, this book is composed by such a pure devotee as Purīpāda, and, moreover, it is full of topics about Kṛṣṇa. Therefore whoever finds faults in this book is certainly an offender. The poetry of a pure devotee, in whatever form it may be, is always pleasing to Kṛṣṇa. There is no doubt about it. The Supreme Lord never sees any grammatical faults in the statements of His devotees, for He is controlled by devotion and He accepts the sentiments of His devotees. A person who finds faults in the statements of a devotee is himself full of faults. No one is so audacious as to find faults in the descriptions of the Supreme Lord by a pure devotee like Purīpāda.” But Īśvara Purī repeatedly requested Nimāi to point out the faults in his book. In this way Īśvara Purī regularly spent an hour or two with Nimāi discussing various subjects. After hearing a verse from Īśvara Purī's book one day, Nimāi 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, Īśvara Purī said, “The verb that You have not accepted as *ātmanepadī*, I have accepted as *ātmanepadī*.” In order to increase the glories and display the victory of His servant, the Lord did not point out any further faults. In this way, after spending some time enjoying educational pastimes with Nimāi, Īśvara Purī left Navadvīpa to continue sanctifying the holy places of India.

TEXT 1

*jaya jaya mahā-maheśvara 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 āche dvija-rāja
adhyayana vinā āra nāhi kona kāja*

In this way, as Gaura, the best of the *brāhmaṇas*, confidentially lived in Navadvīpa, He had no engagement other than studying.

TEXT 3-4

*jiniyā kandarpa-koṭi rūpa manohara
prati-aṅge nirupama lāvanya sundara*

*ājānu-lambita-bhuja, kamala-nayana
adhare tāmbula, divya-vāsa-paridhāna*

His form was as enchanting as millions of Cupids. Each of His limbs was incomparably charming. His arms extended to His knees, and His eyes were like the petals of a lotus. He chewed betel nut and dressed divinely.

The words *adhare tāmbula*, “chewed betel nut,” are explained as follows: On seeing Śrī Gaurasundara's wonderfully sweet beauty, which defeats that of millions of Cupids, His matchless effulgence emanating from His bodily limbs, His long arms that stretch to His knees, His lotus eyes, His fine dress, and betel nuts between His lips, the conditioned souls, who have been awarded ugly material bodies, short arms, and harsh eyes and who desire sense gratification, consider Śrī Gaurasundara as attached to material enjoyment and intoxication and possessing a material body like themselves. But if they understand the extraordinary glories of Śrī Gaurasundara, it will help the envious living entities realize that their material bodies, which are fit to be eaten by dogs and jackals, and their minds, which are attached to misconceptions, are abominable. Although Śrī Gaurasundara accepted innumerable items of enjoyment such as betel nuts, He instructed everyone for their eternal benefit to engage each and every item in the service of Śrī Kṛṣṇa, who is the only object of all enjoyment. In other words, He taught that if living entities eligible for being controlled by *māyā* enjoy insignificant material sense objects,

their inauspiciousness is guaranteed, for these items are eternally prescribed as ingredients for the service of the Supreme Lord. Although the display of such pastimes by Śrī Gaurasundara is meant to be seen and analyzed by self-controlled *sādhakas*, the eternally envious ignorant observers are simply bewildered as a reward for their foolishness. Since Śrī Gaurasundara is situated on the highest platform of the Absolute Truth, His exhibition of renunciation pastimes was not intended to protect Himself from the mundane difficulties imposed by nondevotional endeavors like those of conditioned souls who desire self-control and liberation and who display an indifferent lifestyle in order to remain detached or separate from material objects; rather, He empowered the most fortunate persons to understand the important truth that in the characteristics and personality of the Supreme Lord the performance of such pastimes is not at all abominable or faulty.

TEXT 5

*sarvadāya parihāsa-mūrti vidyā-bale
sahasra paḍuyā-saṅge, yabe prabhu cale*

As the Lord walked with thousands of students, by the strength of His knowledge He entertained everyone with His sharp wit.

TEXT 6

*sarva-navadvīpe 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 Nārāyaṇī, the goddess of speech, always remained in the lotus hands of her Lord, Gaura-Nārāyaṇa, and thus fulfilled the meaning of the Lord's name, Vācaspati, “the husband of the goddess of speech.”

TEXT 7

*navadvīpe hena nāhi paṇḍitera nāma
ye āsiyā bujhibeka prabhura vyākhyāna*

There was no scholar throughout Navadvīpa who could understand Nimāi's explanations.

TEXT 8

*sabe eka gaṅgādāsa mahā-bhāgyavān
yā'ra thāṇi prabhu kare' vidyāra ādāna*

The Lord discussed His explanations only with the most fortunate Gaṅgādāsa Paṇḍita.

TEXT 9

*sakala `saṁsārī' 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
`pāṣaṇḍī' 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 Kṛṣṇa, 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 *gauranāgarīs*. 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

*`paṇḍita' sakala dekhe yena bṛhaspati
ei-mata dekhe sabe, yā'ra yena mati*

All the learned scholars considered Him equal to Bṛhaspati. In this way everyone appreciated the Lord according to their own mentality.

TEXT 12

*dekhi' viśvambhara-rūpa sakala vaiṣṇava
hariṣa-viṣāda hai' mane bhāve' saba*

Seeing Viśvambhara's attractive form, the Vaiṣṇavas felt both jubilation and lamentation.

TEXT 13-14

*“hena divya-śarīre nā haya kṛṣṇa-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 Kṛṣṇa. What good is His education if He simply wastes His time?” All the Vaiṣṇavas were bewildered by the internal potency of the Lord, so even though they saw the Lord they didn't understand Him.

For persons on the path of the ascending process, education continues up to the time of death. The knowledge that a living entity acquires during his lifetime does not help him in his next life. By seeing that Gaurasundara was as learned as Bṛhaspati and as beautiful as Cupid, ordinary people thought that such transcendental beauty and extraordinary knowledge would remain only for the duration of His life, that is, they were temporary—but the opulences of Kṛṣṇa are actually eternal. They thought that if the opulences seen in Gaurasundara were those of a devotee rather than those of the absolute independent form of Kṛṣṇa, who enjoys pastimes out of His own sweet will, it would particularly increase the happiness of the devotees. By the desire of the Lord, the Vaiṣṇavas also did not understand at that time that Lord Gaurahari is directly the Supreme Personality of Godhead Kṛṣṇa. Śrī Kṛṣṇa is an ocean of transcendental pastimes. By His own will, the influence of Yogamāyā neither manifest Gaura's covered pastimes nor gave an opportunity to the Vaiṣṇavas to understand His Gaura form was that of the Supreme Personality of Godhead. Though they saw Him, they nevertheless did not see or understand His real form (as the Supreme Personality of Godhead). Ordinary conditioned souls had no right at all to perceive the Lord, who was engaged in covered pastimes.

TEXT 15

*sākṣāte o prabhu dekhi' keha keha bole
“ki kārye goṇāo 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 hāsenā 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 goṅāyena vidyā-rase
sevaka cinite nāre, anyā 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 navadvīpe yāya
navadvīpe paḍile 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

*cāṭṭagrāma-nivāsī o aneke tathāya
paḍena vaiṣṇava saba rahena gaṅgāya*

Many Vaiṣṇavas came from Caṭṭagrāma to live on the bank of the Ganges and study in Navadvīpa.

In order to study, the residents of the distant village of Caṭṭagrāma resided on the bank of the Ganges in Navadvīpa.

TEXT 20

*sabei janmiyāchena prabhura ājñāya
sabei virakta kṛṣṇa-bhakta sarvathāya*

They were all renounced devotees of Kṛṣṇa 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 worshipping Kṛṣṇa.

TEXT 21

*anyo 'nye mili' sabe paḍiyā śuniyā
karena govinda-carcā nibhṛte vasiyā*

After school hours, they regularly met together in a solitary place to discuss topics of Lord Kṛṣṇa.

Not receiving any encouragement for worshipping Kṛṣṇa from Śrī Gaurasundara, the Vaiṣṇavas of that time cultivated Kṛṣṇa consciousness in seclusion. Wherever there is no direct manifestation of the Supreme Lord or His dear associate, *nirjana-bhajana*, or solitary worship of the Lord, is appropriate. Otherwise it is prescribed that one should engage in *hari-kīrtana* only under the guidance of the Supreme Lord or His devotee.

TEXT 22

*sarva-vaiṣṇavera priya mukunda ekānta
mukundera gāne drave' sakala mahānta*

Śrī Mukunda was most dear to all the Vaiṣṇavas. Their hearts all melted when He sang.

Those who are detached from material enjoyment and engaged in worshipping 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

*vikāla haile āsi' bhāgavata-gaṇa
advaita-sabhāya sabe hayena milana*

In the afternoon all the devotees regularly met in the house of Advaita Prabhu.

After completing their days work, the devotees gathered in the afternoons at the house of Advaita Ācārya Prabhu in Śrī Māyāpur. Since Śrī Gaurasundara had not yet manifest His pastimes as the shelter of the devotees, Śrī Advaita Prabhu was the shelter of all Vaiṣṇavas.

TEXT 24

*yei-mātra mukunda gāyena kṛṣṇa-gīta
hena nāhi jāni, kebā paḍe kon bhita?*

As soon as Mukunda would begin singing about Kṛṣṇa, 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

*keha kānde, keha hāse, keha nṛtya kare
gaḍā-gaḍi yāya keha vastra nā sambare*

Some of them cried, some laughed, and others danced. The clothes of some persons scattered as they rolled on the ground.

The words *vastra nā sambare* indicate that they were unable to keep their clothes in order.

TEXT 26

*huṅkāra karaye keha mālsāt māre
keha giyā mukundera dui pāye dhare*

Someone roared as he challenged the agents of Māyā, and someone else caught hold of Mukunda's feet.

TEXT 27

*ei-mata uṭheya paramānanda-sukha
nā jāne vaiṣṇava saba āra kona duḥkha*

In this way the Vaiṣṇavas enjoyed great ecstasy and forgot all forms of distress.

TEXT 28

*prabhu o mukunda-prati baḍa sukhī mane
dekhilei mukundere dharena āpane*

The Lord was most satisfied with Mukunda. Whenever the Lord saw him, He would stop him.

TEXT 29

*prabhu jijñāsena phāṅki, vākhāne mukunda
prabhu bole,—“kichu nahe”, āra lāge dvandva*

The Lord would then ask Mukunda for some clarification on a point, and when Mukunda answered Him, the Lord would say, “Wrong!” and immediately an argument would begin.

Whatever Mukunda replied when challenged by the Lord, the Lord would immediately reject, and as a result they would begin to quarrel.

TEXT 30

*mukunda paṇḍita baḍa, prabhura prabhāve
pakṣa-pratipakṣa kari' prabhu-sane lāge*

By the mercy of the Lord, Mukunda was very learned. Thus he was able to present arguments and counter-arguments to Nimāi'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 ciniṇā
jijñāsena phāṅki, sabe yāyena hāriyā*

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

*śrīvāsādi dekhile o phāṅki jijñāsena
mithyā-vākya-vyaya-bhahe sabe palāyena*

Śrīvāsa 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 Nimāi, the devotees headed by Śrīvāsa 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 śrī-kṛṣṇera rase
kṛṣṇa-vyākhyā vinu āra kichu nāhi vāse*

The devotees were naturally detached due to their advancement in Kṛṣṇa consciousness. They did not care to hear anything other than topics related with Lord Kṛṣṇa.

The *rasika* devotees of Adhokṣaja Kṛṣṇa are naturally detached from all objects not related with Kṛṣṇa. Their resolute love was displayed by their seeing everything in relationship with Kṛṣṇa. Because they realized the necessity of having a taste for Kṛṣṇa consciousness, they considered the taste for inferior objects to be useless.

TEXT 34

*dekhilei prabhu mātra phāṅki se jijñāse
prabodhite nāre keha, śeṣe upahāse*

As soon as the Lord saw any devotee, He would challenge him; and when he failed to give the correct response, the Lord would tease him.

Whenever Nimāi met a devotee, He would greatly disturb him with His challenges. The devotees could not check Nimāi by answering His challenges, therefore all their arguments ultimately ended in Nimāi teasing them.

TEXT 35

*yadi keha dekhe,—prabhu āisena dūre
sabe pālāyena phāṅki-jijñāsāra dare*

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

*kṛṣṇa-kathā śunitei sabe bhālavāse
phāṅki vinu prabhu kṛṣṇa-kathā nā jijñāse*

The devotees all loved to hear topics concerning Lord Kṛṣṇa, but Nimāi did not mention anything about Kṛṣṇa when He challenged them.

The devotees loved to hear topics of Kṛṣṇa, but the Lord bewildered them with subjects not related to Kṛṣṇa for the purpose of keeping Himself unknown or hidden from the devotees, thus maintaining His covered status.

TEXT 37

*rāja-patha diyā prabhu āisena eka-dina
paḍuyāra saṅge mahā-auddhatera cina*

One day, as Nimāi walked on the main street with His students, He displayed symptoms of great pride.

While engaged in a battle of words with the students, Nimāi often exhibited impudence or arrogance.

TEXT 38

*mukunda yāyena gaṅgā-snāna karibāre
prabhu dekhi' āḍe palāilā katho dūre*

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 beṭā āmāre dekhi' palāila' kene?”*

*govinda bolena,—“āmi nā jāni, paṇḍita!
āra kona-kārye vā calila kon-bhita”*

Seeing this, the Lord inquired from Govinda, “Why did this boy run away upon seeing Me?” Govinda replied, “O Paṇḍita, 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-sambhāṣā 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 beṭā paḍaye yata vaiṣṇavera śāstra
pāñjī, vṛtti, ṭikā āmi vākhāniye mātra*

“This boy studies only Vaiṣṇava literatures, while I explain only *pāñjī*, *vṛtti*, and *ṭikā*.

The words *vaiṣṇavera śāstra* refer to *Śrīmad Bhāgavatam*, which is the principle commentary on the *Bādarāyaṇa-sūtras*, or *Brahma-sūtras*. It is stated: *śrīmad-bhāgavatam purāṇam amalām yad vaiṣṇavānām priyam*—“*Śrīmad Bhāgavatam* is the spotless *Purāṇa* and is most dear to the Vaiṣṇavas.” These words also refer to the six Vaiṣṇava *Purāṇas*, headed by the *Viṣṇu Purāṇa* and the *Padma Purāṇa*; the Vaiṣṇava *smṛtis*, such as that of Hārīta, from among the twenty *Dharma-śāstras*, headed by that of Manu; the *śrutis*, such as *Gopāla-tāpanī* and *Nṛsimha-tāpanī*; the histories, such as the *Mahābhārata* and the original *Rāmāyaṇa*; the *Sātvata Pañcarātras* headed by the *Nārada*, *Hayaśirṣa*, and *Prahlāda*; and the literatures written by exalted pure devotees.

TEXT 43

āmāra sambhāṣe nāhi kṛṣṇera kathana

ataeva āmā' dekhi' kare palāyana

“I do not speak anything about Kṛṣṇa, therefore He ran away when he saw Me.”

Since Śrī Gaurasundara's statements contained no mention of the qualities of Kṛṣṇa, the devotees left Him in the distance and went far away.

TEXT 44

*santoṣe pādena gāli prabhu mukundere
vyapadeṣe prakāṣa karena 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 Sītā-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 Sītā-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 beṭā kata dina thāka?
palāile kothā mora eḍāibe 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+ghaṇa*, or a corruption of the word *parikrama*?) means “by chance or accident,” “device,” or “trick.”

TEXT 46

*hāsi' bole prabhu—“āge paḍoṅ kata-dina
tabe se dekhibā-mora vaiṣṇavera cina*

Smiling, the Lord said, “When I finish My studies, then you will all see My Vaiṣṇava qualities.”

TEXT 47

*e-mata vaiṣṇava mui haimu saṁsāre
aja-bhava āsibeka āmāra duyāre*

“I will be such a Vaiṣṇava that Brahmā and Śiva will come to My door.

The authoritative demigods like Lord Brahmā and Lord Śiva are the dear friends of the Vaiṣṇavas. Brahmā, Śiva, Nārada, and others make an auspicious appearance wherever there are Vaiṣṇavas who are attached to the service of the Lord. By worldly considerations, the demigods are very exalted. But the arrival of demigods at the doors of Vaiṣṇavas, with whom they are affectionately bound, is a display of their humility.

TEXT 48

*śunā, bhāi saba, ei āmāra vacana
vaiṣṇava haimu mui sarva-vilakṣaṇa*

“My dear brothers, listen to Me. I will certainly become an extraordinary Vaiṣṇava.

The word *sarva-vilakṣaṇa* refers to one who is more attached to the service of the Lord than all other Vaiṣṇavas. While comparing the levels of *abhidheya*, in order to ascertain who is the best of the souls surrendered to the Supreme Lord, Śrīla Rūpa Gosvāmī has written in his *Upadeśāmṛta* (10) as follows: “In the *śāstra* it is said that of all types of fruitive workers, he who is advanced in knowledge of the higher values of life is favored by the Supreme Lord Hari. Out of many such people who are advanced in knowledge [*jñānīs*], one who is practically liberated by virtue of his knowledge may take to devotional service. He is superior to the others. However, one who has actually attained *prema*, pure love of Kṛṣṇa, is superior to him. The *gopīs* are exalted above all the advanced devotees because they are always totally dependent upon Śrī Kṛṣṇa, the transcendental cowherd boy. Among the *gopīs*, Śrīmatī Rādhārāṇī is the most dear to Kṛṣṇa. Her *kuṇḍa* [lake] is as profoundly dear to Lord Kṛṣṇa as this most beloved of the *gopīs*. Who, then, will not reside at Rādhā-kuṇḍa and, in a spiritual body surcharged with ecstatic devotional feelings [*aprākṛta-bhāva*], render loving service to the divine couple Śrī Śrī Rādhā-Govinda, who perform Their *aṣṭa-kālīya-līlā*, Their eternal eightfold daily pastimes. Indeed, those who execute devotional service on the banks of Rādhā-kuṇḍa are the most fortunate people in the universe.”

TEXT 49

*āmāre dekhiyā ebe ye-saba palāya
tāhārā o yena mora guṇa-kīrti gāya*

“Those who run away from Me today will chant My glories and qualities tomorrow.”

TEXT 50

*eteka baliyā prabhu calilā hāsīte
ghare gelā nija-śiṣya-gaṇera sahīte*

After speaking in this way, Nimāi smiled and returned home with His students.

TEXT 51

*ei-mata raṅga kare viśvambhara-rāya
ke tā'ne jānīte pāre, yadi nā jānāya?*

Who can understand these pastimes enjoyed by Lord Viśvambhara unless He reveals them?

TEXT 52

*hena mate bhakta-gaṇa nadiyāya vaise
sakala nadiyā matta dhana-putra-rase*

In this way the devotees resided in Navadvīpa, which was filled with people intoxicated by wealth and children.

TEXT 53

*śunīlei kīrtana, karaye pariḥāsa
keha bole,—“saba peṭa puṣibāra āśa”*

As soon as such people heard the devotees' *kīrtana*, 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-kīrtana*, which meant for the service of the Lord, as a means of filling the stomach for those who are engaged in fruitive activities.

TEXT 54

*keha bole,—“jñāna-yoga eḍiyā vicāra
uddhatera prāya nṛtya,—e kon vyabhāra?”*

Another said, “They have given up the cultivation of knowledge to dance like madmen. What kind of behavior is this?”

Speculating on impersonal Brahman is called *jñāna*. The impersonalists conclude that this *jñāna* is the goal of life. Objects that are used as ingredients for the sense gratification of conditioned souls who are averse to Kṛṣṇa are known as *viśaya*, or sense objects. To remain indifferent to such objects, or to restrain one's mind from these objects, is called *yoga*. Persons who are following the philosophy of monism consider merging into Brahman or merging with the Lord as the ultimate goal of the living entities. Their *sādhana* is also based on impersonal Vedānta and *aṣṭāṅga-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 *jñānīs* 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 *āulas*, *bāulas*, *kartābhajās*, *sahajiyās*, *sakhībhekīs*, *smārtas*, and *ativādīs* is approved as *sādhana*, or the cultivation of pure devotional service.

TEXT 55

*keha bole,—“kata vā paḍiluṅ bhāgavata
nāciba kāṅdiba,—hena nā dekhiluṅ 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 asslike, so-called scriptural reciters with steel-framed hearts proudly declare that there is no instruction in *Śrīmad Bhāgavatam* that devotees should cry and dance while hearing and chanting the names of Kṛṣṇa. Although the inauspicious instruction for the artificial dancing and crying that the proud reciters and listeners of *Śrīmad Bhāgavatam* exhibit in order to fulfill their mundane selfishness is not found in *Śrīmad Bhāgavatam*, the transformations of ecstatic love born from the loving service of Lord Kṛṣṇa that are sometimes spontaneously manifested in the pure living entities who are absorbed in the service of Hari are profusely mentioned in *Śrīmad Bhāgavatam*.

TEXT 56

*śrīvāsa-paṇḍita-cāri-bhāira lāgiyā
nidrā nāhi yāi, bhāi, bhojana kariyā*

“My dear brothers, because of Śrīvāsa and his three brothers we cannot sleep after eating.

As a result of the pure devotees' loud chanting for the pleasure of Lord Kṛṣṇa, people who were attached to sense gratification felt disturbed in their enjoying the happiness of eating and sleeping and were thus greatly displeased. Since Śrīvāsa Paṇḍita and his three brothers loudly chanted the names of Kṛṣṇa every night, the fruitive workers, who are prone to material enjoyment, could not respect such pure conceptions of *abhidheya*.

TEXT 57

*dhīre dhīre `kṛṣṇa' balile ki puṇya 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, *kāmukāḥ kāmīnī-mayam paśyanti nikhilam jagat*—“a lusty man sees the entire world as full of women,” people thought that on the pretext of serving Hari the intelligent pure devotees were also accumulating piety to gratify their temporary senses like themselves. Being controlled by such base considerations, they thought that the Vaiṣṇavas, like themselves, had a thirst for accumulating piety in all their activities. That is why the nondevotees, who were averse to the Lord, displayed a difference in opinion with the devotees' *abhidheya-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 misguided due to their concocted imagination. They foolishly declared that the Vaiṣṇavas' activities for achieving the goal of life like singing and dancing for the pleasure of Kṛṣṇa and loudly calling out the names of Kṛṣṇa with love were equal, or even inferior, to artificial *nirjana-bhajana*, or chanting of the holy names in a solitary place.

TEXT 58

*ei-mata yata pāpa-pāṣaṇḍira gaṇa
dekhilei 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 mahāduḥkha pāya
`kṛṣṇa' bali' sakei kāṇdena ūrdhvarāya*

Hearing their abusive words, the devotees were greatly distressed. They would chant Kṛṣṇa's name and cry loudly.

The Vaiṣṇavas felt greatly distressed at heart on hearing the wicked words of the fruitive workers, mental speculators, and sense gratifiers. Considering these people's pathetic condition, the Vaiṣṇavas desired their eternal benefit and continually appealed to the Lord from the core of their hearts.

TEXT 60

*“kata-dine e-saba duḥkhera habe nāśa
jagatere, kṛṣṇacandra, karaha prakāśa”*

“How long will this miserable condition last? O Kṛṣṇacandra, please manifest Yourself to these people.”

The devotees waited with the expectation that they would soon see the appearance of the Absolute Truth, Śrī Kṛṣṇa, within this material world. By the appearance of Kṛṣṇa, all the darkness of ignorance in the material world would be destroyed—this thought gave them solace.

TEXT 61

*sakala vaiṣṇava mili' advaitera sthāne
pāṣaṇḍīra vacana karena 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 *pāṣaṇḍīs*. The behavior and statements of such *pāṣaṇḍīs* 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
“samhārimu saba” bali' karaye huṅkāra*

Hearing their account, Advaita Ācārya became as angry as Lord Rudra and loudly exclaimed, “I will kill them all!

As the leader of the Viśva-vaiṣṇava Rāja-sabhā, Śrī Advaita Prabhu became furious on hearing about the abusive words of the *pāṣaṇḍīs* 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

*“āsitechē ei mora prabhu cakradhara
dekhībā ki haya ei nadīyā-bhitara*

“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 kṛṣṇa sarva-nayana-gocara
tabe se `advaita'-nāma kṛṣṇera kiṅkara!*

“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 *śuddhādvaita*. With the consent of sages coming in the line of Bodhāyana, this philosophy was called *viśiṣṭādvaita* by those in the line of Śrī Rāmānuja; yet actually, according to the consideration of variegatedness, this philosophy is only a partial manifestation of the *acintya-bhedābheda* philosophy. The philosophy of *dvaitādvaita* has a similar purpose to that described in the philosophies of *śuddhādvaita* 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 *śuddhādvaita*, 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 *śuddhādvaita* (purified monism), *viśiṣṭādvaita* (specific monism), *dvaitādvaita* (monism and dualism), and *śuddha-dvaita* (purified dualism), Śrī Advaita Prabhu, who was the Gauḍīya Vaiṣṇava Ācārya, inaugurated the process of considering Vedānta in the Gauḍīya 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 *sarva* in this verse refers to former Vaiṣṇava sages as well as followers of the philosophy of Madhvācārya, who appeared in the Middle Ages. The servant of Kṛṣṇa has no engagement other than the service of Kṛṣṇa. All their activities are meant to please Kṛṣṇa. An *ācārya* has no other thought or activity than: “Let everyone of this world be engaged in the devotional service of the Lord.” When devotional service mixed with fruitive activities turns into devotional service devoid of even a scent of fruitive activities it is called *kevala-bhakti*, or unalloyed devotional service. At that time the distinctions born from material considerations are eradicated and the spiritual distinctions between a servant and the Lord are awakened.

TEXT 65

*āra dina kata giyā thāka, bhāi saba!
ethāi dekhibā 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 *gopīs*, will manifest His form as Śrī Gaurasundara among you. By serving Him, you will achieve the perfection of serving Kṛṣṇa.” This does not mean that Śrī Advaita Prabhu preached the philosophy of *gopī-chāḍī 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 *prākṛta-sahajiyās* (mundane devotees). If a *sādhaka* considers that the pastimes of Śrī Gaura are not those of Śrī Kṛṣṇa but are separate manifestations of variegated material enjoyment, he falls from his position and becomes a conditioned soul. Then, leaving the service of Lord Kṛṣṇa, the illusory energy supplies him the evil propensity of imagining to enjoy Gaura. The pure devotees of Gaura do not associate with such so-called *gaura-bhaktas*, who are actually servants of *māyā* and followers of the *śākta* philosophy. In the consideration of pure devotees, mixed devotional service is prominently found in the thirteen pseudo Vaiṣṇava *apa-sampradāyas* 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-gaṇa
duḥkha pāsariyā sabe kareṇa kīrtana*

After hearing the words of Advaita, all the devotees forgot their distress and began *kīrtana*.

TEXT 67

*uṭhila kṛṣṇera nāma parama-maṅgala
advaita-sahita 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-kusumāñjali* beginning with *āśābharair amṛta-sindhu-mayaiḥ*

“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-kuṇḍa 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 *tunḍe tāṇḍavinī ratim*

*(tunḍe tāṇḍavinī ratim vitanute tunḍāvalī-labdhave
karṇa-kroḍa-kadambinī ghatayate karṇārbudebhyah sprhām
cetaḥ-prāṅgaṇa-saṅginī vijayate sarvendriyāṇām kṛtim
no jāne janitā kiyadbhir amṛtaiḥ kṛṣṇeti varṇa-dvayī*

“I do not know how much nectar the two syllables `Kṛṣ-ṇa' 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 Rādhāṣṭaka* and *Śrī Hari-nāmāṣṭaka*, 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

*pāṣaṇḍīra vākya-jvālā saba gela dūra
ei-mata pulakita navadvīpa-pura*

The pains caused by the atheists' abusive words were mitigated, as the city of Navadvīpa 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 Navadvīpa, the material conceptions of the residents of Navadvīpa were removed. As a result, the pure Vaiṣṇavas were greatly pleased.

TEXT 69

*adhyayana-sukhe prabhu viśvambhara-rāya
niravadhi jananīra ānanda bāḍāya*

Lord Viśvambhara happily passed His days in study and always increased the joy of mother Śacī.

The aim of Śrī Gaurasundara's enjoyment of scholastic pastimes was to help the living entities of this world cultivate Kṛṣṇa consciousness. Therefore the studying and teaching pastimes of Śrī Śacīnandana increased the happiness of Śacīdevī. No one should consider Śacīdevī, who is nondifferent from Yaśodā, as being nondifferent from the external energy, *māyā*, and thus become established in the *śākta* philosophy of the followers of Durgā. *Māyādevī*, who is the external energy of the Lord and the mother of the universe, can never become the mother of Gaurasundara. Rather, Śacī is the personification of *vātsalya-rasa*, which nourishes spiritual bliss. Since the sense enjoyers, fruitive workers, and mental speculators glorify the secondary meanings of words, the primary meanings of words do not manifest in their hearts. Only persons who are engaged in the service of the Lord are fully qualified to understand the primary meanings. Such qualification is awakened in the heart of a living entity only by the mercy of Kṛṣṇa.

TEXT 70

*hena-kāle navadvīpe śrī-īśvara-purī
āilena ati alakṣita-veśa dhari'*

In the meantime, Śrī Īśvara Purī came in disguise to Navadvīpa.

The word *alakṣita-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 *ekadaṇḍi-sannyāsī*.

TEXT 71

*kṛṣṇa-rase parama-vihvala mahāśaya
ekānta kṛṣṇera priya ati-dayā-maya*

He was overwhelmed with love for Kṛṣṇa. He was most merciful and dear to Lord Kṛṣṇa.

In the consideration of worshipable objects, Kṛṣṇa is the topmost. Kṛṣṇa is the object of five kinds of *rasas*, Śrī Nārāyaṇa is the object of two and half *rasas*, and impersonal Brahman is the object of only *śānta-rasa*. But this latter *rasa*, *śānta-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 Devī-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 Vaikuṅṭha *rasas*, material *rasas* are actually abominable reflections of spiritual *rasas*. That is why the *rasas* of this material world are known as *virasa*, or disgusting. In the consideration of the *ālabhana*, or support, of *rasas* in the spiritual world, the *viṣaya*, or object, is one nondual substance and the *āśraya*, 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-Vaikuṅṭha. 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 Vaikuṅṭha *rasas*. Under the subordination of Śrī Mādhavendra Purīpāda, Śrī Īśvara Purī was expert in relishing transcendental *rasas* in relationship with Kṛṣṇa. The service attitude of Īśvara Purī fully blossomed due to the austerity of Śrī Mādhavendra and his eagerness for achieving Kṛṣṇa, therefore he received the direct mercy of Gaurasundara, who is nondifferent from Vrajendra-nandana. Śrī Īśvara Purī was completely overwhelmed with love for Kṛṣṇa. In other words, mundane external feelings could not disturb his loving service. Because he was situated as the servant of the spiritual master, he was dear to Kṛṣṇa, very dear, therefore he was equally merciful to all living entities. The prime example of mercy is to awaken one's devotion to Kṛṣṇa, as this is the eternal propensity of the soul.

TEXT 72

*tāna veṣe tāne keha cinite nā pāre
daive giyā uṭhilena advaita-mandire*

Wearing that dress, no one could recognize him as he arrived by providence at the house of Advaita.

Although Śrī Navadvīpa Māyāpur was inhabited by many *brāhmaṇas* and persons attached to proper codes of conduct, Śrī Purīpāda arrived at the house of Śrī Advaita Ācārya, who was the leader of the Vaiṣṇavas, due to the consideration that persons like to associate with like-minded persons. Particularly because Śrī Advaita Prabhu was a disciple of Śrī Mādhavendra Purī. Therefore, knowing Him to be a Godbrother, Śrī Īśvara Purī went to the house of Śrī Advaita and thus proved his spontaneous attachment to his spiritual master.

TEXT 73

*yekhāne advaita sevā karena vasiyā
sammukhe vasilā baḍa saṅkucita haiyā*

He humbly sat down close to where Advaita Prabhu was performing His *pūjā*.

TEXT 74

*vaiṣṇavera teja vaiṣṇavete nā lukāya
punaḥ punaḥ 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, tumi kon jana?
vaiṣṇava-sannyāsī tumi,—hena laya mana”*

Advaita then said, “Dear Prabhu, who are you? I think you are a Vaiṣṇava *sannyāsī*.”

The phrase *vaiṣṇava-sannyāsī* is explained as follows: The karmi *sannyāsīs* follow the *smṛti* principles of the renounced order of life and accept *tridaṇḍa*. In other words, they travel alone. The *jñānī-sannyāsīs* accept *ekadaṇḍa*, 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):

*etām sa āsthāya parātma-niṣṭhām
adhyāsītām pūrvatamair maharṣibhiḥ*

*aham tariṣyāmi duranta-pāraṁ
tamo mukundāṅghri-niṣevayaiva*

“I shall cross over the insurmountable ocean of nescience by being firmly fixed in the service of the lotus feet of Kṛṣṇa. This was approved by the previous *ācāryas*, who were fixed in firm devotion to the Lord, Paramātmā, the Supreme Personality of Godhead.” By the mercy of Śrī 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 *sannyāsī*. Therefore Ācārya did not take much time to recognize him as His Godbrother.

TEXT 76

bolena īśvara-purī,—“āmi sūdrādhama

Īśvara Purī replied, “I am lower than a *śūdra*. I have come here simply to see Your lotus feet.”

The word *śūdrādhama* (lower than a *śūdra*) is often read as *kṣudrādhama* (lower than the lowest) by mistake. It is to be understood that when Śrī Īśvara Purīpāda referred to himself as *śūdrādhama*, it was a sign of humility. A self-realized Vaiṣṇava, in particular, never identifies himself as belonging to the worldly *varṇāśrama* society. Śrī Gaurasundara has instructed this to the conditioned souls who are situated in the principles of *varṇāśrama* by quoting the verses: *nāham vipro na ca nara-patir* and *tṛṇād api sunīcena*. 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 *vaiśya*. When one is situated in the modes of passion and ignorance, he displays the qualities of a *śūdra*. And when one is situated in ignorance, he displays qualities lower than those of a *śūdra*, or those of a *mleccha*. In the *Bhagavad-gītā* (4.13), the Supreme Lord has stated: “According to the three modes of material nature and the work associated with them, the four divisions of human society are created by Me.” According to this principle of dividing the *varṇas*, the activities of *śūdras* are devoid of all *samskāras*. The other three *varṇas* 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 *tṛṇād api sunīca*, the Vaiṣṇavas who have given up pride for their *varṇa* identify themselves as belonging to castes lower than *śūdra*. The *karmī* and *jñānī sannyāsīs* proudly declare themselves as the most exalted in the material world, but Vaiṣṇava *sannyāsīs* do not exhibit such mentality and external behavior. The *karmī sannyāsīs* are *nirāśīr nirnamaṣkriyaḥ*—“not offering anyone blessings or obeisances,” the *jñānī sannyāsīs* proudly identify themselves as “Nārāyaṇa,” but the *tridaṇḍī* Vaiṣṇava *sannyāsī*, though respected by others as nondifferent from Nārāyaṇa, nevertheless replies, *dāso 'smi*—“I am a servant.” He is devoid of mundane pride. Therefore he does not beg people for prestige like the other *sannyāsīs*. But if foolish people disrespect the Vaiṣṇava *sannyāsī* out of envy, then even ordinary *smṛti-śāstras* prescribe atonement. Non-Vaiṣṇava *sannyāsīs* try to advance to the platform of adulterated *paramahansa*, but Vaiṣṇava *sannyāsīs* are naturally situated on the *paramahansa* platform. Śrī Purīpāda humbly replied that he came to Śrī Advaita Prabhu in order to worship His lotus feet. Another reading is *viprādhama*, or “lowest of the *brāhmaṇas*.”

TEXT 77

*bujhiyā mukunda eka kṛṣṇera carita
gāite lāgilā ati premera sahita*

Understanding the situation, Mukunda began to sing a song about Kṛṣṇa with great devotion.

TEXT 78

*yei-mātra śunilena mukundera gīte
paḍilā īśvara-purī ḍhali' pṛthivīte*

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 Vaiṣṇavas 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
punaḥ-punaḥ bāḍe 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
siñcita haila aṅga nayanera jale*

Advaita Prabhu hastily took him in His arms, and His entire body became wet with tears.

TEXT 81

*samvaraṇa nahe prema punaḥ-punaḥ bāḍe
santoṣe mukunda ucca kari' śloka paḍe*

The symptoms of ecstatic love continued to increase rather than diminish as Mukunda began to loudly recite appropriate verses.

TEXT 82

*dekhiyā vaiṣṇava saba premera vikāra
atula ānanda mane janmila sabāra*

The Vaiṣṇavas' hearts were filled with incomparable happiness as they saw their transformations of ecstatic love.

TEXT 83

*pāche sabe cinilena śrī-īśvara-purī
prema dekhi sakei saṅgare `hari-hari'*

Later, when they learned that he was Īśvara Purī, the devotees all remembered Lord Hari.

TEXT 84

*ei-mata īśvara-purī navadvīpa-pure
alakṣite bulena, cinite keha nāre*

In this way, as Īśvara Purī wandered about Navadvīpa in disguise, no one was able to recognize him.

TEXT 85-86

*daive eka-dina prabhu śrī-gaurasundara
paḍāiyā āisena āpanāra ghara*

*pathe dekhā haila īśvara-purī-sane
bhṛtya dekhi' prabhu namaskarilā āpane*

One day, as Śrī Gaurasundara was returning home from school, by providence He met Śrī Īśvara Purī. Seeing His eternal servant, the Lord offered him obeisances.

The etiquette that householders offer respects to members of the renounced order of life is prescribed in the *Dharma-śāstras*. As a *gṛhastha brāhmaṇa*, Śrī Gaurasundara duly offered obeisances to the Vaiṣṇava *sannyāsī*. Although Śrī Gaurasundara is the Lord of the fourteen worlds and although He later enacted the pastime of accepting initiation from Īśvara Purī, in reality Īśvara Purī was the servant of Śrī Gaurasundara.

TEXT 87

*ati anirvacanīya ṭhākura sundara
sarva-mate sarva-vilakṣaṇa-guṇa-dhara*

Viśvambhara's personal beauty was indescribable. He was the reservoir of all extraordinary qualities.

TEXT 88

*yadyapi tāhāna marma keha nāhi jāne
tathāpi sādhasa kare dekhi' sarva-jane*

Although people did not know His real identity, they nevertheless had great respect for Him.

TEXT 89

*cāhena īśvara-purī prabhura śarīra
siddha-puruṣera prāya parama gambhīra*

When Īśvara Purī saw Nimāi's features, he could understand that Nimāi was a most grave and exalted personality.

The words *siddha-puruṣera prāya* mean “equal to a *mahā-bhāgavata*.” One should not misunderstand that the word *prāya*, or “almost,” means that when Purīpāda 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

*jijñāseṇa,—“tomāra ki nāma, vipra-vara?
ki punthi paḍāo, paḍa, kon sthāne ghara?”*

Īśvara Purī inquired, “O best of the *brāhmaṇas*, what is Your name? What are You studying and teaching, and where do You live?”

TEXT 91

*śeṣe sabe bolilena,—“nimāi paṇḍita”
“tumi se!” baliyā baḍa hailā haraṣita*

When the others replied, “He is Nimāi Paṇḍita,” Īśvara Purī joyfully said, “So, You are Nimāi!”

TEXT 92

*bhikṣā-nimantraṇa prabhu karilena tā'ne
mahādare gṛhe lai' calilā āpane*

The Lord invited Īśvara Purī for lunch and then respectfully brought him home.

It is the duty of householder *brāhmaṇas* to invite Vaiṣṇava *sannyāsīs* to their homes for lunch. Therefore as an ideal householder *brāhmaṇa*, Gaurasundara invited Śrī Purīpāda to His house for lunch.

TEXT 93

*kṛṣṇera naivedya śacī karilena giyā
bhikṣā kari' viṣṇu-grhe vasilā āsiyā*

Mother Śacī prepared an offering for Kṛṣṇa, and after honoring the *prasāda*, Īśvara Purī sat in the temple room.

After honoring *kṛṣṇa-prasāda* that had been cooked by Śacī, Īśvara Purīpāda sat in the temple room of Śacī's house.

TEXT 94

*kṛṣṇera prastāva saba kahite lāgilā
kahite kṛṣṇera kathā avaśa hailā*

Thereafter, Īśvara Purī became fully absorbed while describing topics of Lord Kṛṣṇa.

While discussing topics of Kṛṣṇa, 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 Vaikuṅṭha. By discussing topics of Hari, such obstacles are surpassed.

TEXT 95

*apūrva premera dhārā dekhiyā santoṣa
nā prakāṣe' āpana' lokera dīna-doṣa*

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-doṣa* 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 *kṛpāna*, 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 Puṅḍarīka Vidyānidhi, respectively, Śrī Pradyumna Miśra and the residents of Navadvīpa foolishly considered them as attached to material enjoyment. We will see in the Sixteenth Chapter of this book that a pseudo *brāhmaṇa* was beaten by a snake-charmer simply for imitating Śrī Ṭhākura 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 gopīnātha ācāryera ghare
rahilā īśvara-purī navadvīpa-pure*

Īśvara Purī stayed for a few months in Navadvīpa at the home of Śrī Gopīnātha Ācārya.

Gopīnātha Ācārya was a resident of Navadvīpa, the son-in-law of Maheśvara Viśārada, who lived in Vidyānagara, and the brother-in-law of Sārvabhauma Bhaṭṭācārya and Madhusūdana Vācaspati. In the opinion of some, he was the incarnation of Lord Brahmā. As described in *Gaura-gaṇoddeśa-dīpikā* (75): “Gopīnātha 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 Ratnāvalī-sakhī of Vraja. As stated in the *Gaura-gaṇoddeśa-dīpikā* (178): “Ratnāvalī, the *prāṇa-sakhī* of Vraja, has now appeared as the pure, learned Gopīnātha Ācārya.” Since Purīpāda 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, Purīpāda lived a few months in Navadvīpa in the house of Gopīnātha Bhaṭṭācārya, the incarnation of Lord Brahmā.

TEXT 97

*sabe baḍa 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 paṇḍitera dekhi' prema-jala
baḍa prīta vāse' tā'ne vaiṣṇava-sakala*

Seeing Gadādhara Paṇḍita's tears of love, all the Vaiṣṇavas felt great affection for him.

TEXT 99

*śīśu haite saṁsāre virakta baḍa mane
īśvara-purī o sneha karena tāhāne*

As he was detached from worldly life since childhood, Īśvara Purī also felt similar affection for him.

TEXT 100

gadādhara-paṇḍitere āpanāra kṛta

puñthi paḍāyena nāma `kṛṣṇa-līlāmṛta'

He had Gadādhara Paṇḍita study a book that he had written named *Kṛṣṇa-līlāmṛta*.

Śrī Īsvara Purīpāda composed or compiled the book, *Śrī Kṛṣṇa-līlāmṛta*, which he taught to Śrī Gadādhara Paṇḍita Gosvāmī, as he considered the boy worthy of affection.

TEXT 101

*paḍāiyā paḍiyā thākura sandhyā-kāle
īśvara-purīre namaskaribāre cale*

After studying and teaching, the Lord went in the evening to offer His obeisances to Īsvara Purī.

TEXT 102

*prabhu dekhi' śrī-īśvara-purī haraṣita
`prabhu' hena nā jānena, tabu baḍa prīta*

Īsvara 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-paṇḍita
āmi puñthi kariyāchi kṛṣṇera carita*

Īsvara Purī smiled and said, “You are a big scholar. I've written a book about the characteristics of Lord Kṛṣṇa.

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 kṛṣṇera varṇana
ihāte ye doṣa dekhe, se-i `pāpī' jana*

The Lord replied, “Whoever finds fault in a devotee's description of Lord Kṛṣṇa is a sinful person.

TEXT 106

*bhaktera kavitva ye-te-mate kene naya
sarvathā kṛṣṇera prīti tāhāte niścaya*

“Kṛṣṇa is certainly pleased with His devotee’s poetry, even though it is imperfectly composed.

TEXT 107

*mūrkha bole `viṣṇāya', `viṣṇave' bole dhīra
dui vākya parigraha kare kṛṣṇa vīra*

“An uneducated person may chant *viṣṇāya*, while a sober person will chant the proper form, *viṣṇave*, but the Supreme Lord Kṛṣṇa will accept both forms when they are chanted with devotion.

To Lord Kṛṣṇa, a *paṇḍita* 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 Sarasvatī confirms the foolishness of the so-called learned offenders who are envious of the devotees at every step. Thus their pride of learning is diminished. Due to the absence of realization in the Absolute Truth, Śrī Kṛṣṇa Caitanya, they belch forth mundane knowledge of sense enjoyment. This is the cause of their disease and falldown.

TEXT 108

*mūrkho vadati viṣṇāya
dhīro vadati viṣṇave
ubhayos tu samam puṇyam
bhāva-grāhī janārdanaḥ*

“At the time of offering obeisances to Lord Viṣṇu, a foolish person chants *viṣṇāya namaḥ* (this is improper due to faulty grammar) and a learned person chants *viṣṇave namaḥ* (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 doṣa dekhe, tāhāra se doṣa
bhaktera varṇana-mātra kṛṣṇera santoṣa*

“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 varṇana
ihāte dūṣibeka kon sāhasika jana?”*

“Therefore who will dare find fault with your devotional descriptions of Kṛṣṇa's pastimes?”

TEXT 111

*śuniyā īśvara-purī prabhura utara
amṛta-siñcita haila sarva-kalevara*

Hearing Nimāi's reply was like a shower of nectar on the body of Īśvara Purī.

TEXT 112

*punaḥ hāsi' bolena,—“tomāra doṣa nāi
avaśya balibā, doṣa thāke yei thāñi”*

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 saṅge
vicāra karena dui cāri daṇḍa raṅge*

Thereafter Nimāi would daily sit with Īśvara Purī for one or two hours to discuss his book.

TEXT 114-119

*eka-dina prabhu tā'na kavitva śuniyā
hāsi' dūṣilena, “dhātu nā lāge” baliyā*

*prabhu bole,—“e dhātu `ātmanepadī' naya”
baliyā calilā prabhu āpana-ālaya*

*īśvara-purī o sarva-sāstrete paṇḍita
vidyā-rasa-vicāre o baḍa haraṣita*

*prabhu gele sei `dhātu' karena vicāra
siddhānta karena tañhi aśeṣa-prakāra*

*sei `dhātu' karena `ātmanepadī' nāma
āra dine prabhu gele, karena vyākhyāna*

“ye dhātu `parasmaipadī' bali' gelā tumi

tāhā ei sādhiḷuṅ `ātmanepadī' āmi”

After hearing his poetry one day, the Lord smiled and said, “The verb root of this sentence is incorrect. The *ātmanepadī* form should not be used here.” After saying this, the Lord returned home. Īśvara Purī was a learned scholar in the scriptures, and he enjoyed analyzing scholastic topics. After Nimāi left, Īśvara Purī considered the verb root that he had used and came to a conclusion from many different angles. He left the verb in its *ātmanepadī* form, and when Nimāi came the next day, he explained, “I have concluded that the verb that You said yesterday should be *parasmaipadī* should remain *ātmanepadī*.”

Dhātus are verb roots that indicate actions. When mixed with the ten inflective classes beginning with *laṭ* 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 *ātmanepadī*, and some are *parasmaipadī*; and apart from these, some are *ubhayapadī*. The *parasmaipadī* roots have 90 forms, and there are the same number of *ātmanepadī* forms. Thus altogether there are 180 forms of these two kinds of roots.

Since Nimai Paṇḍita said that the form of the root in the verse spoken by Īśvara Purī was not *ātmanepadī*, Īśvara Purīpāda concluded that according to grammar the form of the root was *ubhayapadī*. Therefore there was no fault in using the *ātmanepadī* form of the root.

TEXT 120

*vyākhyāna śuniyā prabhu parama-santoṣa
bhṛtya-jaya-nimitta nā dena āra doṣa*

When the Lord heard his explanation, He was most satisfied with His servant's victory and He did not find any further fault.

TEXT 121

*`sarva kāla prabhu bādāyena 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-raṅge
āchilā īśvara-purī gauracandra-saṅge*

In this way Īśvara Purī passed a few months enjoying scholastic pastimes with Śrī Gauracandra.

TEXT 123

bhakti-rase cañcala—ekatra nahe sthiti

paryatane calilā pavitra kari' kṣiti

Īśvara Purī, 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 Navadvīpa, Śrī Īśvara Purīpāda 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 īśvara-purīra puṇya-kathā
tā'na vāsa haya kṛṣṇa-pāda-padma yathā*

Whoever hears the auspicious topics about Śrī Īśvara Purī lives at the lotus feet of Lord Kṛṣṇa.

TEXT 125-126

*yata prema mādhavendra-purīra śarīre
santoṣe dilena saba īśvara-purīre*

*pāiyā gurura prema kṛṣṇera prasāde
bhramena īśvara-purī ati nirvirodhe*

Śrī Mādhavendra Purī happily gave the complete treasure of his ecstatic love to Śrī Īśvara Purī. By the mercy of Kṛṣṇa, Śrī Īśvara Purī obtained love of God from his spiritual master, so he traveled free from all anxieties.

A description of Śrī Īśvara Purīpāda's respectful and unalloyed service to his spiritual master, Śrī Mādhavendra Purīpāda, 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 Gauḍīya-bhāṣya commentary on Śrī Caitanya-bhāgavata, Ādi-khaṇḍa, Chapter Eleven, entitled, "Meeting with Śrī Īśvara Purī."

Chapter Twelve

The Lord's wandering throughout Navadvīpa

This chapter mainly describes Śrī Gaurāṅga's wandering the streets of Navadvīpa, 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 Nimāi in debate. In the company of His disciples, Nimāi wandered the streets of Navadvīpa like an independent Lord. One day by providence Nimāi met Mukunda on the path and asked him why he stayed away from Him, and then Nimāi also told Mukunda that if he could not answer His question He would not leave him alone. Knowing that Nimāi had knowledge of only grammar, Mukunda resolved to silence Him by asking Him questions on *alankāra*. Nimāi, however, pointed out various ālaṅkāric faults while totally breaking Mukunda's poetic talent to pieces. Seeing Nimāi'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 Nimāi met Gadādhara Paṇḍita, He asked him the symptoms of liberation. When Gadādhara told the Lord the symptoms of liberation according to the conclusions of the *nyāya-śāstras*, the Lord pointed out various faults. When Gadādhara Paṇḍita said, "Mitigation of excessive misery is the symptom of liberation," Mahāprabhu, the master of Sarasvatī, refuted it. Every afternoon Nimāi discussed the *śāstras* 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 Nimāi became a devotee of Kṛṣṇa, then everything would be successful. The devotees prayed in this way: "Let Nimāi have attachment for Kṛṣṇa." Out of love, some blessed Him, saying, "Let Nimāi attain devotion to Kṛṣṇa." Whenever Nimāi 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. Nimāi taught His students grammar in the Caṇḍī-maṇḍapa hall within the courtyard of the fortunate Mukunda Sañjaya of Navadvīpa.

One day the Lord manifested transformations of ecstatic love on the pretext of a disorder of winds. Being illusioned by Yogamāyā, the Lord's friends and relatives, who have natural affection for Him, applied various medicinal oils on the Lord's head. Sometimes the Lord, who always enjoys pastimes, proudly and loudly disclosed the truth about Himself. When by His own sweet will the Lord manifested a return to His normal state, everyone there happily chanted the names of Hari. At that time the residents of Nadia, whose only life and soul was Śrī Gaura, joyfully distributed clothes and other items to the poor and distressed. After sporting in the waters of the Ganges with His students at noontime, the Lord would return home, worship Lord Kṛṣṇa, offer water to *tulasī*, circumambulate her, and then accept foodstuffs given by Lakṣmīpriyā. After glancing towards *yoga-nidrā* 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, Nimāi asked for some cloth and accepted what was given without payment. Another day Nimāi went to the house of some cowherd men and asked for some yogurt and milk. Addressing the Lord as *māmā*, or uncle, the cowherd men joked with Him in various ways and gave Him plenty of yogurt and milk free of charge. The Lord also revealed the truth about His own identity on the pretext of joking with them. One day the Lord accepted

various divine perfumes from the perfume merchant, one day He accepted a garland of various flowers from the florist, and one day He accepted betel nuts and similar spices from the pan merchant; in this way the Lord pleased them by accepting their free gifts. Being overwhelmed on seeing the matchless beauty of the Lord, everyone offered Him various free items. On another day when He arrived at the house of a conch merchant, the conch merchant gave Gaura-Nārāyaṇa a conch and offered his obeisances. He did not ask any payment in exchange.

One day the Lord went to the house of an astrologer and asked about the details of His previous birth. As soon as the astrologer began to chant the Gopāla mantra in order to calculate the Lord's horoscope, he immediately saw various pastimes of Kṛṣṇa and wonderful forms of the Lord in his meditation. While seeing those wonderful forms, the astrologer opened his eyes and saw Gaurahari before him and then again entered into his meditation; but by the influence of the Lord's internal potency, he could not recognize the Lord. Struck with wonder, he thought, "Perhaps a demigod or someone expert in mantras has come here in the guise of a *brāhmaṇa* to test me."

One day the Lord went to the house of Śrīdhara and asked him, "Though you are serving the husband of Lakṣmī, why are you bereft of food and clothes? And why is your house old and broken? Why are ordinary people who worship Durgā and Viṣahari so materially prosperous?" In reply, Śrīdhara 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 Śrīdhara. The Lord revealed the truth of His own identity while disclosing the glories of Śrīdhara. 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 Śrīdhara, 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 Śacīdevī could hear the sound of that flute. After hearing that sweet sound, Śacīdevī came out of the room and saw Nimāi sitting at the door of the Viṣṇu temple. As Śacīdevī 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 Śacīdevī regularly saw unlimited opulences of Lord Gaura.

One day when Śrīvāsa Paṇḍita 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 Paṇḍita! You are a devotee; by your mercy, I will certainly be able to worship Kṛṣṇa."

In conclusion, since the author, who is the king of devotees, did not take birth during the Lord's scholastic pastimes, he humbly laments that though he was

bereft of experiencing this happiness, he nevertheless begs for the mercy of Gaurasundara and prays that remembrance of the transcendental pastimes of Gaura be ever illuminated in his heart in every birth. Wherever Śrī Gaurasundara and Nityānanda enact Their pastimes with Their associates, the author's only prayer is to remain with Them as Their servant.

TEXT 1

*jaya jaya mahāprabhu śrī-gaurasundara
jaya 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 laiṅgā 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 śakti kona jana nāhi dhare*

He challenged any teacher He would meet, but none of them had the power to defeat Him.

Śrī Gaurasundara defeated in scriptural debate all the teachers of Navadvīpa, which was the center of education. None of the teachers could compete with Him or satisfy Him with answers to His challenges.

TEXT 4

*vyākaraṇa-śāstre sabe vidyāra ādāna
bhaṭṭācārya-prati o nāhika tṛṇa-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-bhramaṇa
saṁhati parama-bhāgyavanta śiṣya-gaṇa*

The self-satisfied Lord traveled throughout Navadvīpa along with His most fortunate students.

No one was able to contradict the Lord's realized knowledge. The Lord wandered the streets of Navadvīpa by His own sweet will. At that time the most fortunate subordinate students kept company with the Lord.

TEXT 6

*daive pathe mukundera saṅge 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 jinimu kemane?
ihāna abhyāsa saba mātra vyākaraṇe*

Mukunda thought, “How will I defeat Him today? He is well versed only in grammar.

TEXT 9

*ṭhekāimu āji jijñāsiyā `alaṅkāra!
mora sane yena garva nā karena 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-śāstras*, 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-śāstra* were revealed, He would never again brag or exhibit pride over His learning before Mukunda.

The word *ṭhekāimu* (*ṭhakāimu?*—“I will cheat”) means “to put someone in danger or illusion,” “to confuse,” “to embarrass,” “to put obstacles or check one's movement,” “to defeat,” or in other words “to overpower.”

TEXT 10

*lāgila jijñāsā mukundera prabhu-sane
prabhu khaṇḍe' yata artha mukunda vākhāne*

Thereafter Mukunda began to ask the Lord questions. Whatever Mukunda established, the Lord would refute.

TEXT 11

*mukunda bolena,—“vyākaraṇa śiṣu-śāstra
bālake se ihāra vicāra kare mātra*

Mukunda said, “Grammar is studied only by children.

TEXT 12

*alaṅkāra vicāra kariba tomā' sane”
prabhu kahe,—“bujha tora yebā laya mane”*

“Today we should discuss *alaṅkāra*.” The Lord replied, “As you desire.”

TEXT 13

*viṣama-viṣama yata kavitva-pracāra
paḍiyā mukunda jijñāsaye `alaṅkāra'*

Mukunda then read some of the most difficult yet well-known verses and asked the Lord to point out any faults.

TEXT 14

*sarva-śakti-maya gauracandra avatāra
khaṇḍa khaṇḍa kari' doṣe saba `alaṅkāra'*

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 khaṇḍana!
hāsiyā hāsiyā prabhu 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 puñthi cāha
kāli bujhibāna jhāṭa āsibāre cāha*”

“Go home for today and study your books carefully. Come early tomorrow and we'll discuss further.”

The word *bujhibāna* means “I will test you by analysis.”

TEXT 17

*calilā mukunda lai' caraṇera dhūli
mane mane cintaye mukunda kutūhali*

After Mukunda took the dust from Nimāi's feet and departed, he thought.

TEXT 18

*“manuṣyera e-mata pāṇḍitya āche kothā!
hena śāstra 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 saṅga nā chāḍiye 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-sāstra-guru-vākya*, *hṛdaye 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 vaikuṅṭha-īśvara
bhramite dekhena āra dine gadādhara*

In this way the Lord of Vaikuṅṭha enjoyed the life of a scholar. One day, while wandering about Navadvīpa, Nimāi met Gadādhara.

TEXT 21

*hāsi' dui hāte prabhu rākhilā dhariyā
“nyāya paḍa tumi, āmā' yāo prabodhiyā”*

The Lord smiled as He caught Gadādhara's hands and said, “Aren't you studying logic? Come, let us debate.”

TEXT 22

*“jijñāsaha”,—gadādhara bolaye vacana
prabhu bole,—“kaha dekhi muktira lakṣaṇa”*

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 Paṇḍita 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 duḥkha-nāśa
ihārei śāstre kahe muktira prakāśa”*

Gadādhara then said, “Liberation is freedom from misery. This is the meaning of liberation according to the scriptures.”

Śrī Gadādhara said, “It is stated in various scriptures such as the *Sāṅkhya-śāstras* that mitigation of excessive distress is the symptom of liberation.” In the *Sāṅkhya-*

pravacana-sūtras (1.1) it is stated: *atha trividha-duḥkhātyanta nivṛtir atyanta puruṣārthaḥ*—“Mitigation of the threefold miseries is the goal of life.”

TEXT 25

*nānā-rūpe doṣe' prabhu sarasvatī-pati
hena nāhi tārīkika, ye karibeka sthiti*

Then the Lord, who is the husband of goddess Sarasvatī, 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-śāstras* are most useless and full of faults. Inaugurating the philosophy of Śrī Madhvācāryapāda, that *mokṣam viṣṇvaṅghri-lābham*—“the symptom of liberation is attainment of the lotus feet of Viṣṇu,” He established that the existence of the gross and subtle bodies, which enjoy happiness and distress, is temporary, and the living entity's eternal propensity, or constitutional duty, of devotional service to Lord Kṛṣṇa is the symptom of liberation.

TEXT 26

*hena jana nāhika ye prabhu-sane bole
gadādhara bhāve,—“āji varti palāile!”*

No one even dared to speak with the Lord, and thus Gadādhara thought, “I'll be relieved to get out of here!”

No one in the entire universe was qualified to face the Lord's challenge or converse with Him. Gadādhara Paṇḍita thought, “I'll be saved if I can run away from Him.” The word *varti* (from the Sanskrit *dhatu vṛt*) means “I remain present,” “in this case I am spared,” or “I saved my life.”

TEXT 27

*prabhu bole,—“gadādhara, āji yāha ghara
kāli bujhibāna, tumi āsiha satvara”*

The Lord said, “Gadādhara, you can go home today, but come early tomorrow so we can discuss more.”

TEXT 28

*namaskari' gadādhara calilena ghare
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

*parama-panḍita-jñāna haila sabāra
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

*vikāle thākura sarva paḍuyāra saṅge
gaṅgā-tīre āsiyā vaisena mahāraṅge*

Every afternoon Nimāi would sit on the bank of the Ganges with His students.

TEXT 31

*sindhu-sutā-sevita prabhura kalevara
tribhuvane advitīya madana sundara*

The Lord's body is served by Lakṣmī, the daughter of the ocean. His beauty surpasses that of Cupid and is therefore incomparable throughout the three worlds.

The word *sindhu-sutā* refers to Śrī Lakṣmīdevī, who appeared during the churning of the ocean. She is described in the *Brahma-saṁhitā* (29) as follows:

*lakṣmī-sahasra-śata-sambhrama-sevyamānaṁ
govindam ādi-puruṣaṁ tam ahaṁ bhajāmi*

“I worship Govinda, the primeval Lord, who is always served with great reverence and affection by hundreds of thousands of *lakṣmīs* or *gopīs*.”

TEXT 32

*catur-dike veḍiyā vaisena śiṣya-gaṇa
madhye śāstra vākhānena śrī-śacīnandana*

Surrounded by His students, Śrī Śacīnandana would give explanations on the scriptures.

TEXT 33

*vaiṣṇava-sakale tabe sandhyā-kāla haile
āsiyā vaisena gaṅgā-tīre kutuhale*

In the evening all the Vaiṣṇavas also gathered on the bank of the Ganges.

TEXT 34

*dūre thāki' prabhura vyākhyāna sabhe śune
hariṣe viśāda sabhe bhāve' mane mane*

As they listened to Nimāi's explanations from a distance, they felt both happiness and lamentation.

TEXT 35

*keha bole,—“hena rūpa, hena vidyā yā'ra
nā bhajile kṛṣṇa, nahe kichu upakāra”*

One of them said, “If anyone who possesses such beauty and knowledge does not worship Kṛṣṇa, 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 Kṛṣṇa?

TEXT 36

*sabei bolena, “bhāi, uhāne dekhiyā
phānki-jijñāsāra 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 eḍiyā
mahādānī-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 *mahādānī-prāya* means “like a highly posted royal servant who collects taxes, revenues, or rents.”

TEXT 38

*keha bole,—“brāhmaṇera śakti amānuṣī
kona mahāpuruṣa vā haya—hena vāsi*

Another said, “This *brāhmaṇa* has uncommon potency. I think He must be some great personality.

TEXT 39

yadyapiha nirantara vākhānena phānki!

tathāpi santoṣa baḍa pāna inhā dekhi'

“Although He constantly asks shrewd questions, we still get great satisfaction just by seeing Him.

TEXT 40

*manuṣyera emana pāṇḍitya dekhi nāi
kṛṣṇa 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 Kṛṣṇa.”

TEXT 41

*anyo 'nye sakei sādhenā sabā' prati
“sabhe bala,—ihāna hauka kṛṣṇe rati”*

The Vaiṣṇavas all requested each other, “Bless Nimāi so that His mind will be fixed on Kṛṣṇa.”

TEXT 42

*daṇḍavat hai' sabhe paḍilā gaṅgāre
sarva bhāgavata meli' āśīrvāda kare*

Then they all offered their obeisances on the bank of the Ganges and blessed Nimāi with a prayer.

TEXT 43

*“hena kara kṛṣṇa—jagannāthera nandana
to'ra rase matta hau, chāḍi' anya-mana*

“O Kṛṣṇa, please let the son of Jagannātha Mīśra become absorbed in You without deviation.

The Vaiṣṇavas of Navadvīpa began to pray to Lord Kṛṣṇa, “May Nimāi Paṇḍita, the son of Jagannātha Mīśra, give up all other endeavors and fully engage in worshipping Kṛṣṇa. May Nimāi Paṇḍita also manifest uncommon endeavors in the devotional service of Kṛṣṇa like those that have earned Him the highest elevated position of learning in the world.”

TEXT 44

*niravadhi prema-bhāve bhajuka tomāre
hena, saṅga kṛṣṇa, 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
śrīvāsādi dekhilei kare' namaskāra*

As the Supersoul, the Lord knows the heart of all living entities. Whenever He saw devotees like Śrīvāsa, He would offer them His respects.

TEXT 46

*bhakta āśīrvāda prabhu śire kari' laya
bhakta-āśīrvāde se kṛṣṇete 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 sāksāte o prabhu dekhi' bole
“ki kārye goṇāo kāla tumi vidyā-bhole?”*

Someone also directly told Nimāi, “Why are You wasting Your time with mundane education?”

TEXT 48

*keha bole,—“hera dekha, nimāñi-panḍita!
vidyāya ki lābha?—kṛṣṇa bhajaha tvarita*

Another person said, “Look, Nimāi, what do You gain from studying? Just worship Kṛṣṇa.

TEXT 49

*paḍe kene loka?—kṛṣṇa-bhakti jānibāre
se yadi nahila, tabe vidyāya ki kare?”*

“Why do people study? Education is only for understanding devotional service of Lord Kṛṣṇa. If that purpose is not served, then what is the use of Your education?”

Devotion to Kṛṣṇa, or achieving devotional service to Kṛṣṇa, is the perfection of all knowledge and learning. If devotion to Kṛṣṇa is not attained, then all endeavors

for accumulating knowledge are useless. Knowledge that does not awaken one's attachment for Kṛṣṇa simply increases one's material illusion. That is why Śrīmad Bhaktivinoda Ṭhākura has written in his *Kalyāṇa-kalpa-taru: jaḍa-vidyā yata māyāra vaibhava, tomāra bhajane bādhā. moha janamiyā, anitya samsāre, jīvake karaye gādhā*—“Materialistic studies are the glare of *māyā* only, for they are an obstacle to spiritual progress. They create illusion in this material world and turn the living entity into an ass.” In the *Caitanya-caritāmṛta* (Madhya 8.245) it is stated: “On one occasion the Lord inquired, ‘Of all types of education, which is the most important?’ Rāmānanda Rāya replied, ‘No education is important other than the transcendental devotional service of Kṛṣṇa.’”

TEXT 50

*hāsi' bole prabhu,—“baḍa bhāgya se āmāra
tomarā śikhāo more kṛṣṇa-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 paḍāiyā, mora citte āche
calimu bujhiyā bhāla vaiṣṇavera 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 ṭhākura sabāra citta hare'

hena nāhi, ye jane apekṣā nāhi kare

In this way Nimāi attracted the heart of everyone. There was no one who escaped His power of attraction.

TEXT 55

*ei-mata kṣaṇe prabhu vaise gaṅgā-tīre
kakhana bhramena prati nagare nagare*

Sometimes the Lord sat on the bank of the Ganges, and sometimes He wandered the streets of Navadvīpa.

TEXT 56

*prabhu dekhilei mātra nagariyā-gaṇa
parama ādara kari' vandena caraṇa*

Whenever the residents saw the Lord, they would welcome Him with great respect.

TEXT 57-59

*nārī-gaṇa dekhi' bole,—“ei ta' madana
strī-loke pāuka janme janme hena dhana”*

*paṇḍite dekhaye bṛhaspatira samāna
vṛddha-ādi pāda-padme karaye praṇāma*

*yogi-gaṇe dekhe,—yena siddha-kalevara
duṣṭa-gaṇe dekhe,—yena mahā-bhayaṅkara*

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 Bṛhaspati, 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 Bṛhaspati, the yogis who survive on air and the munis who raise their semen saw Him as a *siddha-mahāpuruṣa*, a perfected being, and the sinful ill-natured people saw Him as the formidable chastiser Yamarāja.

TEXT 60

*divas-eko yā're prabhu karena sambhāṣa
bandi-prāya haya yena, pare' prema-phāṅsa*

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 prīti 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 baḍa prīta
sarva-bhūta-kṛpāluta 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 vaikuṅṭha-nātha navadvīpa-pure
mukunda-saṅjaya bhāgyavantera dūyāre*

The Lord of Vaikuṅṭha taught His students in the courtyard of the fortunate Mukunda Saṅjaya.

TEXT 64

*pakṣa-pratipakṣa sūtra-khaṇḍana-sthāpana
vākhāne aśeṣa-rūpe śrī-śacīnandana*

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 Paṇḍita explained the scriptures by various methods like debating and counter-debating, properly ascertaining an object, removing faulty conclusions, and establishing faultless conclusions.

TEXT 65

goṣṭhī-saha mukunda-saṅjaya bhāgyavān

bhāsaye 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 thākura yāya ghare
vidyā-rase vaikunṭhara nāyaka vihare*

After completing His teaching at school, the Lord of Vaikuṅṭha 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 Vaikuṅṭha 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-māndya kari' chala
prakāśena prema-bhakti-vikāra 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 *śighra*, or “quickly,” indicates a greater than normal movement of an object. Whenever the movement of an object is less than normal, the word *māndya* 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 *paramahamsas*, 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
gaḍā-gaḍi yāya, hāse, ghara bhāṅgi' phele*

The Lord suddenly uttered some unworldly sounds, then He laughed as He rolled on the ground and nearly damaged the house.

The word *alaukika* is explained as follows: Mundane sounds are generally received by the ears and the other four knowledge-acquiring senses. The sounds that the four other knowledge-acquiring senses are unable to receive are called *alaukika*, or uncommon, transcendental, sounds. The transformations of bodily limbs that manifest while uttering *alaukika* sounds is unintelligible to ordinary people. In this regard, one should carefully discuss the statement, *vaiṣṇavera 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
bhuvī viluṭhāmo naṭāmo nirviśāmaḥ*

“Thoroughly maddened by the ecstasy of the intoxicating beverage of love for Kṛṣṇa, we shall enjoy life running about, rolling on the ground and dancing in ecstasy.” This statement of a Vaiṣṇava is not understandable by ordinary people.

TEXT 69

*huṅkāra garjana kare, mālsāt pūre
sammukhe dekhaye yā're, tāhārei māre*

He roared loudly and challenged everyone like a wrestler, then He beat whoever He could catch.

TEXT 70

*kṣaṇe-kṣaṇe sarva-aṅga stambhākṛti haya
hena mūrchā haya, loke dekhi' pāya bhaya*

Again and again His entire body became stunned, and He fell unconscious in such a way that people were frightened.

TEXT 71

*śunilena bandhu-gaṇa vāyura vikāra
dhāiyā āsiyā sabhe kare pratikāra*

When Nimāi's friends and relatives heard about His gastric disorder, they came running to treat Him.

TEXT 72

*buddhimanta-khāna āra mukunda-saṅjaya
goṣṭhī-saha āilena 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

*viṣṇu-taila, nārāyaṇa-taila dena śire
sabhe kare pratikāra, yā'ra yena sphure*

They applied some medicinal oils on the Lord's head and tried to cure Him any way they could.

TEXT 74

*āpana-icchāya prabhu nānā karma kare
se kemane sustha haibeka pratikāre*

The Lord performs various pastimes by His own sweet will. How can He be cured by some external remedies?

The transformations of love that Śrī Gaurasundara displayed in order to manifest His transcendental pastimes can not be cured by administering external medicine. Physical and mental diseases affect the gross and subtle bodies. Ecstatic transformations do not act upon temporary material designations, rather the service propensities of a living entity are displayed through the transcendental body surrendered to the Lord. The artificial transformations of the material body are completely unlike the devotional transformations found in self-realized souls. Considering the body as the self, foolish people wrongly desire to achieve mundane prestige by artificially manipulating their body and senses on the pretext of displaying ecstatic transformations.

TEXT 75

*sarva-aṅge kampa, prabhu kare āsphāhana
huñkāra 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 dharoṅ, 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 Kṛṣṇa, 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 *adhirūḍha-mahabhava* platform, wherein they engage in the pastimes of *mohana* and *madana*, attracting and intoxicating their beloved. In the consideration of servitorship, 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-Vaikuṅṭha is more or less experienced within the fourteen worlds, the material universe is not Vaikuṅṭha. Śrī Gaurasundara is the only maintainer of all universes. The statements befitting the Supreme Lord in the mood of a devotee are meant for rejecting material considerations between the Lord and His devotees. The fierce poison of formidable impersonalism vomited by foolish, imperfect yogis who are conditioned by *māyā* and who proclaim themselves as *ahaṅgrahopāsakas*, or self-worshippers, is extremely abominable, hated, and totally disapproved by Gaurasundara.

TEXT 77

*mui sei, more ta' nā cine kona jane”
eta bali' laḍa dei dhare sarva jane*

“I am the Supreme Lord, but no one recognizes Me.” Saying this, the Lord tottered and everyone tried to catch Him.

TEXT 78

*āpanā' prakāśa prabhu kare vāyu chale
tathāpi nā bujhe keha tā'na māyā-bale*

In this way the Lord manifested Himself on the pretext of gastric disorder, yet by the influence of His illusory energy no one could understand Him.

TEXT 79

*keha bole,—“haila dānava adhiṣṭhāna”
keha bole,—“hena bujhi ḍākinīra kāma”*

Someone said, “He's been possessed by a demon.” Someone else said, “This is the work of a witch.”

TEXT 80

*keha bole,—“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-droṇe thui 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-droṇe* 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-droṇe 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 līlā 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-gaṇe 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

*sarva-loke śuni' hailā haraṣita
sabe bole,—“jīu, jīu e-hena paṇḍita”*

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 raṅga kare vaikuṅṭhera rāya
ke tā'ne jānite pāre, yadi nā jānāya?*

In this way the Lord of Vaikuṅṭha enjoyed His pastimes. Who can understand those pastimes unless the Lord reveals them?

TEXT 88

*prabhure dekhiyā sarva-vaiṣṇavera gaṇa
sabhe bole,—“bhaja, bāpa, kṛṣṇera caraṇa*

When all the Vaiṣṇavas saw the Lord, they told Him, “Dear Nimāi, please worship the lotus feet of Kṛṣṇa.

TEXT 89

*kṣaṇeke nāhika, bāpa, anitya śarīra
tomāre ki śikhāimu, tumi 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
paḍāite cale śiṣya-saṁhati apāra*

The Lord smiled at the Vaiṣṇavas and offered them obeisances, then He left for school with His students.

TEXT 91

*mukunda-saṅjaya puṇyavantera mandire
paḍāyena prabhu caṇḍī-maṇḍapa-bhitare*

The Lord taught His students in the Caṇḍī-maṇḍapa within the courtyard of the fortunate Mukunda Saṅjaya.

TEXT 92

*parama-sugandhi pāka-taila prabhu-śire
kona puṇyavanta deya, prabhu vyākhyā kare*

As the Lord began to teach, His head was smeared with fragrant medicated oil that was given by some pious person.

TEXT 93

*catur-dike śobhe puṇyavanta śiṣya-gaṇa
mājhe prabhu vyākhyā kare jagat-jīvana*

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.

TEXT 94

*se śobhāra mahimā ta' kahite nā pāri
upamā dibāna kibā, nā dekhi vicāri'*

I'm unable to describe or give a comparison for that wonderful scene.

TEXT 95

*hena bujhi yena sanakādi-śiṣya-gaṇe
nārāyaṇe veḍi' vase badarikāśrame*

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 Gaḍaoala districts. The *āśrama* of Badri-Nārāyaṇa (Nara-Nārāyaṇa) 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.

TEXT 96

*tān' sabāre laiṅyā yena prabhu se paḍāya
hena bujhi sei līlā kare gaura-rāya*

Lord Gauracandra now enjoyed the same pastimes as when Lord Nārāyaṇa personally taught His disciples.

TEXT 97

*sei badarikāśrama-vāsī nārāyaṇa
niścaya jāniha ei śacīra nandana*

Śrī Śacinandana is certainly that same Lord Nārāyaṇa, who resides in Badarikāśrama.

TEXT 98

*ataeva śiṣya-saṅge sei līlā kare
vidyā-rase vaikuṅṭhara nāyaka vihare*

Therefore the Lord of Vaikuṅṭha enjoyed those same pastimes while relishing scholastic pleasures with His students.

TEXT 99

*padāiyā prabhu dui prahara haile
tabe śiṣya-gaṇa laiyā gaṅgā-snāne cale*

After teaching, at midday the Lord would take His students for bath in the Ganges.

TEXT 100

*gaṅgā-jale vihāra kariyā kata-kṣaṇa
grhe āsi' kare prabhu śrī-viṣṇu-pūjana*

The Lord sported in the waters of the Ganges for some time and then returned home to worship Lord Viṣṇu.

There was a temple of Viṣṇu in the Lord's house. In that temple the Lord worshiped a śālagrāma-śilā as Lord Kṛṣṇa.

TEXT 101

*tulasīre jala diyā pradakṣiṇa 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 vaikuṅṭhara pati

nayana bhariyā dekhe āi puṇyavatī

Lakṣmī served rice and the Lord of Vaikuṅṭha ate. The pious mother Śacī watched to her full satisfaction.

TEXT 103

*bhojana-antare kari' tām̐būla carvaṇa
śayana kareṇa, lakṣmī sevena caraṇa*

After finishing His meal, the Lord chewed betel nuts and then laid down while Lakṣmī massaged His lotus feet.

TEXT 104

*kata-kṣaṇa yoga-nidrā-prati dṛṣṭi diyā
punaḥ prabhu calilena pustaka laiṇyā*

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 Śrīdhara Svāmī in his *Svaparakāśa* commentary on the *Viṣṇu Purāṇa*.) *Yogamāyā* is *yoga-nidrā*, because she steals the symptoms of consciousness from everyone just as sleep does. (This is the explanation from *Toṣaṇī*.) *Yoga-nidrā* is the predominating deity of the Lord's energy. (This is the explanation of Vīrarāghava.)

TEXT 105

*nagare āsiyā kare vividha vilāsa
sabāra sahita kare hāsiyā sambhāṣa*

Nimāi enjoyed various pastimes in the city and smiled as He talked with the residents.

TEXT 106

*yadyapi prabhura keha tattva nāhi jāne
tathāpi sādḥvasa kare dekhi' sarva-jane*

Although no one knew His real identity, the residents still offered Him respects whenever they saw Him.

TEXT 107

*nagare bhramaṇa kare' śrī-śacīnandana
devera durlabha vastu dekhe sarva-jana*

Although Śrī Śacīnandana 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

*uṭhīlena prabhu tantu-vāyera duyāre
dekhīyā 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 *duyāra* in the phrase *tantu-vāyera duyāre* is a corruption of the Sanskrit word *dvāra*, or “door.” The portion of Vāmana-pukura village that is even today known as Tāntipāḍā was inhabited at that time by cloth weavers. The late Kānticandra Rāḍhī and his grandson Phaṇībhūṣaṇa have identified themselves as belonging to the family of cloth weavers from the time of Mahāprabhu. Though they have tried to reestablish their residence at Rāmacandrapura and Bāragorā-ghāṭa, 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 Ṣaṭhī by worshiping the ancient Sīmantinī-devī near Vāmana-pukura, at the place now known as Khālse-pāḍa. Therefore ancient Navadvīpa cannot be located at the present day places of Bāragorā-ghāṭa, Rāmacandrapura, or Sātakuliya. The weaving communities of Bāragorā-ghāṭa 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 *śākta* 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 mūlya lai?”
tantu-vāya bole,—“tumi āpane ye dibā”

The Lord then asked, “What is the price of this cloth?” The weaver replied, “Give me whatever You like.”

TEXT 111

mūlya kari' bole prabhu,—“ebe kaḍi nāi”
tānti bole,—“daśe pakṣe dio ye gosāñi

After settling the price, the Lord said, “I don't have any money right now.” The weaver then said, “O Gosāñi, You can give me in ten or fifteen days.

The words *daśe pakṣe* mean “after ten or fifteen days.”

TEXT 112

vastra laiyā para' tumi parama santoṣe
pāche tumi kaḍi more dio samāveśe”

“You take the cloth and happily wear it. You can pay me whenever You please.”

The word *samāveśe* means “after arranging, accumulating, or collecting.”

TEXT 113

tantu-vāya-prati prabhu śubha-dṛṣṭi kari'
uṭhilena giyā prabhu goyālāra purī

After mercifully glancing at the weaver, the Lord continued on to the house of a cowherd.

The word *purī* refers to a house, a village, or a city.

The phrase *goyālāra purī* refers to a portion of the present day Svarūpa-gañja or Gādigāchā and Maheśa-gañja.

TEXT 114

vasilena mahāprabhu gopera duyāre
brāhmaṇa-sambandhe prabhu parihāsa kare

Mahāprabhu sat down on his veranda and began to make fun of the activities of the *brāhmaṇas*.

TEXT 115

prabhu bole,—“āre beṭā! dadhi dugdha āna

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-vṛnda 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-saṅge gopa-gaṇa kare parihāsa
`māmā māmā' bali' sabe karaye sambhāṣa*

*keha bole,—“cala, māmā, bhāta khāi giyā”
kona gopa kāndhe kari yāya ghare laiyā*

They began to joke with the Lord and address Him as uncle. One of them said, “Come, uncle, let us go eat some rice.” Then one of them took Nimāi on his shoulder and carried Him to his house.

The phrase *`māmā māmā' bali* is explained as follows: The cowherd men addressed Nimāi as their maternal uncle. In the Hindu community of Bengal, all inferior castes accept the superiority of the *brāhmaṇas*. That is why the lower castes address male members of the upper caste *brāhmaṇa* families as *dādā ṭhākura* even today. Since the cowherd ladies were accustomed to address Nimāi as *dādā ṭhākura*, 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 *beṭā*, 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

*sarasvatī satya kahe, gopa nāhi jāne
hāse mahāprabhu gopa-gaṇera vacane*

Although the cowherd boys didn't realize it, by the grace of the transcendental goddess of learning, Sarasvatī, whatever they spoke was true. Meanwhile, Nimāi simply smiled at their words.

The cowherd boys conjectured that in His previous pastimes as Kṛṣṇa, Nimāi had accepted cooked rice from the houses of the cowherds. Their conjecture regarding Nimāi 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, Śuddhā Sarasvatī-devī made the truth appear on their tongues through their words.

TEXT 121

*dugdha, ghr̥ta, dadhi, sara, sundara navanī
santoṣe prabhure saba gopa deya ānī'*

All the *gopas* then happily offered the Lord milk, ghee, yogurt, cream, and butter.

TEXT 122

*goyālā-kulere prabhu prasanna haiyā
gandha-vaṇikera ghare uṭhilena giyā*

After being satisfied by the *gopas*, the Lord went to the house of a perfume merchant.

TEXT 123

*sambhrame vaṇik 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 vaṇik ānila tata-kṣaṇa
“ki mūlya laibā?” bole śrī-śacīnandana*

The perfume merchant immediately brought some of his best perfume, and Śrī Śacīnandana inquired, “What is the price?”

TEXT 125

*vaṇik bolaye,—“tumi jāna, mahāśaya!
tomā' sthāne mūlya ki nite yukta haya?*

The merchant replied, “You know, my dear sir! Is it befitting for me to take money from You?”

TEXT 126-127

*āji gandha pari' ghare yāha ta' thākura
kāli yadi gā'ye gandha thākaye pracura*

*duile o yadi gā'ye gandha nāhi chāḍe
tabe kaḍi dio more, yei citte paḍe”*

“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-aṅge
gandha deya vaṇik nā jāni kon raṅge*

After saying this, the merchant happily applied the perfume on the body of the Lord.

TEXT 129

*sarva-bhūta-hṛdaye ākarṣe 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

*vaṇikera 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 *mālīs*.

TEXT 131

*parama-adbhuta rūpa dekhi mālākāra
ādare āsana diyā kare namaskāra*

When the florist saw Nimāi's most wonderful form, he offered Him obeisances

and a place to sit.

TEXT 132

*prabhu bole,—“bhāla mālā deha', mālākāra!
kaḍi-pāti 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 *kaḍi-pāti*, which means “cash,” “expenses,” or “finance,” the word *kaḍi* comes from the Sanskrit word *kapardaka* and *pāti* comes from the Sanskrit word *pātrī*.

TEXT 133

*siddha-puruṣera prāya dekhi' mālākāra
mālī bole,—“kichu dāya nāhika tomāra”*

Appreciating that Nimāi had the symptoms of a spiritually perfect soul, the florist said, “You don't need to pay.”

TEXT 134

*eta bali' mālā dila prabhura śrī-aṅge
hāse mahāprabhu sarva-paḍuyāra 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'
uṭhīlā tāmbūlī-ghare gaurāṅga śrī-hari*

After casting His merciful glance on the florist, Gaurāṅga went to the house of betel nut merchant.

The word *tāmbūlī* refers to those who sell *tāmbūla* (*pān*). In common language they are called *tāmuli*.

TEXT 136

*tāmbūlī dekhaye rūpa madana-mohana
caraṇera dhūli lai' dilena āsana*

The merchant saw Nimāi's form as more enchanting than that of Cupid. He took dust from Nimāi's feet and offered Him a place to sit.

TEXT 137

*tāmbūlī bolaye,—“baḍa bhāgya se āmāra
kon bhāgye āilā 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' āpanei parama-santoṣe
dilena tāmbūla āni', prabhu dekhi' hāse*

In full satisfaction and without being asked, the merchant then offered betel nut to the Lord, who smiled.

TEXT 139

*prabhu bole,—“kaḍi vinā kene guyā dilā
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 suniyā vacana
parama-santoṣe kare tāmbūla carvaṇa*

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' dila, tā'ra nāhi nila mūla*

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 *mūla* means “price.”

TEXT 142

*tāmbūlīre anugraha kari' gaura-rāya
hāsiyā hāsiyā sarva-nagare veḍāya*

After blessing the merchant, Gaura smiled as He continued wandering the

streets of Navadvīpa.

TEXT 143

*madhupurī-prāya yena navadvīpa-purī
eko jāti lakṣa-lakṣa kahite nā pāri*

The city of Navadvīpa was just like Mathurā. Millions of people belonging to different castes lived there.

TEXT 144

*prabhura vihāra lāgi' pūrvei vidhātā
sakala sampūrṇa kari' thuilena tathā*

For the pleasure of the Lord, the creator had previously supplied Navadvīpa with all opulences.

TEXT 145

*pūrve yena madhupurī karilā bhramaṇa
sei līlā kare ebe śacīra nandana*

The son of Śacī now enjoyed the same pastimes that Kṛṣṇa had previously enjoyed while wandering the streets of Mathurā.

TEXT 146

*tabe gaura gelā śaṅkha-vaṇikera ghare
dekhi' śaṅkha-vaṇik sambhrame namaskare*

Thereafter Gaura visited the house of a conch merchant, who offered the Lord due respect.

The word *śaṅkha-vaṇik* is known in common language as *śaṅkhāri*, or one who sell items made from conchshell.

TEXT 147

*prabhu bole,—“divya śaṅkha āna dekhi bhāi!
kemanē vā laimu śaṅkha, kaḍi-pāti nāi”*

The Lord said, “Dear brother, let Me see some beautiful conches. But, alas, how will I take? I have no money.”

TEXT 148

*divya-śaṅkha śaṅkhāri āniyā sei-kṣaṇe
prabhura śrī-haste diyā karila praṇāme*

Just then the merchant placed a beautiful conch in Nimāi's hand and offered Him obeisances.

TEXT 149

*“śaṅkha lai' ghare tumi calaha, gosāñi!
pāche kaḍi 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 śaṅkha vaṅikera vacane
calilena hāsi' śubha-dṛṣṭi kari' tā'ne*

Pleased by the words of the conch merchant, the Lord glanced mercifully on him and departed.

TEXT 151

*ei-mata navadvīpe yata nagariyā
sabāra mandire prabhu bulena bhramiyā*

In this way the Lord visited every house in Navadvīpa.

TEXT 152

*sei bhāgye adyāpi nāgarika-gaṇa
pāya śrī-caitanya-nityānandera caraṇa*

For this reason even today the residents of Navadvīpa attain the lotus feet of Lord Caitanya and Lord Nityānanda.

TEXT 153

*tabe icchāmaya gauracandra bhagavān
sarvajñera ghare prabhu karilā payān*

The supremely independent Lord Gauracandra then went to the house of an astrologer.

TEXT 154

*dekhiyā prabhura teja sei sarva-jāna
vinaya-sambhrama kari' karilā praṇāma*

As the astrologer saw the effulgence of the Lord, he humbly offered obeisances.

The word *sarva-jāna*, or *sab-jāntā* in common language, refers to one who is perfect in Viṣṇu-mantras, who is omniscient, and who knows past, present, and future.

TEXT 155

*prabhu bole,—“tumi sarva-jāna bhāla śuni
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-jña sukṛti cinte mane
japite gopāla mantra dekhe sei-kṣaṇe*

The pious astrologer agreed to the Lord's request and began to chant the Gopāla mantra within his mind.

TEXT 157

*śaṅkha, cakra, gadā, padma, catur-bhuja śyāma
śrīvatsa-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 *śaṅkha* 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-vaivarta Purāna (Prakṛti-khaṇḍa, Chapter 14)*: “Behold Lord Hari, who is holding the conch, disc, club, and lotus in His four hands. His enchanting form is blackish like the new rain cloud.”

Śrīvatsa is an *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-koṣa* as follows: “The devotees of Kṛṣṇa 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 mahātejāḥ
koṭi-sūrya-sama-prabhāḥ
idaṁ kim uta vaktavyaṁ
pradīpād ati-dīptimān*

“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:

*śaṅkho 'sya pāñcajanya 'ñkaḥ
śrīvatsō 'sis tu nandakaḥ
gadā kaumudakī cāpaṁ
śārṅga cakram sudarśanaḥ
maṇiḥ syamantako haste
bhujā-madhye tu kaustubhaḥ*

“The name of Lord Viṣṇu's conch is Pāñcajanya, the white hairs on His chest that curl clockwise are called Śrīvatsa, His sword is called Nandaka, His club is called Kaumodakī, 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-kṣaṇe dekhe—pitā putre lai' kole
sei rātre thuilena āniyā gokule*

He then saw Vasudeva carry the Lord that night to Gokula.

TEXT 160

*punaḥ dekhe,—mohana dvi-bhujā digambare
kaṭite kiṅkiṇī, navanīta 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

*nija-iṣṭa-mūrti yāhā cinte anukṣaṇa
sarva-jña dekhaye sei-sakala lakṣaṇa*

The astrologer saw His worshipable Lord decorated with all the symptoms that he had meditated on.

TEXT 162

*punaḥ dekhe tribhaṅgima muralī-vadana
catur-dike yantra-gīta gāya gopī-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 punaḥ-punaḥ 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-jña kahaye,—“śuna, 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,—dhanurdhara durvādala-śyāma
vīrāsane 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

*punaḥ dekhe prabhure pralaya-jala mājhe
adbhuta varāha-mūrti, dante pṛthvī 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

*punaḥ dekhe prabhure nṛsimha-avatāra
mahā-ugra rūpa bhakta-vatsala apāra*

He then saw the Lord as Nṛsimha. Although He appeared most ferocious, He was the ultimate well-wisher of His devotees.

TEXT 168

punaḥ 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

*punaḥ 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-jña punaḥ dekhaye prabhure
matta haladhara-rūpa śrī-muṣala kare*

The pious astrologer then saw the intoxicated form of Lord Balarāma, holding a plow and club in His hands.

TEXT 171

*punaḥ dekhe jagannātha-mūrti sarva-jāna
madhye śobhe subhadrā, dakṣiṇe 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-jña 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
parīkṣite 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 kibā kdarthe āmare?”*

“I see a supernatural effulgence emanating from the body of this *brāhmaṇa*. Has He come to discredit me?”

TEXT 176

*eteka cintite prabhu balilā hāsiyā
“ke āmi, ki dekha, kene nā kaha bhāngiyā?”*

The Lord smiled and asked the thoughtful astrologer, “Who am I? What did you see? Tell Me everything in detail.”

TEXT 177

*sarva-jña bolaye,—“tumi calaha ekhane
vikāle kahimu mantra japi' bhāla mane”*

The astrologer said, “You please go home for now. I will tell You everything in the afternoon after I peacefully chant my mantra.”

TEXT 178

*“bhāla bhāla” bali' prabhu hāsiyā calilā
tabe priya-śrīdharera mandire āilā*

Smiling, the Lord agreed to the astrologer's request and went to the house of His dear devotee Śrīdhara.

Śrīdharera mandira, the house of Śrīdhara, is situated on an elevated tract of land at one end of Māyāpur, near the village of Śaraḍāṅgā and one mile east of Chand Kazi's *samādhi*. There is a small pond nearby.

TEXT 179

*śrīdharere prabhu baḍa prasanna antare
nānā chale āisena prabhu tā'na ghare*

Śrīdhara was very dear to the Lord's heart, and the Lord would therefore visit him on various pretexts.

TEXT 180

*vākovākya-parihāsa śrīdharera saṅge
dui cāri daṇḍa kari' cale prabhu raṅge*

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-susānta 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 anukṣaṇa
`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 Nārāyaṇa is the omnipotent sole proprietor of unlimited opulences. In order to test His own servant, Śrīdhara, the Lord asked him why the servants of Nārāyaṇa remain afflicted with poverty in this world even though they are eligible for the wealth of their Lord. Although the followers of *śākta* philosophy who wish to mitigate their poverty or gratify their senses and fulfill their self-interest offer water and *tulasī* leaves at the feet of Lord Nārāyaṇa and thus receive mundane opulences or temporary benefits, they do not achieve eternal good fortune. But the

fully surrendered servants of Nārāyaṇa who are engaged in unalloyed service do not accept any exchange for their service. In order to exhibit the ideal example of such Vaiṣṇava qualities, the Lord's associates from Vaikuṅṭha 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 duḥkha 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 Vaiṣṇavas are afflicted by various needs. Since due to a lack of wealth, Śrīdhara Vipra or other pure devotees of the Lord appear from the material point of view unable to accumulate fine items of enjoyment for dressing and eating like ordinary people, such questions may naturally arise. This is clearly seen in this conversation between Śrīdhara and Śrī Gaurasundara.

TEXT 185

*śrīdhara bolena,—“upavāsa ta' nā kari
choṭa hauka, baḍa hauka, vastra dekha pari”*

Śrīdhara replied, “At least I'm not starving, and whether small or large I'm still wearing some cloth.”

In reply to Nimāi's question, Śrīdhara said, “I have no difficulties due to a lack of food and clothing. I do not completely fast, I eat something or another. Though I do not have the opportunity to wear fine clothing, I cover myself somehow with torn cloth.”

TEXT 186

*prabhu bole,—“dekhilāna gāṅṭhi daśa-ṭhāṅi
ghare bola, dekhitechi khaḍagāchi 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 *gāṅṭhi* (a corrupted form of the Sanskrit word *granthi*) means “knotted,” “tied,” or “sown.”

The Lord then said, “I can see that there are many knots all over your old torn cloth, and there are many holes in the thatched roof of your old cottage.”

TEXT 187

*dekha, ei caṇḍī-viṣaharire pūjīyā
ke nā ghare khāya pare' saba nagariyā”*

“Look at other people. They worship Caṇḍī or Viṣahari, so they have no scarcity for food or cloth.”

The Lord further said, “Just see how the followers of *śākta* philosophy live happily and comfortably, not by worshiping the eternally revered Supreme Lord but by worshiping Caṇḍikā-devī, who awards benedictions for sense gratification like wealth, followers, and conquest of enemies, and by worshiping Viṣahari, who

destroys the fear of snakes! And you have brought on yourself this pathetic condition by engaging in the service of the Lord without expressing any desire for material happiness and comfort!” Through this question put before the great devotee Śrīdhara, Śrī Gaurasundara revealed the mentality of pure Vaiṣṇavas and illustrated proper philosophy. In Śrīmad Bhaktivinoda Ṭhākura's famous book named *Jaiva-dharma* the mentality of the *śākta* 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'
pakṣi-gaṇa thāke, dekha, vṛkṣera upare*

“The king has jewels in his house, and he eats opulent food. Meanwhile, the birds live in trees.

TEXT 190

*kāla punaḥ sabāra samāna hai' yāya
sabe nija-karma bhuñje īśvara-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,—“tomāra vistara āche dhana
tāhā tumi lukāiyā karaha bhojana*

*tāhā mui vidita karimu kata dine
tabe dekhi, tumi loka bhāṇḍibā 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, paṇḍita
tomāya āmāya dvandva nā haya ucita”*

Śrīdhara said, “O Paṇḍita, please go home now. It is not proper for us to argue.”

The Lord externally accepted the doctrine of the *śākta* philosophy and opposed the path of devotional service followed by Śrīdhara. The Lord, acting as one of the ordinary persons amongst whom there are differences of opinion, is actually disclosing the real form and process of Vaiṣṇava philosophy on the pretext of questions and answers.

TEXT 194

*prabhu bole,—“āmi tomā' nā chāḍi emane
ki āmāre dibā', tāhā bola ei-kṣaṇe*

The Lord said, “I'm not going to leave you so easily. First tell Me what you'll give Me.”

After Śrīdhara and the Lord personally exhibited pastimes of giving and taking, the Lord is trying to accept a portion of Śrīdhara's confidential internal and ordinary external wealth.

TEXT 195

*śrīdhara bolena,—“āmi kholā veci' khāi
ihāte ki dimu, tāhā balaha, gosāñi!”*

Śrīdhara said, “I maintain myself by selling leaf cups. So tell me, what can I give You, Gosāñi?”

The Lord personally displayed pastimes of poverty and want and accepted ingredients earned through the physical and mental labor of poverty-stricken poor people in order to benefit them. Śrīdhara said, “According to Your own calculation, whatever wealth I have, is not even sufficient for me. Therefore I cannot give charity like a wealthy person. What can I give You? The fruitive workers who are maddened within this material world are busy enjoying the fruits of their respective activities. They donate a portion of their wealth and become famous as charitable persons. But there is no possibility of achieving such fame for a poor penniless person like me.”

TEXT 196-197

*prabhu bole,—“ye tomāra potā dhana āche
se thākuka ekhane, pāiba tāhā pāche*

*ebe kalā, mūlā, thoḍa deha kaḍi-vine
dile, āmi kandala nā kari tomā' sane”*

The Lord said, “Let your hidden treasure remain for now. I'll take that later. For now, give Me some bananas, banana flowers, and banana stalks free of charge. Then I won't argue with you.”

In answer to this, the Lord said, “At present I do not want the spiritual wealth that you possess. I am only trying to take a portion of your external wealth. I will accept spiritual service from you after some time. For now, relieve My needs with your service as a *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-pañcarātra* it is stated:

*surarṣe vihītā śāstre
harim uddīśya yā kriyā
saiva bhaktir iti proktā
tayā bhaktiḥ 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 *nīti-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 *śrutis* is awakened, then he can appreciate unalloyed devotional service, which is situated beyond material enjoyment and renunciation. Some persons who accept material enjoyment as the goal of life think that all objects of this visible world are unfit for the service of the Lord and are simply meant for the enjoyment of the living entities—in other words, they are not ingredients for the service of the Lord—for the proper utility of all objects is to increase the living entities' thirst for sense enjoyment, not to be engaged in the service of the Lord. But Śrī Gaurasundara said, “All objects can be seen in relationship to Kṛṣṇa. If the living entities simply give up their attachment for sense gratification, then such vision is possible. If one renounces objects that are related to Kṛṣṇa, considering them mundane, then he is misusing his renunciation. Actually, the purpose of renunciation is to give up

attachment for matter and engage the mind in the Supreme Lord.”

TEXT 198-200

*mane bhāve śrīdhara,—“uddhata vipra baḍa
kon dina āmāre kilāya pāche daḍa*

*mārile o brāhmaṇere ki karite pāri?
kaḍi-vinā prati-dina dibāre o nāri*

*tathāpiha bale chale ye laya brāhmaṇe
se āmāra bhāgya baṭe, dimu prati-dine”*

Śrīdhara thought, “This *brāhmaṇa* is very aggressive. I'm afraid that one day He will beat me. But even if He beats me, what can I do to a *brāhmaṇa*? At the same time, I can't supply Him free of charge every day. Anyway, whatever this *brāhmaṇa* takes by force or deceit, that is my good fortune. So I'll continue to give Him every day.”

Śrīdhara Vipra thought, “Prabhu has a very arrogant nature. If I do not act according to His will, then He may even beat me. Moreover, I am personally poor and unable to meet the expenses of my own food and clothing. Therefore it is impossible for me to give anything free of cost. Nevertheless a *brāhmaṇa* is the representative of the Supreme Lord; if I can help Him without duplicity in any way, then there is a possibility of awakening my good fortune. For this reason whatever He will take from me either by force or trickery, I have no objection. I will be prepared to give Him every day. If by His exhibition of force or trickery this *brāhmaṇa* is benefited by me in any way, then I will consider it the result of my good fortune.” By this pastime, Śrī Gaurasundara and His devotee, Śrīdhara, set an example for living entities who desire their own benefit to earn unknown piety. Although the *smārta* communities, or persons who are expert in worldly morality, consider the behavior of both as unsatisfactory and apparently contradictory, a living entity who is self-realized can understand that such exchanges are the source of unlimited auspiciousness. Great personalities who desire the welfare of other living entities give fallen souls the opportunity to earn unknown piety; it is to be understood that their apparent use of force and trickery is only for the benefit of others (in other words, for the benefit of the fallen souls).

TEXT 201

*cintiyā śrīdhara bole,—“śunaha, gosāñi!
kaḍi-pāti tomāra kichui dāya nāi*

Thinking in this way, Śrīdhara said, “Listen, Gosāñi, don't worry about money.

TEXT 202

*thoḍa, kalā, mūlā, kholā dimu bhāla mane
tabe āra kandala nā kara, āmā' sane”*

“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 thoḍa' 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 thoḍa-kalā-mūlā śrī-vyañjana*

The Lord daily used Śrīdhara's leaf cups, and He ate *subjis* made from Śrīdhara's plantains, banana flowers, and banana stalks.

TEXT 205

*śrīdharera gāche yei lāu dhare cāle
tāhā khāya prabhu dugdha-maricera jhāle*

Whenever a squash grew on the roof of Śrīdhara's cottage, the Lord would eat it, cooked with milk and black pepper.

TEXT 206

*prabhu bole,—“āmāre ki vāsaha, śrīdhara!
tāhā kahilei āmi cali' yāi ghara*

The Lord then said, “Tell Me, what do you think of Me? After you answer this, I'll go home.”

TEXT 207

*śrīdhara bolena,—“tumi vipra—viṣṇu-amśa”
prabhu bole,—“nā jānilā, āmi—gopa vaṁśa*

Śrīdhara replied, “You are a *brāhmaṇa*, a portion of Lord Viṣṇu.” The Lord said, “You don't know. Actually I'm from a *gopa* family.

In answer to the Lord's question, Śrīdhara replied, “O Paṇḍita, You are a portion of Lord Viṣṇu.” The Lord immediately protested, “Even though I am not a portion of Viṣṇu, in other words, even though I am the *svayam-rūpa* and source of all incarnations, I appear in the family of cowherd men, in other words, I am Kṛṣṇa, the son of Nanda.”

TEXT 208

*tumi āmā' dekha,—yena brāhmaṇa-chāoyāla
āmi 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

*hāsenā śrīdhara śuni' prabhura vacana
nā cinila nija-prabhu māyāra kāraṇa*

Śrīdhara 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, Śrīdhara, 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,—“ śrīdhara, tomāre kahi tattva!
āmā' haite tora saba gaṅgāra mahattva*

The Lord then said, “Śrīdhara, 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 Śrīdhara, “All that you have heard about the special glories of Gaṅgā, who springs from the lotus feet of Viṣṇu—that Gaṅgā and her glories have emanated from Me. In other words, I am the original cause of the Gaṅgā.”

TEXT 211

*śrīdhara bolena,—“ohe paṇḍita-nimāñi!
gaṅgā kariyāo ki tomāra bhaya nāi?*

Śrīdhara replied, “Nimāi Paṇḍita! Aren't You afraid of insulting Gaṅgā in this way?”

In reply to this, Śrīdhara said, “You are so arrogant that You don't believe that Gaṅgā, who purifies all living entities, is the destroyer of sins! Besides that, You not only consider Yourself superior to Gaṅgā, You even claim to be the source of the Gaṅgā.”

TEXT 212

*vayasa bāḍile loka kothā sthira haye
tomāra cāpalya āro 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 saṅge raṅga kari'
āilena nija-gr̥he gaurāṅga śrī-hari*

After joking with Śrīdhara in this way, Lord Gaurāṅga returned to His home.

TEXT 214

*viṣṇu-dvāre vasilena gaurāṅga-sundara
calilā paḍuyā-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 paurṇamāsī-candrera udaya
vṛndāvana-candra-bhāva haila hṛdaya*

As Nimāi saw the full moon one night, His heart became absorbed in the mood of Śrī Vṛndāvanacandra.

TEXT 216

*apūrva muralī-dhvani lāgilā karite
āi bai āra keha nā pāya śunite*

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 ṭhāṇi*

When mother Śacī heard the sound of that flute, which attracts the three worlds, she fell unconscious in ecstasy.

TEXT 218

*kṣaṇeke caitanya pāi' sthira kari' mana
apūrva muralī-dhvani karena śravaṇa*

After a while she regained consciousness and steadied her mind, as she continued listening to the wonderful sound of the flute.

TEXT 219

*yekhāne vasiyā āche gaurāṅga-sundara
sei-dike śunilena vaṁśī manohara*

Śacī then noticed that the enchanting sound of the flute was coming from the direction where Nimāi was sitting.

TEXT 220

*adbhuta śuniyā āi āilā bāhire
dekhe,—putra vasiyāche viṣṇura duyāre*

Mother Śacī came outside in astonishment and saw that her son was sitting at the door of the Viṣṇu temple.

TEXT 221

*āra nāhi pāyena śunite vaṁśī-nāda
putrera hrdaye 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-vakṣe dekhe candra-maṇḍala sākṣāte
vismīta haiyā āi cāhe cāri-bhīte*

Seeing the moon on the chest of her son, Śacī was struck with wonder and began looking around.

TEXT 223

*grhe āsi' vasi' āi lāgilā cintite
ki hetu,—niścaya kichu nā pāre karite*

Mother Śacī then went back inside and began to think about the reason for such a vision.

TEXT 224

*ei-mata kata bhāgyavatī śacī 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 śacī āi śune
gīta, vādya-yantra vāya kata-śata jane*

One night Śacī heard hundreds of people singing and playing musical instruments.

TEXT 226

*bahu-vidha mukha-vādya, nṛtya, pada-tāla
yena mahā-rāsa-krīḍā śunena viśāla*

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 bāḍī-ghara-dvāra
jyotir-maya bai 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 nārī-gaṇa
lakṣmī-prāya sabe, haste padma-vibhūṣaṇa*

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' punaḥ āra nāhi pāya daraśana*

One day she saw the effulgent demigods, but when she looked again she couldn't see them.

TEXT 230

*āira e-saba dṛṣṭi kichu citra nahe
viṣṇu-bhakti-svarūpiṇi 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.

Devakī, the mother of Pṛṣṇigarbha, is the personification of devotional service to Lord Viṣṇu. Mothers of the Lord like Yaśodā, Devakī, 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 sakṛt karena dṛṣṭi-pāte
sei haya adhikārī e saba dekhite*

Whoever receives the merciful glance of mother Śacī becomes eligible to see such opulences.

TEXT 232

*hena-mate śrī-gaurasundara vanamālī
āche gūḍha-rūpe nijānande kutuhālī*

In this way Śrī Gaurasundara, who is nondifferent from Lord Kṛṣṇa, lived in Navadvīpa incognito, while relishing His own ecstasy.

The phrase *gaurasundara vanamālī* indicates that Śrī Gaurasundara is nondifferent from Vrajendra-nandana.

TEXT 233

*yadyapi eteka prabhu āpanā' prakāṣe
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 karena kautuke
te-mata uddhata āra nāhi navadvīpe*

The arrogance that was sportingly displayed by Nimāi was unmatched throughout Navadvīpa.

TEXT 235-240

*yakhana ye-rūpe līlā karena īśvara
sei sarva-śreṣṭha, tā'ra nāhika sosara*

*yuddha līlā-prati icchā upaje yakhana
astra-sikṣā-vīra āra nā thāke temana*

*kāma-līlā karite yakhana icchā haya
lakṣārbuda vanitā se karena vijaya*

*dhana vilasite se yakhana icchā haya
prajāra gharete haya nidhi koṭi-maya*

*emana uddhata gaurasundara ekhane
ei prabhu virakta-dharma laibe yakhane*

*se virakti-bhakti-kaṇā kothā tribhuvane?
anye ki sambhave tāhā?—vyakta sarva jane*

The pastimes enjoyed by the Lord are supreme in all respects. Whenever the Lord desires to fight, He becomes the topmost hero and no one can surpass His prowess with weapons. Whenever the Lord desires to enjoy conjugal pastimes, He manifests millions of beautiful women. Whenever the Lord desires to enjoy opulence, He fills His servant's homes with millions of oceans of wealth. In this way the arrogant nature now manifest by the Lord immediately vanished when He accepted the path of renunciation. At that time not even a fragment of the renunciation and devotion that He manifest could be found throughout the three worlds. Is this possible for anyone else?

Śrī Gaurasundara, who is the source of all incarnations, who performs pastimes out of His own sweet will, and who is the reservoir of transcendental pastimes, personally fought with the demons Madhu and Kaitabha in His incarnation as Hayaśīrṣa, the demon Hiraṇyākṣa as Varāha, the demon Hiraṇyakaśipu as Nṛsimhadeva, and demons headed by Rāvaṇa 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-śreṣṭha-karma
sabe sevakere hāre, se tāhāna dharmā*

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:

*ārādhānānām sarveṣām
viṣṇor ārādhānām param
tasmāt parataram devi
tadīyānām 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 Vaiṣṇava.”

TEXT 242

*eka-dina prabhu āisena rāja-pathe
pāñca sāta paḍuyā prabhura cāri-bhite*

One day Nimāi, along with five or seven students, was walking down the main road.

TEXT 243

*vyavahāre rāja-yogyā vastra paridhāna
aṅge pīta-vastra śobhe kṛṣṇera samāna*

Nimāi was dressed like a king. The yellow cloth that covered His body made Him look just like Kṛṣṇa.

TEXT 244

*adhare tāmbūla, koṭi-candra śrī-vadana
loke bole,—“mūrti-manta ei ki madana?”*

As He chewed betel nut, His face resembled millions of moons. People who saw Him inquired, “Is He Cupid?”

TEXT 245

*lalāṭe tilaka-ūrddhva, 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 cañcala paḍuyāra varga-saṅge
bāhu dolāiyā prabhu āisena raṅge*

As the restless-natured Lord walked along with His students, His arms swung back and forth.

TEXT 247

*daive pathe āisena paṇḍita śrīvāsa
prabhu dekhi' mātra tā'na haila mahā-hāsa*

By providence, Śrīvāsa Paṇḍita 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
“cirajivī hao” bole śrīvāsa udāra*

Nimāi offered obeisances to Śrīvāsa, who blessed Nimāi by saying, “Live forever.”

Sāṅdīpani Muni as the teacher of Kṛṣṇa, Garga Muni as the priest, Bhṛḡu Muni as the examiner, and, in *gaura-līlā*, Brahmānanda Purī as a Godbrother of Īśvara Purī and Śrīvāsa Paṇḍita as a senior *brāhmaṇa*, all considered the Lord as an subordinate object of affection and care and thus acted as guardians of the Lord. But it should be understood that in the mood of awe and reverence, such behavior is harmful to the principles of service.

TEXT 249-253

*hāsiyā śrīvāsa bole,—“kaha dekhi, śuni?
kati caliyācha uddhatera cūḍāmaṇi?*

*kṛṣṇa nā bhajiyā kāla ki-kārye goṇāo?
rātri-dina niravadhi kene vā paḍāo?*

*paḍe kene loka?—kṛṣṇa-bhakti jānibāre
se yadi nahila, tabe vidyāya ki kare?*

*eteke sarvadā vyārtha nā goṅāo kāla
paḍilā ta', ebe kṛṣṇa bhajaha sakāla*

*hāsi' bole mahāprabhu,—“śunaha, paṇḍita!
tomāra kṛpāya seha haibe niścita”*

Śrīvāsa smiled and inquired, “O best of the arrogant, where are You going? Why do You uselessly waste Your time by not worshipping 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, Paṇḍita! That will certainly be done by your mercy.”

One day while walking on the road, the Lord met Śrīvāsa Paṇḍita. When the Lord offered him obeisances, Śrīvāsa blessed Him, saying, “May You live long.” Śrīvāsa continued, “O Nimāi, if You give up the worship of 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 Paṇḍita, 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
gaṅgā-tīre āsi' śiṣya-sahite mililā*

After speaking in this way, Mahāprabhu smiled and departed for the bank of the Ganges, where He met His students.

TEXT 255

*gaṅgā-tīre vasilena śrī-śacīnandana
catur-dike veḍiyā vasilā śiṣya-gaṇa*

Śrī Śacīnandana then sat on the bank of the Ganges with His students surrounding Him on all sides.

TEXT 256

*koṭi-mukhe sei śobhā nā pāri kahite
upamā o tā'ra nāhi dekhi trijagate*

I could not describe the beauty of that scene even if I had millions of mouths.

There is no comparison in the three worlds.

TEXT 257

*candra-tārā-gaṇa vā baliba, seho naya
sakalaṅka,—tā'ra kalā kṣaya-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

*sarva-kāla-paripūrṇa e prabhura kalā
niṣkalaṅka, teṅi se upamā dūre gelā*

This Lord, however, is eternally complete and spotless, therefore a comparison with the moon is unjustified.

TEXT 259

*bṛhaspati-upamā o dite nā yuyāya
teṅho eka-pakṣa,—deva-gaṇera sahāya*

I cannot compare Nimāi with even Bṛhaspati, because Bṛhaspati is partial to the demigods.

TEXT 260

*e prabhu—sabāra pakṣa, sahāya sabāra
ataeva se dṛṣṭānta nā haya inhāra*

This Lord, however, is partial to everyone, and therefore a comparison with Bṛhaspati is also unjustified.

TEXT 261

*kāmadeva-upamā vā diba, seho naya
teṅho citte jāgile, cittera kṣobha haya*

Nor can I compare Nimāi with Cupid, because if Cupid appears in one's heart, that heart becomes agitated.

TEXT 262

*e prabhu jāgile citte, sarva-bandha-kṣaya
parama-nirmala suprasanna citta haya*

When this Lord appears in one's heart, however, all one's material bondage is

destroyed and his heart becomes pure and happy.

TEXT 263

*ei-mata sakala dṛṣṭānta 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

*kāḷindīra tīre yena śrī-nanda-kumāra
gopa-vṛnda-madhye vasi' karilā vihāra*

*sei gopa-vṛnda lai' sei kṛṣṇacandra
bujhi,—dviija-rūpe gaṅgā-tīre kare raṅga*

Just as the son of Nanda enjoyed His pastimes sitting amongst the cowherd boys on the bank of the Yamunā, that same Kṛṣṇa 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) Bṛhaspati 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) Bṛhaspati 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

*gaṅgā-tīre ye-ye-jane dekhe prabhu-mukha
sei pāya ati-anirvacanīya sukha*

Whoever saw the Lord's face as He sat on the bank of the Ganges attained indescribable happiness.

TEXT 267-270

*dekhiyā prabhura teja ati-vilakṣaṇa
gaṅgā-tīre kāṇākāṇi kare sarva-jana*

*keha bole,—“eta teja mānuṣera naya”
keha bole,—“e brāhmaṇa viṣṇu-aṁśa haya”*

*keha bole,—“vipra rājā haibeka gaude
sei ei bujhi,—ei kathana nā naḍe*

*rāja-cakravartī-cihna dekhiye sakala”
ei-mata bole yā'ra yata buddhi-bala*

Seeing the Lord's extraordinary effulgence, everyone on the bank of the Ganges began to whisper to one another. Someone said, “An ordinary human does not have such effulgence.” Someone else said, “This *brāhmaṇa* is a portion of Lord Viṣṇu.” Another said, “I think He will fulfill the prediction that a *brāhmaṇa* will become the king of Gauḍa, for He has all the symptoms of a king.” In this way everyone spoke according to their understanding.

Seeing the Lord's effulgence, no one considered Him equal to an ordinary human being. Some people thought He was a portion of Viṣṇu, and some thought that the time had come for fulfillment of the prediction that a *brāhmaṇa* would become the king of Bengal. In other words, on seeing Him it appeared to people that He would in the future become king of Bengal, or in other words, the Lord of the Gauḍiyas. This prediction could not prove otherwise.

TEXT 271

*adhyāpaka-prati saba kaṭākṣā kariyā
vyākhyā kare prabhu gaṅgā-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 khaṇḍiyā, śeṣe sakala sthāpaya*

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.

Śrī Gaurasundara began to exhibit such ingenious scholastic pastimes that He easily refuted the challenges of all ordinary people and established His own conclusions. He would first refute a challenge and then reestablish it by His own ingenuity.

TEXT 273

prabhu bole,—“tā're āmi bali ye ‘paṇḍita’

eka-bāra vyākhyā kare āmāra sahita

The Lord said, “I consider a person learned if he is able to discuss with Me.

TEXT 274

*sei vyākhyā vyākhyāna kariyā āra-bāra
āmā' prabodhibe,—hena śakti āche kā'ra?”*

“Who has the power to refute Me by establishing a different explanation?”

TEXT 275

*ei-mata īśvara vyañjena ahañkāra
sarva-garva cūrṇa haya śuniñā sabāra*

As the Supreme Lord exhibited His pride in this way, He smashed the pride of all others.

The words *vyañjena ahañkāra* mean “manifesting pride.”

TEXT 276

*kata vā prabhura śiṣya, tā'ra anta nāi
kata vā maṇḍali hai' paḍe thāñi thāñi*

The Lord had innumerable students, who studied in groups under His direction.

TEXT 277

*prati-dina daśa biśa brāhmaṇa-kumāra
āsiyā prabhura pā'ya kare namaskāra*

Every day ten or twenty *brāhmaṇa* boys came to offer obeisances to the Lord.

TEXT 278

*“paṇḍita, āmarā paḍibāṇa tomā' sthāne
kichu jāni,—hena kṛpā karibā āpane”*

They would say, “O Paṇḍita, we wish to study with You. Please be merciful, so that we may learn something.”

TEXT 279

*“bhāla bhāla”,—hāsi prabhu bolena vacana
ei-mata prati-dina bāḍe śiṣya-gaṇa*

The Lord smiled and said, “Good. Good.” Thus the number of His students

increased day by day.

TEXT 280

*gaṅgā-tīre śiṣya-saṅge maṇḍalī kariyā
vaikuṅṭhara cūḍāmaṇi āchena vasiyā*

The Lord of Vaikuṅṭha would sit amidst the circle of His students on the bank of the Ganges.

TEXT 281

*catur-dike dekhe saba bhāgyavanta loka
sarva-navadvīpa prabhu-prabhāve aśoka*

Fortunate people watched from all sides, and by the influence of the Lord the entire city of Navadvīpa became free from lamentation.

TEXT 282

*se ānanda ye-ye-bhāgyavanta dekhileka
kon jana āche,—tā'ra bhāgya balibeka?*

Who can calculate the good fortune of the pious souls who saw those pastimes?

TEXT 283

*se ānanda dekhileka ye sukṛti jana
tā'ne dekhile o, khaṇḍe saṁsāra-bandhana*

Just by seeing a pious soul who has seen those pastimes one is freed from material bondage.

The transcendental Vaikuṅṭha pastimes of Śrī Gaurasundara are so ecstatic that if one sees a person who sees such pastimes, one is freed from attachment to material existence.

TEXT 284

*haila pāpiṣṭha-janma, nā haila takhane!
hailāna vañcita se-sukha-daraśane!*

My sinful birth did not take place at that time! Therefore I was cheated from seeing those pastimes!

The author, who is the incarnation of Śrī Vyāsa, the spiritual master of the entire world, and a Vaiṣṇava ācārya, is teaching the example of humility by lamenting in the following way: “Alas! Such an unfortunate birth as mine did not take place during the transcendental pastimes of Śrī Gaurasundara, so I was not fortunate

enough to see those ecstatic pastimes!” Materialist persons take birth in order to enjoy the fruits of their respective past misdeeds, but if such births take place during the manifest pastimes of the Lord, they become glorious by seeing those pastimes though they have taken abominable births.

TEXT 285

*tathāpiha ei kṛpā kara gauracandra!
se-līlā-smṛti mora hauka janma janma*

Still, O Gauracandra, please be merciful to me so that I may remember those pastimes birth after birth.

“Since I could not take birth during the manifest pastimes of Gaura, my only prayer at the feet of the Lord is that in all of my future births His pastimes may ever remain present in my mind and thus awaken my good fortune.”

TEXT 286

*sa-pārṣade tumi nityānanda yathā-yathā
līlā kara',—mui yena bhṛtya haṇa 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 kṛṣṇa-caitanya nityānanda-cānda jāna
vṛndāvana dāsa tachu pada-yuge gāna*

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

Thus ends this English translation of the Gauḍīya-bhāṣya commentary on Śrī Caitanya-bhāgavata, Ādi-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 Paṇḍita 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 Paṇḍita, the entire scholarly community of Navadvīpa became most restless and worried. When the

students of Nimāi Paṇḍita gave Him this news, He told them, “The Supreme Lord and destroyer of everyone's pride always destroys the pride of arrogant persons. Trees with fruits and persons with good qualities are always humble. Because great Digvijayī kings like Haihaya, Nahuṣa, Vena, Bāna, Naraka, and Rāvaṇa were excessively intoxicated with pride, the Lord ultimately destroyed their pride. Therefore the Lord will soon destroy the pride of this Digvijayī who has come to Navadvīpa.” After speaking in this way, the Lord sat on the bank of the Ganges that evening and began to contemplate how to conquer this Digvijayī. At that time, as the full moon shone in the sky, the Digvijayī arrived before the Lord and was informed by the students about the identity of the wonderfully effulgent Nimāi Paṇḍita. The Lord first exchanged a few words with the Digvijayī and then respectfully and tactfully requested him to describe the glories of the Ganges. Thereupon the Digvijayī began to quickly and incessantly compose and recite verses in glorification of Gaṅgādevī like the rumbling of hundreds of clouds. Everyone there was struck with wonder on seeing the amazing poetic ability of the great Digvijayī. When the Digvijayī stopped after incessantly reciting verses for three hours, the Lord requested him to explain the verses. As soon as Digvijayī began to explain, the Lord pointed out innumerable faults in *alāṅkāra* and other literary rules in the beginning, middle, and end of his description. The Digvijayī could not reply to any of the Lord's challenges; all his ingenuity became overshadowed. When on seeing this, the Lord's students were about to laugh, the Lord checked them and solaced the Digvijayī in various ways. He told the Digvijayī to go home, take rest, and, after studying further, return the next day. Being extremely embarrassed and saddened within, the Digvijayī began to think, “I have defeated even the extraordinary scholars of the six branches of philosophy, but due to providence I have finally been defeated by a young ordinary grammar teacher! How is it possible? It must be that I have committed some offense at the feet of Sarasvatī-devī.” Thinking in this way, he began to chant the Sarasvatī mantra and soon fell asleep. That very night, Sarasvatī appeared before Digvijayī Paṇḍita and disclosed to him the real identity of Nimāi Paṇḍita. She said, “Nimāi Paṇḍita is not an ordinary worldly scholar. He is the omnipotent and original Supreme Personality of Godhead. Sarasvatī-devī is only a shadow of His internal potency. This Sarasvatī, who is the shadow of the internal potency of the Lord, is ashamed to stand before Nārāyaṇa, therefore she remains in the background.” Devī further told the Digvijayī 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 Digvijayī to quickly go to the Lord and surrender at His lotus feet, she disappeared. When the Digvijayī awoke from his sleep, he immediately went to the Lord and informed Him with faltering words of the details of his dream and the instructions of Sarasvatī-devī. The Lord, who is the master of Sarasvatī, also instructed Digvijayī about the superiority of spiritual knowledge, which is favorable for worshiping the Supreme Lord, and the abomination of material knowledge, which is the source of false pride and domination. The Lord said, “The fruit of cultivating knowledge is to fix the mind at the lotus feet of Kṛṣṇa, and devotion to Viṣṇu, or spiritual knowledge, is the only truth and desirable object.” After speaking these words of instruction, the Lord particularly forbade Digvijayī from revealing to anyone the truths that he had heard from Sarasvatī, which are confidential to even the *Vedas*. By the mercy of the

Lord, devotion, detachment, and spiritual knowledge simultaneously manifest in the body of Digvijayī Paṇḍita and, being fully satisfied by achieving pure devotional service, he became *tṛṇād api sunīca*—“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 Kṛṣṇa consider even the happiness of liberation as insignificant.” When the scholars of Navadvīpa saw the wonderful prowess of Nimāi Paṇḍita and His victory over the Digvijayī 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-dīpa gauracandra
jaya jaya bhakta-goṣṭhī-hṛdaya-ānanda*

All glories to Śrī Gauracandra, the shining light of the family of *brāhmaṇas*. All glories to the Lord, who increases the happiness in the hearts of His devotees.

TEXT 2

*jaya jaya dvāra-pāla-govindera nātha
jīva-prati kara, prabhu, śubha-dṛṣṭi-pāta*

All glories to the Lord of Govinda the doorkeeper. O Lord, please glance mercifully on the living entities.

TEXT 3

*jaya adhyāpaka-sīroratna vipra-rāja
jaya jaya caitanyera bhakata-samāja*

All glories to the crest jewel of teachers and the king of *brāhmaṇas*. All glories to the devotees of Lord Caitanya.

TEXT 4

*hena-mate vidyā-rase śrī-vaikuṅṭha-nātha
vaisena sabāra kari' vidyā-garva-pāta*

In this way the Lord of Vaikuṅṭha enjoyed His scholastic pastimes by vanquishing the scholars' pride.

TEXT 5

yadyapiha navadvīpe paṇḍita samāja

koṭy-arbuda adhyāpaka nānā-śāstra-rāja

Navadvīpa 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

*bhaṭṭācārya, cakravartī, miśra vā ācārya
adhyāpanā vinā kā'ro āra nāhi kārya*

Bhaṭṭācāryas, Cakravartīs, Miśras, and Ācāryas had no occupation other than teaching.

TEXT 7

*yadyapiha sabei 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 Brahmā.

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 ākṣepa karena
paramparā, sāksāteha sabei śunena*

The Lord constantly rebuked these scholars, who had to directly or indirectly hear those taunts.

TEXT 9

*tathāpiha hena jana nāhi prabhu-prati
dvirukti karite kā'ro nāhi śakti kati*

Nevertheless, not one of them was able to counter the Lord's challenges.

TEXT 10

*hena se sādharma janme prabhure dekhiyā
sabei yāyena eka-dike namra haiyā*

They were so frightened on seeing the Lord that they would humbly try to avoid Him.

The word *sādhvasa* means “awe and reverence,” “panic,” “fear,” or “suspicion.”

TEXT 11

*yadi vā kāhāre prabhu karena sambhāsa
sei-jana haya yena ati baḍa 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 pāṇḍitya-buddhi śiṣu-kāla haite
sabei jānena gaṅgā-tīre bhāla-mate*

Everyone on the banks of the Ganges knew well that the Lord was most intelligent from His very childhood.

TEXT 13

*kona-rūpe keha prabodhite nāhi pāre
ihā o sabāra citte jāgaye antare*

Within their hearts they knew that the Lord could not be defeated in argument.

TEXT 14

*prabhu dekhi' svabhāvei janmaye sādvasa
ataeva prabhu dekhi' sabe haya vaśa*

Therefore they naturally became frightened when they saw the Lord, and they were obliged to accept subordination to Him.

TEXT 15

*tathāpiha hena tā'na māyāra baḍāi
bujhibāre pāre tā'ne,—hena jana nāi*

Nevertheless, the influence of the illusory energy is such that no one was able to recognize Him.

TEXT 16

tenho yadi nā karena āpanā' vidita

tabe tā'ne keha nāhi jāne kadācīta

No one can possibly recognize the Lord unless and until He reveals Himself.

TEXT 17

*teṅho punaḥ nitya suprasanna sarva-rīte
tāhāna māyāya punaḥ sabe vimohite*

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 prabhu raṅga*

In this way Gauracandra bewildered everyone as He enjoyed His scholastic pastimes in Navadvīpa.

TEXT 19

*hena-kāle tathā eka mahā-digvijayī
āila parama-ahānkāra-yukta hai'*

In the meantime a proud champion of learning arrived in Navadvīpa.

Some people say that *mahā-digvijayī* refers to Keśava Kāśmīrī, 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-darśinī* 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 japi' sarasvatī karileka vaśa*

He was a staunch devotee of goddess Sarasvatī; by chanting her mantra he had won her favor.

TEXT 21

*viṣṇu-bhakti-svarūpiṇī, viṣṇu-vakṣaḥ-sthitā
mūrti-bhede ramā,—sarasvatī jagan-mātā*

Sarasvatī is the personification of devotional service to Lord Viṣṇu. Being nondifferent from Lakṣmī, she eternally resides on the chest of Lord Viṣṇu. She is the mother of the universe.

Ramā refers to Śrī-śakti, or Lakṣmī, who resides on the chest of Viṣṇu. Sarasvatī is the personification of devotional service, or Bhu-śakti. She is the consort of the holy name of the Lord.

The phrase *jagan-mātā* refers to Viṣṇu's Nīlā, Līlā, and Durgā śaktis. Although the features of Ramā, Sarasvatī, and Durgā are different, they are all actually nondifferent from Śrī Nārāyaṇī, or Lakṣmī, the internal potency of Śrī Nārāyaṇa. They are all personifications of Lord Viṣṇu's service. Since they are all principal *āśraya-vigrahas*, they are the mothers of the universe.

TEXT 22

*bhāgya-vaśe brāhmaṇera pratyakṣa hailā
`tribhuvana digvijayī' kari' vara dilā*

Due to the *brāhmaṇa's* great fortune, she appeared before him and blessed him to conquer the three worlds.

Spiritual knowledge, or Sarasvatī, hides her real identity from those who are proud, foolish, attached to material enjoyment, and absorbed in the false ego of thinking themselves the doers; and in her shadow form of Duṣṭā Sarasvatī, she deceives them by awarding them benedictions. Though such puffed-up people who receive her benedictions are able to conquer the three worlds, they are eligible for being totally defeated by the Supreme Lord, who is the ultimate giver of all benedictions. Sarasvatī-devī never desires that her worshipable Lord may be defeated, so she deceives the conditioned souls who are bewildered by *māyā* from chanting the glories of the Lord's holy names. When Śuddhā Sarasvatī-devī sees that her worshiper is not inclined towards the service of the Supreme Lord, she bewilders him with material knowledge, which is her shadow form.

TEXT 23

*yān'ra dṛṣṭi-pāta-mātre haya viṣṇu-bhakti
`digvijayī'-vara vā tāhāna kon śakti?*

What is the difficulty for her to bless one to become a champion of learning when simply by her merciful glance one achieves devotional service to Lord Viṣṇu?

When by the nonduplicitous merciful glance of Śuddhā Sarasvatī-devī one achieves the highest benediction of devotion to Lord Viṣṇu, then it is easy and extremely insignificant for her to award the people of this world benedictions like becoming a Digvijayī.

TEXT 24

*pāi sarvatīra sākṣāte vara-dāna
samsāra jiniyā vipra bule sthāne-sthāna*

After directly receiving the benediction of goddess Sarasvatī, 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 utara*

All the scriptures resided on the tip of his tongue. There was no one in the world who could answer his challenge.

TEXT 26

*yā'ra kakṣā-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 baḍa navadvīpera mahimā
paṇḍita-samāja yata, tā'ra nāhi sīmā*

He then heard about the glories of Navadvīpa, wherein endless learned scholars resided.

TEXT 28

*parama-saṃṛddha aśva-gaja-yukta hai'
sabā' jini' navadvīpe gelā 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 paṇḍita-sabhāya
mahā-dhvani upajila sarva-nadīyāya*

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'

navadvīpe āsiyāche eka digvijayī

People everywhere were heard saying, “A champion scholar has come to Navadvīpa 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 Navadvīpa heard that he was favored by Sarasvatī, they began to worry.

TEXT 32

*“jambudvīpe yata āche paṇḍitera sthāna
sabā jini' navadvīpa jagate vākhāna*

“Of all places of learning throughout Jambudvīpa, Navadvīpa surpasses all.

Jambudvīpa, in which India is situated, is one of the seven islands. By her own glories, Navadvīpa was the most famous and celebrated of all places adorned with intelligent people in India.

TEXT 33

*hena-sthāna digvijayī yāibe jiniñā
saṁsāre ei apratiṣṭhā ghuṣibe śuniñā*

“If this Digvijayī is victorious in such a place as this, then scholars all over the world will condemn us.

TEXT 34

*yujhite vā kā'ra śakti āche tā'na sane?
sarasvatī vara yān're dilena āpane?*

“Yet who has the ability to debate with one who has received the blessings of Sarasvatī?

TEXT 35

*sarasvatī vaktā yān'ra jihvāya āpane
manuṣye ki vāde kabhu pāre tā'na sane?*

“Since Sarasvatī 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 sakei karena kolāhala
“bujhibāna ei-bāra yata vidyābala”*

All over Navadvīpa people were heard saying, “Now we'll understand the power of our knowledge.”

TEXT 38

*e-saba vṛttānta yata paḍuyāra gaṇe
kahilena nija-guru gaurāṅgera sthāne*

The students went and informed their teacher, Gaurāṅga, of all these incidents.

TEXT 39

*“eka digvijayī sarasvatī vaśa kari'
sarvatra jiniyā bule jaya-patra dhari'*

“A Digvijayī who has been blessed by Sarasvatī and who has conquered scholars throughout the world has come with his certificate of victory.

TEXT 40

*hastī, ghoḍā, dolā, loka, aneka saṁhati
samprati āsiyā hailā navadvīpe sthiti*

“He has arrived in Navadvīpa surrounded by elephants, horses, palanquins, and many followers.

TEXT 41

*navadvīpe āpanāra pratidvandvī cāya
nahe jaya-patra māge sakala-sabhāya”*

“He has come to Navadvīpa seeking an opponent. Otherwise he demands a certificate of victory from the scholars of Navadvīpa.”

After arriving in Navadvīpa, Digvijayī Paṇḍita searched for a suitable opponent from the rival camp. If there was no suitable scholar in Navadvīpa able to debate with him, then the Digvijayī demanded that the scholars issue him a certificate stating that all the scholars of Navadvīpa had been defeated by him.

TEXT 42

*śuni' śiṣya-gaṇera vacana gauramaṇi
hāsiyā kahite lāgilena tattva-vāṇī*

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
ahaṅkāra nā sahena īśvara sarvathā*

“Listen, dear brothers. The Supreme Lord never tolerates false pride.

Hearing about Digvijayī'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-guṇe matta hai' kare ahaṅkāra
avaśya īśvara tāhā karena saṁhāra*

“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 *nirguṇa*—pure goodness or transcendence. In order to manifest His Vaikuṅṭha 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 vṛkṣa āra guṇavanta jana
`namratā' se tāhāra svabhāva anukṣaṇa*

“The nature of both the tree laden with fruit and the man decorated with good qualities is that they bow down with humility.

Just as a tree bends down with a burden of fruits, persons who are in the mode of goodness exhibit humility as a result of their good qualities. Persons who are averse to the purport of statements like “a little education is dangerous,” “a small fish jumps too much,” and “a castor oil plant grows like a tree” praise their own small achievements due to material destitution and thus become reluctant to display humility before others. That is why Śrī Gaurasundara has taught for the benefit of people in general that only those persons who consider themselves lower than the straw in the street are always eligible to serve the Supreme Lord by chanting the holy name of Hari. The living entities possess minute quantities of the Lord's nature. In the *Bhagavad-gītā* the living entities are described as *parā prakṛti*, or superior nature. While exhibiting pastimes as the spiritual master for the entire world and while describing the nature of the living entities who possess saintly qualities, Śrī Gaurasundara has displayed the ideal example of actual humility.

TEXT 46

*haihaya, nahuṣa, veṇa, bāṇa, naraka, rāvaṇa
mahā-digvijayī śuniyācha ye ye-jana*

“You must have heard of the great Digvijayīs of the past like Haihaya, Nahuṣa, Veṇa, Bāṇa, Naraka, and Rāvaṇa.

Haihaya, or Kārtavīryārjuna, was the King of Māhiṣmatīpura. He received one thousand arms by the blessing of Lord Dattātreya and was killed by the hands of Lord Paraśurāma. A description of these incidents is found in the *Śrīmad Bhāgavatam* (9.15.17-35), the *Mahābhārata* (*Tīrtha-yātrā-parva* of the *Vana-parva* 115.10-18 and 116.19-24), the *Hari-vaṁśa* (1.33), the *Vāyu Purāṇa* (Chapter 94), the *Matsya Purāṇa* (Chapter 43) and the *Mārkaṇḍeya Purāṇa* (Chapter 16). Nahuṣa was born in the womb of Svarbhāṇavī 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 fall down 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-vaṁśa* (1.28), the *Vāyu Purāṇa* (Chapter 92), and the *Brahma Purāṇa* (Chapter 11).

Veṇa 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 Pṛthu from the churning of his arms is found in the *Śrīmad Bhāgavatam* (4.13.39-49 and 4.14.1-46). Veṇa 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 *Śrīmad Bhāgavatam* (7.1.32) as follows:

*katamo 'pi na venah syāt
pañcānām puruṣaṁ prati
tasmāt kenāpy upāyena
manaḥ kṛṣṇe niveśayet*

“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 Bāṇa and the vanquishment of his pride by Kṛṣṇa is found in the Tenth Canto of *Śrīmad Bhāgavatam*, Chapters 62 and 63, and in the *Hari-vaṁśa* (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 *Śrīmad Bhāgavatam* (10.59.1-22), in the *Hari-vaṁśa* (2.63), and in the *Viṣṇu Purāṇa* (5.29).

Rāvaṇa's birth, austerities, and pride resulting from victories in battle by the influence of a benediction are described in the *Rāmāyaṇa (Uttara-kāṇḍa)*, Chapters 9-39). Descriptions of his anger on hearing news of the death of Khara and Dūṣaṇa at the hands of Śrī Rāma and the incidents beginning with his kidnapping of *māyā Sītā* up to his death are found in the *Rāmāyaṇa (Aranya-kāṇḍa)*, Chapters 31-56, *Sundara-kāṇḍa*, Chapters 4-22, *Laṅkā-kāṇḍa*, Chapters 6-16, 26-31, 40, 59, 62, 63, 93, 96, 101, 103, and 111), in the *Mahābhārata (Draupadī-haraṇa-parva)* within the *Vana-parva*, Chapters 274, 277, 280, 284, and 289), and in the *Śrīmad Bhāgavatam*, Ninth Canto, Chapter 10.

The word *mahā-digvijayī* refers to *brāhmaṇas* who conquer the eight directions on the strength of their knowledge, *kṣatriyas* who conquer the eight directions in battle on the strength of their arms, and *vaiśyas* who conquer the eight directions on the strength of their wealth, earned through farming and trade.

TEXT 47

*bujha dekhi, kā'ra garva cūrṇa nāhi haya?
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-ahaṅkāra
dekhibe ethāi saba haibe saṁhāra*

“Therefore you will see this Digvijayī's scholastic pride vanquished here in Navadvīpa.”

TEXT 49

*eta bali' hāsi' prabhu śiṣya-gaṇa-saṅge
sandhyā-kāle gaṅga-tīre āilena raṅge*

After saying this, Nimāi smiled. Then in the evening He took His students to the bank of the Ganges.

TEXT 50

*gaṅgā-jala sparśa kari', gaṅgā namaskari'
vasilena śiṣya-saṅge 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-śiṣya-gaṇa
vasilena catur-dike parama-śobhana*

As the students sat around the Lord in various groups, it created an unprecedented scene.

TEXT 52

*dharma-kathā, śāstra-kathā aśeṣa kautuke
gaṅgā-tīre vasiyā āchena prabhu sukhe*

The Lord jubilantly engaged in discussing *varṇāśrama-dharma* and scriptural topics on the bank of the Ganges.

The word *dharma-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 īśvare

“digvijayī jinibāna kemana prakāre?”

Though He did not say anything, the Lord thought, “How shall I defeat this Digvijayī?

TEXT 54

*e viprera haiyāche mahā-ahānkāra
`jagate mahāra pratidvandvī nāhi āra'*

“This *brāhmaṇa* has become most proud, because he thinks there is no one in the world to oppose him.

TEXT 55

*sabhā-madhye jaya yadi kariye ihāre
mṛta-tulya haibeka samsāra-bhitare*

“If I defeat him in an assembly, it would be equal to death for him.

TEXT 56

*viprere lāghava karibeka sarva-loke
luṭibe sarvasva, vipra maribeka śoke*

“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 Digvijayī would become when defeated. He thought, “If I defeated the conceited Digvijayī in public, he would feel great misery at heart. Moreover, if he were defeated, he would be finished. He would certainly be harassed, all his wealth, elephants, horses and other possessions would be forcibly taken away by others, and the *brāhmaṇa* would merge in lamentation. Keeping all these considerations in mind, I will have to defeat the Digvijayī in a secluded place.”

The word *lāghava* (used as an adjective in ancient Bengali, it is presently not used) means “neglected,” “insulted,” “harassed,” “hated,” “insignificant,” “fallen,” “devoid of heaviness or existence,” “useless,” “liquid,” and “light.”

TEXT 57

*duḥkha nā pāibe vipra, garva haibe kṣaya
virale se karibāna digvijayī 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 īśvara cintite sei-kṣaṇe
digvijayī niśāya āilā sei-sthāne*

While the Lord was thinking in this way, night fell and the Digvijayī arrived at that spot.

TEXT 59-60

*parama nirmala niśā pūrṇa-candravatī
kibā śobhā haiyā āchena bhāgīrathī
śiṣya-saṅge gaṅgā-tīre āchena īśvara
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 nāce bāhu tuli', jagamana bāndhala karuṇa 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

*hāsya-yukta śrī-candra-vadana anukṣaṇa
nirantara 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 sukomala 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 suvalita cāncara śrī-keśa
simha-grīva, gaja-skanda, vilakṣaṇa 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 *vilakṣaṇa* means “extraordinary” or “spiritual.”

TEXT 64

*suprakāṇḍa śrī-vigraha, sundara hṛdaya
yajña-sūtra-rūpe tañhi 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-lālāṭe ūrdhva-sutilaka 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-paṭṭa-chānde vastra kariyā bandana
vāma-ūru-mājhe-thui' dakṣiṇa caraṇa*

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' karena pramāṇa*

As the Lord explained the scriptures, He established correct statements as incorrect and incorrect statements as correct.

TEXT 68

*aneka maṇḍalī hai' sarva-śiṣya-gaṇa
catur-dike vasiyā āchena suśobhana*

All of His students sitting around Him in groups created an enchanting scene.

TEXT 69

*apūrva dekhilā digvijayī suvismita
mane bhāve,—“ei bujhi nimāi paṇḍita?”*

Seeing that wonderful scene, Digvijayī was astonished and thought, “Is this Nimāi Paṇḍita?”

TEXT 70

*alakṣite sei sthāne thāki' digvijayī
prabhura saundarya cā'he eka-dṛṣṭi hai'*

Digvijayī remained incognito as he gazed steadily on the Lord's beautiful form.

TEXT 71

*śiṣya-sthāne jijñāsīlā,—“ki nāma ihāna?”
śiṣya bole,—“nimāi paṇḍita khyāti yā'na”*

He then asked a student, “What is His name?” and the student replied, “He is the famous Nimāi Paṇḍita.”

TEXT 72

*tābe gaṅgā namaskari' sei vipra-vara
āilena īśvarera sabhāra bhītara*

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 īṣat hāsiyā
vasite balilā ati ādara kariyā*

Seeing him, the Lord slightly smiled as He offered him a seat with great respect.

TEXT 74

*parama-niḥśaṅka sei, digvijayī āra
tabu prabhu dekhilā sādharma 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, sādharma 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 *daṇḍa dekhite ki bāhu kakhana uṭhaya?*—“Will one raise his hand when he sees a stick?” In other words, if one sees a stick in the hands of his opponent he will never attack him simply on the strength of his arms. Similarly, Gaura-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-saṅge
jijñāsīte tān're kichu ārambhilā raṅge*

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 tumi nā kara' varṇanā*

*gaṅgāra mahimā kichu karaha paṭhana
śuniyā sabāra hauka pāpa-vimocana*

*śuni' sei digvijayī prabhura vacana
sei-kṣaṇe karibāre lāgilā varṇana*

*druta ye lāgilā vipra karite varṇanā
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-paṭhana*

The Digvijayī's recitation was like the deep rumbling of clouds.

TEXT 82

jihvāya āpani sarasvatī-adhiṣṭhāna

ye bolaye, se-i haya atyanta-pramāṇa

Since Sarasvatī personally resided on the tongue of Digvijayī, whatever he spoke was authorized.

The words *atyanta-pramāṇa* mean “most authentic,” “reasonable,” and “trustworthy or certain.”

TEXT 83

*manuṣyera śaktye tāhā dūṣibeka ke?
hena vidyāvanta nāhi,—bujhibeka ye*

No human being had the ability to refute his speech, for no scholar could even understand him.

TEXT 84

*sahasra-sahasra yata prabhura śiṣya-gaṇa
avāk hailā sabe śuniṇā varṇana*

The Lord's thousands of students all became speechless on hearing those descriptions.

TEXT 85

*“rāma rāma adbhuta!” smarena śiṣya-gaṇa
“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-alāṅkāra
sei bai kavitvera varṇana 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-viśārada ye-ye-jana
hena śabda tān'sabāra o bujhite viṣama*

Even those who were fully conversant in the scriptures had great difficulty understanding his words.

TEXT 88

*ei-mata prahara-khāneka digvijayī
adbhuta se paḍaye, tathāpi anta nāi*

The Digvijayī continually recited in this amazing way for three hours without coming to an end.

In the prayers composed and recited by Digvijayī, 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

*paḍi' yadi digvijayī hailā avasara
tabe hāsi' balilena śrī-gaurasundara*

When Digvijayī finally finished his recitation, Śrī Gaurasundara smiled and spoke.

The word *avasara* (an adjective) means “ceased” or “restrained.”

TEXT 90

*“tomāra ye-śabdera granthana abhiprāya
tumi vine bujhāile, bujhā nāhi yāya*

“The purport of your words are so exalted that unless you explain them no one can understand.

The words *granthana abhiprāya* mean “the purpose of composition.”

TEXT 91

*eteke āpane kichu karaha vyākhyāna
ye śabde ye bola tumi, sei supramāṇa”*

“Therefore please explain a portion of your recitation, for whatever meaning is explained by you must be accepted.”

TEXT 92

*śuniñā prabhura vākya sarva-manohara
vyākhyā karibāre lāgilena vipra-vara*

Hearing the Lord's enchanting words, the best of the *brāhmaṇas* began to explain.

TEXT 93

*vyākhyā karilei mātra prabhu sei-kṣaṇe
dūṣilena ādi-madhya-ante tina sthāne*

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:

*mahattvaṁ gaṅgāyāḥ satatam idam ābhāti nitarām
yad eṣā śrī-viṣṇoś caraṇa-kamalotpatti-subhagā*

*dvitīya-śrī-lakṣmīr iva sura-narair arcya-caraṇā
bhavānī-bhartur yā śirasi vibhavaty adbhuta-guṇā*

“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
śāstra-mate śuddha 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 diyācha 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 kahiṅ* indicates that his intelligence has gone somewhere, in other words, the Digvijayī's reasoning ability was lost or vanquished.

TEXT 97

*sāta pāñca bole vipra, prabodhite 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 Digvijayī's intelligence had taken leave of him, for he didn't even know what he was saying.

TEXT 99

*prabhu bole,—“e thākuka, paḍa kichu āra”
paḍite o pūrva-mata śakti nāhi āra*

The Lord said, “Leave this verse and recite another,” but the Digvijayī 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 Digvijayī 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, pañcānana
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 Śeṣa, has not been able to reach the limit of such knowledge, although He is describing the qualities of the Lord with ten hundred faces.”

After Brahmā, the creator of the universe, stole the calves and cowherd boys of Vraja, Lord Kṛṣṇa, in order to bewilder Brahmā and destroy the lamentation of the cowherd boys' mothers, personally accepted the forms of the cowherd boys and calves and continued enjoying His pastimes in the pasturing grounds for one year. At that time, seeing the *gopīs'* 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 Mohinī, 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 Mohinī. 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 ṛṣis, headed by Marīci, are born of the mode of goodness. Nonetheless, we are bewildered by Your illusory energy and cannot understand what this creation is. Aside from us, what is to be said of others, like the demons and human beings, who are in the base modes of material nature [*rajo-guṇa* and *tamo-guṇa*]? How will they know You?” Elsewhere in the *Śrīmad Bhāgavatam* (8.12.22 and 25) Śrī Śukadeva Gosvāmī speaks to Mahārāja Parīkṣit as follows: “While Lord Śiva observed the beautiful woman playing with

the ball, She sometimes glanced at him and slightly smiled in bashfulness. As he looked at the beautiful woman and She watched him, he forgot both himself and Umā, his most beautiful wife, as well as his associates nearby... Lord Śiva, his good sense taken away by the woman because of lusty desires to enjoy with Her, became so mad for Her that even in the presence of Bhavānī he did not hesitate to approach Her.”

A description of the bewilderment of other demigods is found in the *Kena*, or *Talavakāra, Upaniṣad* as follows: “The Supreme 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 Umā-devī in the same sky, he went before her and directly asked, ‘Who is this great personality in the form of a Yakṣa?’

“She (Umā-devī) clearly told him, ‘He is the Supreme Brahman (Viṣṇu). By His (Lord Viṣṇu's) victory you have become glorious.’ Upon hearing these words of Umā-devī, Indra became fully convinced that He was the Supreme Brahman, or Viṣṇu.”

*lakṣmī-sarasvatī-ādi yata yogamāyā
ananta-brahmāṇḍa mohe' yān'sabāra chāyā*

Unlimited universes are bewildered by *māyā*, the shadow of Lakṣmī, Sarasvatī, 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 Sarasvatī, spread a network of nescience, which is converse to spiritual knowledge, by awarding mundane knowledge to the averse conditioned souls who are wandering throughout the universe. Māyā, the external energy, and her opulences, who are the shadows of Mahā-Lakṣmī, the internal potency of the Lord in the spiritual sky, and who bewilder the averse conditioned souls, are also bewildered on seeing the Lord's supreme opulences as they constantly engage in the service of the Lord while considering themselves the fully dependent maidservants of the Lord. In the mood of maidservants, they serve the Lord for His ultimate satisfaction. And to create further illusion for the living entities who are averse to the Lord, she is seen from the material point of view as Māyā, the bestower of the fruits of work. It is stated in the *Śrīmad Bhāgavatam* (1.7.4-6): “He saw the Absolute Personality of Godhead along with His external energy, which was under full control. Due to this external energy, the living entity, although transcendental to the three modes of material nature, thinks of himself as a material product and thus undergoes the reactions of material miseries. The material miseries of the living entity, which are superfluous to him, can be directly mitigated by the linking process of devotional service.”

TEXT 104

*tāhārā pāyena moha, yān'ra vidyamāne
ataeva pāche se thākena sarva-kṣaṇe*

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,—digvijayī-moha 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 Brahmās at Dvārakā, Brahmā became bewildered. After compiling the *Mahābhārata* and the *Purāṇas* on the bank of the Sarasvatī, 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

*manuṣye e saba kārya asambhava baḍa
teṇi bali,—tān'ra sakala kārya daḍa*

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 karena īśvare
sakali—nistāra-hetu duḥkhita-jīvere*

In fact, the activities performed by the Supreme Lord are all meant for the deliverance of the conditioned souls.

The Supreme Lord, who incarnates out of His causeless mercy, regularly manifests His various pastimes in order to award supreme eternal benefit to the averse living entities of this world. All of His pastimes are performed with a desire to deliver the living entities. In this regard, one should particularly discuss the *Śrīmad Bhāgavatam* verse (10.14.8), beginning *tat te 'nukampām*. 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

*digvijayī yadi parājaye praveśilā
śiṣya-gaṇa 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 nivāraṇa
vipra-prati balilena madhura vacana*

The Lord, however, forbade them from laughing and sweetly spoke to the *brāhmaṇa*.

TEXT 110

*“āji cala tumi śubha kara' vāsā-prati
kāli vicāriba saba tomāra saṁhati*

“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 paḍiyā
niśā o aneka yāya, śui 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 duḥkha nāhi pāya*

The Lord's behavior was so gentle that whoever was defeated by Him felt no distress.

TEXT 113

sei navadvīpe yata adhyāpaka āche

jiniyā o sabāre toṣena prabhu pāche

After defeating each of the teachers in Navadvīpa, the Lord satisfied them with His sweet behavior.

TEXT 114

*“cala āji ghare giyā vasi' puñthi cāha
kāli ye jijñāsi' tāhā balibāre cāha”*

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 karena teja-bhaṅga
sabei hayena prīta,—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-bhaṅga* refers to the hampering of one's prestige.

TEXT 116

*ataeva navadvīpe yateka paṇḍita
sabāra prabhura prati mane baḍa prīta*

That is why all the learned scholars of Navadvīpa were so affectionate to the Lord.

TEXT 117

*śiṣya-gaṇa-saṁhati calilā prabhu ghara
digvijayī hailā baḍa lajjita-antara*

As the Lord returned home with His students, the Digvijayī felt great shame.

TEXT 118

*duḥkhita hailā vipra cinte' mane-mane
“sarasvatī more vara dilena āpane*

In distress, the *brāhmaṇa* thought, “I've been personally blessed by Sarasvatī.

TEXT 119-120

*nyāya, sāṅkhya, pātañjala, mīmāṃsā-darśana
vaiśeṣika, vedānte nipuṇa yata jana*

*hena jana nā dekhiluṅ saṁsāra-bhitare
jinite ki dāya, mora sane kaksā kare!*

“Till now I've not met a single person—whether a scholar of Nyāya, Sāṅkhya, Pātañjala, Mīmāṁsa, Vaiśeṣika, or Vedānta—who could even compete with me, and what to speak of defeating me!

“I have met scholars who were expert in the six branches of philosophy, and what to speak of defeating me, they did not even try to enter into debate with me.”

TEXT 121

*śiṣu-śāstra vyākaraṇa paḍāye brāhmaṇa
se more jinila,—hena vidhira ghaṭana!*

“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, *alaṅkāra*, *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 dekhi haya
eho mora citte baḍa lāgila saṁśaya*

*devī-sthāne mora vā janmila kona doṣa?
ataeva haila mora pratibhā-saṅkoca?*

“It appears that Sarasvatī's benediction has proven false, which awakens doubts in my mind. Otherwise, have I committed some offense at her feet? Is that why my intelligence was diminished?

“Since I have been defeated by this young *brāhmaṇa* grammarian I can now understand that the benediction I received from my worshipable goddess Sarasvatī-devī has proved a complete failure! Therefore various doubts are arising within my mind. The goddess whom I had pleased and from whom I had thus received the benediction for becoming a Digvijayī must be displeased as a result of my offenses. Otherwise why would my great ingenuity in learning be defeated by an ordinary young grammarian?”

TEXT 124

*avaśya ihāra āji bujhiba kāraṇa”
eta bali' mantra-jape vasilā brāhmaṇa*

“I must find out the cause of my defeat.” Thinking in this way, the *brāhmaṇa* began chanting his mantra.

TEXT 125

*mantra japi' duḥkhe vipra śayana karilā
svapne sarasvatī vipra-sammukhe āilā*

After chanting for some time the distressed *brāhmaṇa* fell asleep, and in a short time Sarasvatī appeared before him in a dream.

TEXT 126

*kṛpā-dṛṣṭye bhāgyavanta-brāhmaṇera prati
kahite lāgilā ati-gopya sarasvatī*

Goddess Sarasvatī glanced mercifully on the fortunate *brāhmaṇa* and confidentially spoke as follows.

TEXT 127

*sarasvatī bolena,—“śunaha, 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 tumi śīghra haibā alpāyu sarvathā

yān'ra ṭhāṇi tomāra haila parājaya
ananta-brahmāṇḍa-nātha sei suniścaya*

“If you disclose these topics to anyone, you will meet a quick death. Know for certain that He by whom you were defeated is the Lord of innumerable universes.

Sarasvatī-devī appeared in a dream before Digvijayī Paṇḍita, 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 Sarasvatī, 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 Paṇḍita referred to herein is not Keśava Kāśmīrī, rather he is a *paṇḍita* named Keśava Bhaṭṭa.

TEXT 130

*āmi yān'ra pāda-padme nirastara dāsī
sammukha haite āpanāre lajjā vāsi*

“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):

*vilajjamānayā yasya
sthātum ikṣā-pathe 'muyā
vimohitā vikatthante
mamāham iti durdhiyaḥ*

“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 *vilajjamānayā* 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 Kṛṣṇa 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 *vilajjamānā*, 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." (*Sārārtha-darśinī*)

TEXT 132

*āmi se baliye, vipra, tomāra jihvāya
tāhāna sammukhe śakti 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, śeṣa-deva bhagavān
sahasra-vadane veda ye kare vyākhyāna*

*aja-bhava-ādi yān'ra upāsanā kare
hena `śeṣa' 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, śuddha, akhaṇḍa, avyaya
paripūrṇa hai' vaise sabāra hṛdaya*

“He is the Supreme Brahman, the eternal, pure, complete, and inexhaustible Lord, who is situated in everyone's heart.

Śrī Gaurasundara lies in the ocean of milk in the form of Aniruddha, the localized Supersoul in the hearts of all living entities, and lies in the Garbhodaka Ocean in the form of Pradyumna, the aggregate Supersoul and source of all universes. He is complete, undivided, infallible, and eternally pure. Since He is Kṣīrodakaśāyī 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 Kāraṇodakaśāyī Viṣṇu, considering Him separate from Saṅkarṣaṇa 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 Kāraṇa, Garbhodaka, and Kṣīra Oceans. Considering the localized, aggregate, Kāraṇa, Garbha, and *virāt* forms of Viṣṇu as separate from the Absolute Truth enhances the conditioned souls' material conceptions and illusions. In order to remove these conceptions, Sarasvatī-devī disclosed that Śrī Gaurasundara is the source of all Viṣṇu incarnations and nondifferent from Vrajendra-nandana, the son of the King of Vraja.

TEXT 136-137

*karma, jñāna, vidyā, śubha-aśubhādi yata
dṛṣyādṛṣya,—tomāre vā kahibāna kata*

*sakala pralaya (pravarta) haya, śuna, yān'ha haite
sei prabhu vipra-rūpe dekhilā sākṣāte*

“Fruitive activities, mental speculation, material knowledge, pious and impious activities, direct and indirect perception, and more than I am able to say—all these are (created and) destroyed by that Lord you just met in the form of a *brāhmaṇa*.

The word *karma* refers to Vedic rituals such as the performance of fire sacrifices, which aim at enjoying the fruits of those activities in this world. The goal or destination of *karma* is *bhukti*, or material enjoyment; the goal or destination of *jñāna*, or speculating on impersonal Brahman, is *mukti*, or liberation; and the goal or destination of *bhagavad-bhakti*, or devotional service to the Supreme Lord, is one, not separate, or nondifferent; in other words, it is *bhagavat-prema*, or love of God. The word *vidyā* in this verse refers to material knowledge, the purpose of which is sense gratification. In the *Muṇḍaka Upaniṣad* (1.5) it is stated: *tatrāparā ṛg-vedo yajur-vedaḥ sāma-vedo 'tharva-vedaḥ śikṣā kalpo vyākaraṇam niruktaṁ chando jyotiṣam iti.*—“All the *Vedas*—*Rg Veda*, *Yajur Veda*, *Sāma Veda*, *Atharva Veda* and their corollaries known as *śikṣā*, *kalpa*, *vyākaraṇa*, *nirukta*, *chanda* and *jyotiṣa*—belong to the inferior system of material knowledge [*aparā vidyā*].”

The word *śubha-aśubhā* means “auspicious and inauspicious,” or “good and bad.” As stated in the *Śrīmad Bhāgavatam* (11.28.4):

*kim bhadraṁ kim abhadraṁ vā
dvaitasyāvastunaḥ kiyat
vācoditaṁ tad anṛtaṁ
manasā dhyātam eva ca*

“That which is expressed by material words or meditated upon by the material mind is not ultimate truth. What, therefore, is actually good or bad within this insubstantial world of duality, and how can the extent of such good and bad be measured?” In the *Caitanya-caritāmṛta* (*Antya* 4.176) it is said:

*ḍvaite' bhadraḥbhadra-jñāna, saba—`manodharma'
`ei bhāla, ei manda',—ei saba `bhrama'*

“In the material world, conceptions of good and bad are all mental speculations. Therefore, saying, ‘This is good, and this is bad,’ is all a mistake.”

The word *dṛṣyādṛṣya* refers to all objects situated in direct or indirect perception. Another reading for this word is *dūṣyādūṣya*, which means “eatable and 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 *dūṣyādūṣya*. 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 *adṛṣya*. 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

*ābrahmādi yata, dekha, sukha-duḥkha 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 Vaikuṅṭha, They appear within this world for some special purpose. Gaurasundara Himself appears in various occasional incarnations in Vaikuṅṭha 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 kṣiti-sthāpayitā
ei se nṛsimha-rūpe prahlāda-rakṣitā*

“In the form of Lord Varāha, He rescued the earth, and in the form of Nṛsimha, He protected Prahlāda.

TEXT 141

*ei se vāmana-rūpe balira jīvana
yān'ra pāda-padma haite gaṅgāra 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 *Ṛk-saṁhitā*. The description of Vāmana's pastimes is given in the *Ṛk-saṁhitā* 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 *Ṛg 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 *Muṇḍaka Upaniṣad* (3.2.3), wherein it is stated: *yam evaiṣa vṛṇute tena labhyas/ tasyaiṣa ātmā vivṛṇute tanūṁ 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 ayodhyāya
vadhilā rāvaṇa duṣṭa aśeṣa-līlāya*

“This Lord appeared at Ayodhyā and then killed Rāvaṇa as one of His innumerable pastimes.

TEXT 143

*uhāne se vasudeva-nanda-putra bali
ebe vipra-putra vidyā-rase kutūhali*

“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, anyathā 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 tumi japile āmāra
digvijayī-pada-phala nā haya tāhāra*

“The title of Digvijayī is not the real fruit of your chanting mantras to worship me.

TEXT 146

*mantre ye phala, tāhā ebe se pāilā
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 śīghra, vipra, tumi ihāna caraṇe
deha giyā 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 kahilāna veda-saṅgopana*

“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' sarasvatī hailā antardhāna
jāgilena vipra-vara mahā-bhāgyavān*

Speaking these words, Sarasvatī disappeared and the most fortunate *brāhmaṇa* woke up.

TEXT 150

*jāgiyāi mātra vipra-vara sei-kṣaṇe
calilena ati uṣaḥ-kāle prabhu-sthāne*

Immediately after getting up, the *brāhmaṇa* went in the early morning to the Lord's residence.

TEXT 151

*prabhure āsiyā vipra daṇḍavat hailā
prabhu o viprere kole kariyā tulilā*

The *brāhmaṇa* came and offered his obeisances to the Lord, who picked up the *brāhmaṇa* and embraced him.

TEXT 152

*prabhu bole,—“kene bhāi, e ki vyavahāra?”
vipra bole,—“kṛpā-dṛṣṭi 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

*prabhu bole,—“digvijayī haiyā āpane
tabe tumi āmāre e-mata kara' kene?”*

The Lord said, “You are the champion of learning. Why are you treating Me like this?”

TEXT 154

*digvijayī bolena,—“śunaha, vipra-rāja!
tomā' bhajilei siddha haya sarva-kāja*

The Digvijayī replied, “Please listen, O king of the *brāhmaṇas*. Just by worshipping You, all one's activities become successful.

TEXT 155

*kali-yuge vipra-rūpe tumi nārāyaṇa
tomāre cinite 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

*takhani mora citte janmila saṁśaya
tumi jijñāsile, mora vākya nā sphuraya*

“Doubts arose in my mind when You asked me questions that I was unable to answer.

TEXT 157

*tumi ye agarva prabhu,—sarva-vede kahe
tāhā satya dekhiluṅ, anyathā kabhu nahe*

“O Lord, all the *Vedas* confirm that You are devoid of pride. Now I have seen this with my own eyes. There is no doubt about it.

TEXT 158

*tina-bāra āmāre karilā parābhava
tathāpi āmāra tumi rākhilā gaurava*

“Although You have defeated me three times, You have maintained my prestige.

TEXT 159

*eho ki īśvara-śakti vine anye haya?
ataeva, tumi—nārāyaṇa sunīścaya*

“Is this possible for anyone other than the Supreme Lord? Therefore You are certainly Lord Nārāyaṇa.

TEXT 160-162

*gauḍa, trihuta, dillī, kāśī-ādi kari'
gujarāta, vijaya-nagara, kāñcī-purī*

*aṅga, baṅga, tailaṅga, oḍhra, deśa āra kata
paṇḍitera samāja saṁsāre āche yata*

*dūṣibe āmāra vākya,—se thākuka dūre
bujhitei kona jana śakti nāhi dhare*

“I met with innumerable scholars wherever I have gone—Gauḍa, Trihuta, Delhi, Kāśī, Gujarat, Vijayanagara, Kāñcīpura, Aṅga, Bengal, Andhra, Orissa. What to speak of refuting my statements, none of those scholars had even the

power to understand them.

TEXT 163

*hena āmi tomā' sthāne 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 tomāra āścarya kichu nahe
'sarasvatī pati tumi',—devī more kahe*

“This is not an astonishing achievement for You, for You are the Lord of Sarasvatī. She personally told me this.

TEXT 165

*vaḍa-śubha-lagne āilāna navadvīpe
tomā' dekhilāna ḍubiyā 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
veḍāna 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 pāilāna tomā' daraśane
ebe kṛpā-dṛṣṭye 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 śaraṇya 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 kākuvāda 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

*śuniyā viprera kāku śrī-gaurasundara
hāsiyā tāhāne kichu karilā utara*

Hearing the *brāhmaṇa*'s submissive words, Śrī Gaurasundara smiled and replied.

TEXT 172

“śuna, dvija-vara, tumi—mahā-bhāgyavān

sarasvatī yāhāra jihvāya adhiṣṭhāna

“Listen, O best of the *brāhmaṇas*. You are most fortunate, for Sarasvatī resides on your tongue.

TEXT 173-174

*ḍigvijaya kariba',—vidyāra kārya nahe
īśvare bhajile, sei vidyā `satya' kahe*

*mana diyā bujha, deha chāḍiyā calile
dhana vā pauraṣa saṅge 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

*eteke mahānta saba sarva parihari'
karena īśvara-seva dṛḍha-citta kari'*

“That is why devotees renounce material endeavors and serve the Supreme Lord with firm determination.

“Considering all these points, the magnanimous devotees give up desires for and dependence on all material assets and engage in devotional service with full determination for the duration of their lives.”

TEXT 176

*eteke chāḍiyā vipra, sakala jañjāla
śrī-kṛṣṇa-carāṇa giyā bhajaha sakāla*

“Therefore, O *brāhmaṇa*, give up all materialistic association and immediately begin to worship the lotus feet of Lord Kṛṣṇa.

“That is why you should give up the desire for external material advancement and begin to worship the lotus feet of Śrī Rādhā-Govinda without wasting a moment.” Now that Śrī Keśava 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 Nimbakācāryapāda appeared in his memory by the mercy of Mahāprabhu. Gaurasundara's instruction to serve Rādhā-Govinda inspired him with his predecessor gurus' unexpressed emotions, which manifested in his heart in the form of verses. Since before receiving the Lord's mercy Keśava Bhaṭṭa was indifferent to these verses composed by his predecessor gurus, he displayed negligence for the service of the lotus feet of Rādhā-Govinda and eagerness to accumulate material fame in the form of becoming a Digvijayī.

TEXT 177

*yāvat maraṇa nāhi upasanna haya
tāvat sevaha kṛṣṇa kariyā niścaya*

“Up to the time of your death, serve Kṛṣṇa with confidence.

One who rejects the worship of Kṛṣṇa cannot properly explain the purport of Vedānta philosophy, one of the six branches of philosophy. Being initiated into all these instructions, the compiler of *Krama-dīpikā* instructed his disciples headed by Gāṅgalya Bhaṭṭa about the process of worshiping Rādhā-Govinda. Later on, Keśava and other scholars of Kasmira left the subordination of Śrīman Mahāprabhu and took to another path. Turning away from the mercy of Śrīman Mahāprabhu, Keśava Kāśmīrī 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-dīpikā*, and took to another path. Both Śrī Sanātana Gosvāmī and Śrī Gopāla Bhaṭṭa Gosvāmī understood Kesavācārya, the compiler of *Krama-dīpikā*, as a recipient of Śrīman Mahāprabhu's mercy, and therefore they collected ingredients from his book in their compilation of Gaudīya Vaiṣṇava *smṛti*. Later on the followers of Keśava Kāśmīrī 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 kahiluṅ tomāre
`sabe viṣṇu-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 santoṣita haiyā
āliṅgana karilena dvijere dhariyā*

After saying this, the Lord embraced the *brāhmaṇa* in satisfaction.

TEXT 181

*pāiyā vaikuṅṭha-nāyakera āliṅgana
viprera haila sarva-bandha-vimocana*

Being embraced by the Lord of Vaikuṅṭha, the *brāhmaṇa* was freed from all material bondage.

TEXT 182

*prabhu bole,—“vipra, saba dambha parihari'
bhaja giyā kṛṣṇa, sarva-bhūte dayā kari'*

Then the Lord said, “O *brāhmaṇa*, give up your pride, worship Kṛṣṇa, and be merciful to all living entities.

TEXT 183

*ye kichu tomāre kahilena sarasvatī
se sakala kichu nā kahibā kāñhā' prati*

“What Sarasvatī told you in confidence should not be told to anyone.

TEXT 184

*veda-guhya kahile haya paramāyu-kṣaya
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-praṇāma 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, vijñāna
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, Digvijayī 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 brāhmaṇera digvijayī-dambha
tṛṇa haite adhika hailā vipra namra*

The Digvijayī's pride was immediately destroyed, and he became more humble than a blade of grass.

Keśava Bhaṭṭa gave up his pride as a Digvijayī and was initiated by the Lord into the *tṛṇād api sunīca* verse.

TEXT 189-190

*hastī, ghoḍā, dolā, dhana, yateka sambhāra
pātrasāt kariyā sarvasva āpanāra*

*calilena digvijayī haiyā asaṅga
hena-mata śrī-gaurāṅga-sundarera raṅga*

He then gave all his elephants, horses, palanquins, wealth, and whatever other assets he had in charity to suitable persons. In this way the Digvijayī continued his travels as a detached person. Such are the pastimes of Śrī Gaurasundara.

The phrase *pātrasāt kariyā* indicates that after donating his possessions to other appropriate persons, he personally became renounced, or free from all material possessions.

TEXT 191

*tāhāna kṛpāra ei svābhāvika dharmā
rājya-pada chāḍi' kare bhikṣukera karma*

The natural characteristics of His mercy is that a person renounces even the position of a king to take the position of a mendicant.

The devotees of Śrī Gaurasundara actually follow in His footsteps by giving up their name and fame to accept the role of beggars (*tridaṇḍi-sannyāsīs*). In other words, they give up the pride of *kṣatriyas* and *vaiśyas* 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 chāḍi' yān'ra arāṇye 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 “Śrī Rūpa Gosvāmī” given by Śrī Gaurasundara. This is the prime example of undergoing the third of the five *samskāras* required for initiated Vaiṣṇavas. The words *arāṇye 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 kṣṇa-dāsa tāhā parihare*

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 rājyādi-pada `sukha' kari' māne
bhakti-sukha-mahimā yāvat nāhi jāne*

One finds happiness in kingly opulences only when he does not know the glorious happiness derived from devotional service.

Until the natural propensity of inclination towards the service of the Supreme Lord awakens in one's heart, it is true that the need for achieving desirable objects is felt in the hearts of conditioned souls. But self-realized liberated souls know that material sense objects are useless, so they become indifferent to material advancement or prosperity. The body and mind that consider aversion to the Lord as most relishable search after material enjoyment. As soon as the conditioned soul's eternal constitutional duty of service to the Supreme Lord is covered by forgetfulness of his constitutional position, material enjoyment becomes his only desired goal. But when the living entity awakens to his eternal duty of service to the Supreme Lord, the activities of sense enjoyment appear to him as temporary and unpalatable. In the prayers of Lord Brahmā found in the conversation between Vidura and Maitreya in *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

*rājyādi 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 dṛṣṭi 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 *Śvetāśvatara Upaniṣad* (6.23):

*yasya deve parā bhaktir
yathā deve tathā gurau
tasyaite kathitā hy arthāḥ
prakāśante mahātmanah*

“Only unto those great souls who have implicit faith in both the Lord and the spiritual master are all the imports of Vedic knowledge automatically revealed.” 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-vaśaḥ puruṣo
bhaktir eva bhūyasī*

“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
śunilena ihā saba nadīyā-nagare*

Soon everyone in Navadvīpa heard that Śrī Gaurasundara defeated the Digvijayī.

TEXT 199

*sakala lokera haila mahāścarya-jñāna
“nimāi-panḍita haya mahā-vidyāvān*

People were all astonished, and they said, “Nimāi Paṇḍita is a great scholar.

TEXT 200

*digvijayī hāriyā calilā yā'ra ṭhāñi
eta baḍa paṇḍita āra kothā śuni nāi*

“He has even defeated the Digvijayī. We have never heard of such a learned scholar as Nimāi.

TEXT 201

*sārthaka karena garva nimāi-paṇḍita
ebe se tāhāna vidyā haila vidita”*

“The pride of Nimāi Paṇḍita is justified, and now His reputation has spread.”

TEXT 202

*keha bole,—“e brāhmaṇa yadi nyāya paḍe
bhaṭṭācārya haya tabe, kathana nā naḍe”*

Someone said, “If this Nimāi studies logic, He will certainly become a Bhaṭṭācārya.”

TEXT 203

*keha keha bole,—“bhāi, mili' sarva-jane
`bādisimha' bali' padavī diba tā'ne*

Someone else said, “O brother, let us all together award Him the title of ‘Bādisimha.’”

Bādisimha is the name of one Vaiṣṇava from the line of Rāmānuja. He was like a lion in destroying the philosophy of monism. It is to be understood that previously whenever a scholar defeated another scholar, he was awarded the title Bādisimha.

TEXT 204

*hena se tāhāna ati māyāra baḍāi
eta dekhiyā o jānibāre śakti 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-navadvīpe sarva-jane
prabhura sat-kīrti sabe ghoṣe sarva-gaṇe*

In this way everyone in Navadvīpa broadcast the pure glories of the Lord.

TEXT 206

*navadvīpa-vāsīra caraṇe namaskāra
e-sakala līlā dekhibāre śakti yā'ra*

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 digvijayī-jaya
kothā o tāhāna parābhava nahi haya*

Whoever hears the topics of Lord Gaurāṅga defeating Digvijayī is never defeated anywhere.

The devotees of the Lord, who are expert in ascertaining the transcendental nature of the Lord, discuss the pastimes of Digvijayī's defeat by the omnipotent Śrī Gaurasundara and thus engage in the worship of Śrī Gaura. Therefore the inferior logicians can never defeat them in any way. Those whose resource is humility based on material knowledge glorify material arguments and fame obtained through such arguments, yet since they are situated on an extremely low platform, the Lord's devotees, who are inclined towards His service, can easily understand the deceitfulness of their material knowledge, which is another form of nescience, and by the help of intellectual considerations they hear the confidential scholastic pastimes of Gaurasundara, 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 tān'ra anucara*

Whoever hears the enchanting scholastic pastimes of Lord Gaurāṅga will certainly become His servant.

TEXT 209

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

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

*Thus ends this English translation of the Gauḍīya-bhāṣya commentary on Śrī
Caitanya-bhāgavata, Ādi-khaṇḍa, 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-daitya* of Rāḍha-deśa—all of them being contemporaries of the author; the disappearance of Lakṣmīdevī; the inquiries of Tapanā Mīśra to the Lord regarding the goal of life and the process for achieving it; the Lord's reply and teachings; and the Lord's return from Bangladesh.

Nimāi Paṇḍita was greatly honored by the wealthy people of Navadvīpa as well as by all those who were accustomed to perform religious rituals. In order to establish an ideal example of the principles of household life, the Lord did not encourage the fault of miserliness, rather He showed compassion towards needy and distressed persons. Guests were always properly served at the Lord's house in Śrī Māyāpur-Navadvīpa. Though the Lord, who is the teacher of people in general, personally displayed the pastimes of a poor householder, He nevertheless constantly endeavored to serve renounced Vaiṣṇava *sannyāsīs*. As soon as mother 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 Navadvīpa, Lord Brahmā, Lord Śiva, Śukadeva, 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 Śacīdevī, her mother-in-law and mother of her Lord, than to the service of *tulasī*. Śacīdevī sometimes saw blazing flames of fire under the feet of her son, and she sometimes smelled the fragrance of lotus flowers throughout her house.

After some time Nimāi Paṇḍita went with His students to earn some wealth in Bangladesh, where He stayed on the banks of the Padmāvātī 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 *saṅkīrtana* 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 Rāḍha-deśa also there was a great *brahma-daitya* 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 Tapana 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-Nārāyaṇa in the form of Nimāi Paṇḍita, who appeared in the age of Kāli to deliver the fallen souls. When Tapana Miśra arrived before the Lord, Śrī Gaurasundara instructed him that the only religious process for the age of Kāli was *śrī-kṛṣṇa-nāma-saṅkīrtana*, which awards all perfection and which is to be followed by all people of all countries at all times. He further instructed Tapana Miśra to give up all duplicity and always chant the sixteen word, thirty-two syllable *mahā-mantra* with full attention. When Tapana Miśra asked permission to accompany the Lord, the Lord ordered him to immediately go to Vārāṇasī and indicated that they would again meet there and elaborately discuss the goal of life and the process to achieve it. When Tapana 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 Lakṣmīdevī, 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-miśrera jīvana
jaya śrī paramānanda-purī-prāṇa-dhana*

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 Purī.

Pradyumna Miśra was born of a *brāhmaṇa* family in Orissa. In order to make his pious life as an ideal householder and his high social standing successful and perfect by engaging them in the service of Hari, the Lord sent him to Śrīla

Rāmānanda Rāya, who appeared in a nonseminal *brāhmaṇa* family, who was the crest-jewel among teachers of devotional mellows, and who was a *mahā-bhāgavata* Vaiṣṇava *ācārya*. Pradyumna Miśra then heard topics of Kṛṣṇa from that Vaiṣṇava *ācārya* as his disciple and thus obtained the causeless mercy of the Lord. For further descriptions one should see the *Antya-khaṇḍa* (3.284, 5.211, and 8.57) and *Caitanya-caritāmṛta*, *Ādi-līlā*, Chapter 10, *Madhya-līlā*, Chapters 1, 10, 16, and 25, and *Antya-līlā*, Chapter 5.

The purpose of addressing the Lord as the life of Pradyumna Miśra is this: The ideal householder pastimes like serving guests and renounced *sannyāsīs* that were performed by the Lord, who was the worshipable Deity of the ideal pious householder Pradyumna Miśra, are described in this chapter.

Paramānanda Purī, also known as Purī Gosvāmī or Gosāñi, 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 Mādhavendra Purīpāda. He appeared in the village of Trihuta. The *Gaura-gaṇoddeśa-dīpikā* (118) states: "Paramānanda Purī is none other than Uddhava." Concerning the Lord being the life and soul of Paramānanda Purī, one should see the *Antya-khaṇḍa* (3.167-181 and 231-260; 8.55 and 122; and 10.42, 47, and 49) and the *Caitanya-caritāmṛta*, *Ādi-līlā*, Chapters 9 and 10; *Madhya-līlā*, Chapters 1, 2, 9, 10, 11, 12, 13, 14, 15, 16, and 25; and *Antya-līlā*, 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-karṇapūra, the son of Śivānanda Sena, receives the name Paramānanda Purī dāsa, and also the Sanskrit *Śrī Caitanya-carita-mahākāvya* (13.14, 112-119, and 122; 16.30; and Chapters 19 and 20).

TEXT 3

jaya jaya sarva-vaiṣṇavera dhana-prāṇa
kṛpā-dṛṣṭye kara', prabhu, sarva-jīve trāṇa

All glories to He who is the life and soul of all Vaiṣṇavas. O Lord, please deliver the fallen souls with Your merciful glance.

TEXT 4

ādi-khaṇḍa-kathā, bhāi, śune eka-mane
vipra-rūpe kṛṣṇa viharilena yemane

My dear brothers, please hear with attention the topics of *Ādi-khaṇḍa*, wherein the pastimes of Kṛṣṇa in the form of a *brāhmaṇa* are described.

TEXT 5

hena-mate vaikuṅṭha-nāyaka sarva-kṣaṇa
vidyā-rase vihareṇa lai' śiṣya-gaṇa

In this way the Lord of Vaikuṅṭha continually enjoyed His scholastic pastimes with His students.

TEXT 6

*sarva-navadvīpe prati-nagare-nagare
śiṣya-gaṇa-saṅge vidyā-rase krīḍā kare*

The Lord enjoyed scholastic pastimes with His students throughout all the villages of Navadvīpa.

The various villages and islands of Navadvīpa at that time were known as *nagaras*, such as Gaṅgānagara, Kājira-nagara, Kuliya-nagara, Vidyānagara, and Jānnagara.

TEXT 7

*sarva navadvīpe sarva-loke haila dhvani
'nimāi-pañḍita adhyāpaka-śiromaṇi'*

Everyone throughout Navadvīpa heard that Nimāi Paṇḍita was the crest jewel among teachers.

TEXT 8

*baḍa baḍa viṣayī sakala dolā haite
nāmiyā karena namaskāra bahu-mate*

Even the wealthy materialists would get down from their palanquins to offer respects to Nimāi.

TEXT 9

*prabhu dekhi' mātra janme sabāra sādhasa
navadvīpe hena nāhi,—ye nā haya vaśa*

Everyone was filled with awe and reverence on seeing the Lord. There was no one in Navadvīpa who was not under His control.

TEXT 10

*navadvīpe yā'rā yata dharma-karma kare
bhojya-vastra avaśya pāthāya prabhu-ghare*

Whenever any resident of Navadvīpa would perform any pious act, he would without fail first send some foodstuffs and cloth to the Lord's house.

Since the custom of showing respect or honor towards the best teacher was prominent in the Hindu community of that time, everyone came to the capitol and donated gifts of rice and cloth to Nimāi Paṇḍita, who was the crest jewel of learned scholars.

TEXT 11

*prabhu se parama-vyayī īśvara vyabhāra
duḥkhitere niravadhi dena puraskāra*

The Lord displayed the pastimes of a munificent person, for this is the nature of the Supreme Lord. He constantly gave gifts to the poor.

TEXT 12

*duḥkhīre dekhile prabhu baḍa 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

*niravadhi atithi 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 sannyāsī āise daśa biśa
sabā' nimantrena prabhu haiyā hariṣa*

Sometimes ten or twenty *sannyāsīs* 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 *sannyāsīs* 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 *sannyāsīs* 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 *sannyāsīs* 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 *sannyāsīs*, who travel all over the country for the householders' benefit. In the course of time, as the attached householders enviously cheated the *sannyāsīs* 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 *sannyāsīs* 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-kṣaṇe kahi' pāṭhāyena jananīre
kuḍi sannyāsīra bhikṣā jhāṭa 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
kuḍi sannyāsīra bhikṣā haibe kemane?'*

*cintitei hena, nāhi jāni kon jane
sakala sambhāra āni' deya sei-kṣaṇe*

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 lakṣmī-devī giyā parama-santoṣe
rāndhena viśeṣa, tabe prabhu āsi' vaise*

Lakṣmīdevī cooked the offering with full satisfaction, and then the Lord arrived home.

TEXT 19

*sannyāsī-gaṇere prabhu āpane vasiyā
tuṣṭa kari' pāṭhāyena bhikṣā karāiyā*

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 yateka atithi āsi' haya
sabārei jijñāsā karena kṛpāmaya*

In this way the merciful Lord inquired about the needs of every one of His guests.

The words *jijñāsā karena* indicate that the Lord asked His guests whether they needed any drink or food.

TEXT 21

*gṛhasthere mahāprabhu śikhāyena dharma
“atithira seva—gṛhasthera mūla-karma*

Mahāprabhu taught the householders, “The foremost duty of a householder is to serve his guests.

TEXT 22

*gṛhastha haiyā atithi-seva nā kare
paśu-pakṣī 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 Viṣṇu and remain busy in household duties like cooking for themselves are lower than even birds and beasts. Inferior animals like birds and beasts fly in the sky or wander the earth in order to gather their food and have little opportunity to collect. But since human beings are the highest social entities, they are obliged to follow the principles of *varṇāśrama*. If they are averse to even these principles, then they will be counted among the unsheltered naked birds and beasts, who are busy simply filling their own bellies. Apart from filling their own bellies, human beings have the higher responsibility of collecting and protecting items for the service of Viṣṇu. For this reason, their social duties include giving shelter and food to guests and wandering mendicants who desire to please 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 kichu pūrvādr̥ṣṭa-dōṣe
sei tṛṇa, jala, bhūmi dibeka santōṣe*

“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 *tridaṇḍi-sannyāsīs* and *brahmacārīs*, 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 Kuliyā-nagara (Navadvīpa), 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 udakam
vāk caturthī ca vā sunṛtā
etāny api satām gehe
nocchidyante kadācana*

“In the houses of pious people there may be a scarcity of rice or other staples due to poverty, but a straw mat, water, resting place, and sweet words should always be available for serving guests.”

[This verse is found in the *Manu-saṁhitā* (3.10) and in the *Hitopadeśa*.]

The word *tṛṇa* 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 *sunṛtā vāk* mean “truth” or “sweet words,” and the word *caturthī* means “the four items.”

TEXT 25-27

satya vākya kahibeka kari' parihāra

tathāpi ātithya-śūnya nā haya tāhāra

*akaitave citta sukhe yā'ra yena śakti
tāhā karilei bali `atithire bhakti'”*

*ataeva atithire āpane īśvare
jijñāsā karena ati parama-ādare*

“If one has nothing more to offer, he should apologize without duplicity; then he is not guilty of neglecting his guest. If a householder happily serves his guests without duplicity and according to his ability, he is considered hospitable.” Therefore the Lord personally invited His guests with great respect.

[See purport to verse 23 of this chapter.]

TEXT 28

*sei saba atithi—parama-bhāgyavān
lakṣmī-nārāyaṇa yā're kare anna dāna*

All those guest were most fortunate, for they received foodstuffs directly from Lakṣmī-Nārāyaṇa.

Those guests who received rice *prasāda* from the house of Śrī Lakṣmī-Nārāyaṇa 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 brahmādira āśā anukṣaṇa
hena se adbhuta, 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-vihārī*

*lakṣmī-nārāyaṇa avatīrṇa 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-Nārāyaṇa had appeared in Navadvīpa. They therefore all visited the Lord's house to beg alms in the form of mendicants.

TEXT 33

*anyathā se-sthāne yāibāra śakti kā'ra?
brahmā-ādi vinā ki se anna pāya āra?”*

“Otherwise who else has the power to visit His house, and who other than personalities like Brahmā can receive such foodstuffs?”

TEXT 34

*keha bale,—“duḥkhite tārīte avatāra
sarva-mate duḥkhitere karena nistāra*

Someone else said, “The Lord has incarnated to deliver the distressed, and He therefore employs various means for their deliverance.

Some people say that since the demigods headed by Brahmā and the sages headed by Nārada possess mystic perfections, it was they who took the form and dress of guests and became fortunate by receiving rice *prasāda* from the house of Lord Gaura-Nārāyaṇa. 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-Nārāyaṇa have appeared in this age as Lakṣmī-Gaura in order to deliver all distressed persons from their miserable conditions. Since He is most merciful, He distributed His mercy to everyone by providing food and shelter without considering whether one was qualified or not.

TEXT 35-37

*brahmā-ādi deva yā'ra aṅga prati-aṅga
sarvathā tānhārā īśvarera nitya-saṅga*

*tathāpi pratijñā tā'na ei avatāre
'brahmādi-durlabha dimu sakala jīvere'*

*ataeva duḥkhitere īśvara āpane
nija-grhe anna dena uddhāra-kāraṇe”*

“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 karena randhana
tathāpi o parama-ānanda-yukta mana*

*lakṣmīra caritra dekhi' śacī bhāgyavatī
daṇḍe daṇḍe ānanda-viśeṣe bāḍe ati*

Lakṣmīdevī 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.

Lakṣmīdevī happily cooked alone for everyone, without the help of her mother-in-law. Thus seeing the character of her daughter-in-law, Śacīdevī's joy increased at every moment.

TEXT 40

*ūṣaḥ-kāla haite lakṣmī yata gr̥ha-karma
āpane karena saba,—ei tān'ra dharma*

Beginning from sunrise, Lakṣmī would personally perform all the household chores as her religious duty.

In order to increase the happiness of her husband and to satisfy her respected mother-in-law, the chaste Lakṣmīdevī performed all household duties while considering herself the maidservant of the Lord. As the ideal housewife, Śrīmatī Lakṣmīdevī personally performed all of the Lord's household duties, beginning from the early morning till night.

TEXT 41

*deva-gr̥he karena ye svastika-maṇḍalī
śaṅkha-cakra likhena haiyā kutūhalī*

She would decorate the floor of the temple with drawings of *svastikas*, conches, and discs.

The phrase *svastika-maṇḍalī* 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 *maṇḍalas* such as *sarvatobhadras* and *padmas* and various wonderful *svastikas* in the temple of Hari.” In the *Nṛsimha*

Purāṇa it is stated: “One should joyfully cleanse and decorate the temple of Viṣṇu by drawing various *maṇḍalas* like *padmas* and *svastikas* with different attractive colors.” In the *Skanda Purāṇa*, concerning the month of Kārtika, it is stated: “One who draws various shapes like *sarvatobhadras* with clay or other minerals in front of Lord Keśava resides in heaven for one hundred *kalpas*. One who draws auspicious *svastikas* in front of *śālagrāma*, especially in the month of Kārtika, purifies seven generations of his family. A woman who regularly draws *maṇḍalas* before Lord Keśava does not become a widow for the next seven births. A woman who draws *maṇḍalas* with cow dung before Lord Keśava is never separated from her husband, children, or wealth. One who decorates the courtyard of Viṣṇu's temple with various colorful *svastikas* and pictures enjoys the highest happiness within the three worlds.” It is stated in the *Nāradiya Purāṇa*: “A person who draws *maṇḍalas* in the temple of Viṣṇu with either clay, various minerals, various colors, or cow dung attains the form of a demigod who flies in an airplane.” In the *Hari-bhakti-sudhodaya* it is said: “One who smears cow dung in the temple of Viṣṇu and draws colorful pictures on it happily resides in the abode of Viṣṇu, where the residents look on him with welcome glances.”

There was a Viṣṇu temple in the Lord's house. Within the temple the worshipable Śrī Nārāyaṇa forms of Gaṇḍakī-śilā (*śālagrāma-śilā*) and Gomatī-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, puṣpa, dhūpa, dīpa, suvāsita jala
īśvara-pūjāra sajjā karena 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 tulasīra karena sevana
tato'dhika śacīra sevāya tān'ra mana*

She constantly served *tulasī*, yet she served Śacī even more.

The worshipers of Lord Viṣṇu greatly respect *Tulasī-devī* as one of the ingredients for the Lord's service and therefore most intimate with the Lord. *Lakṣmīpriyā-devī* spent more time in serving her mother-in-law, Gaura's mother, than in serving *Tulasī-devī*. Those who pretend to be *ācāryas* while holding a *tulasī* plant in one hand and a pipe for smoking intoxicants in the other should properly follow the ideal example of serving *Tulasī-devī* set by Gaura-*Lakṣmīpriyā*. And yet, knowing the Lord as the best of those devoted to their mothers, *Lakṣmīpriyā-devī*, the

Lord's wife, established that her service with awe and reverence to her mother-in-law was superior to the affectionate service of Tulasī-devī, the maidservant of Gaura, and was nondifferent from service to her husband.

TEXT 44

*lakṣmīra caritra dekhi' śrī-gaurasundara
mukhe kichu nā balena, santoṣa antara*

Seeing Lakṣmī's behavior, Śrī Gaurasundara did not comment, yet He was satisfied within.

Seeing Lakṣmīpriyā'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 nonduplicious heartfelt mercy on Lakṣmīdevī was seen in her activities of serving the Lord by collecting ingredients for Viṣṇu's worship, serving *tulasī*, and serving His own mother, who is the personification of pure goodness.

TEXT 45

*kona-dina lakṣmī lai' prabhura caraṇa
vasiyā thākena pada-tale anukṣaṇa*

Some days Lakṣmī would sit and hold the Lord's feet for hours.

In order to reveal within this world the glories and opulences of serving the lotus feet of Gaura-Nārāyaṇa, Lakṣmīpriyā-devī, 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-puñja-śikhā jvale*

Mother Śacī sometimes saw brilliant effulgent flames emanating from the feet of her son.

Due to the influence of Gaura-Nārāyaṇa's opulences, Śacīdevī saw five effulgent flames of fire. Just as impersonalists, being unable to see the original form of the Lord, accept the effulgence emanating from the body of the Lord as His form and thus become astonished; seeing the most effulgent five flames of fire emanating from the lotus feet of the Lord, Śacīdevī understood her son to be directly Lord Viṣṇu.

TEXT 47

*kona-dina mahā-padma-gandha śacī āi
ghare-dvāre sarvatra pāyena, anta nāi*

Another day mother Śacī smelled the fragrance of lotus flowers throughout the house.

TEXT 48

*hena-mate lakṣmī nārāyaṇa navadvīpe
keha nāhi cinena āchena gūḍha-rūpe*

As Lakṣmī-Nārāyaṇa secretly lived in Navadvīpa in this way, no one was able to recognize them.

TEXT 49

*tabe kata-dine icchā-maya bhagavān
baṅga-deśa dekhite haila icchā tā'na*

After a few days the independent Lord desired to visit East Bengal [Bangladesh].

The word *baṅga-deśa* is explained as follows: Śrī Gaurasundara exhibited His pastimes in Gauḍapura, Navadvīpa-Māyāpur. The eastern portion of Gauḍa-deśa (now Bangladesh) is separately addressed as Baṅga-deśa by the residents of Gauḍa-deśa. The celestial Bhāgīrathī River flows through Gauḍa-deśa. The northern and eastern provinces of Gauḍa Navadvīpa, which consist of the east and south banks of the Brahmaputra River, through which flows the main branch of the Ganges, the Padmāvati, which merges in the Bay of Bengal—these entire tracts of land were known at that time as Baṅga-deśa.

In the book *Śakti-saṅgam-tantra* the border of Baṅga-deśa has been described as follows: “The entire tract of land from the bay of Bengal up to the Brahmaputra River is known as Baṅga-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 Karṇa-suvarṇa, west Bengal was known as Gauḍa and Rāḍha, the present East Bengal was known as Baṅga-deśa, and South Bengal was known as Samatāṭa and Tāmralipta. Even in Sanskrit literatures the east and middle areas of Bengal were referred to as Baṅga-deśa. Abul Phajal, the prime minister of Akbar, the Mugal emperor of Delhi, has written in his history book, *Āin-I-Akbari*, or “The Rule of Akbar”, that the former Hindu kings of Baṅga surrounded their kingdoms with an *āla*, or mud dike, and therefore the area has become known as Baṅgāla.

TEXT 50-51

*tabe prabhu jananīre balilena vānī
“kata-dina pravāsa kariba, mātā, āmi”*

*lakṣmī-prati kahilena śrī-gaurasundara
“māyera sevana tumi kara nirantara”*

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 Baṅga-deśa, or Bangladesh, in eastern Gauḍa, 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, Lakṣmīpriyā-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, Lakṣmīpriyā-devī, and then proceeded towards the east to increase His mother's happiness.

TEXT 52

*tabe prabhu kata āpta śiṣya-varga laiyā
calilena baṅga-deśe-haraṣita haiyā*

Then the Lord took some of His students and happily departed for East Bengal.

The Lord did not travel alone from Gauḍa to the eastern Gauḍa province of Baṅga-deśa. Nimāi Paṇḍita, the crest jewel of teachers, was accompanied to East Bengal by many of His favorite students who were residents of Gauḍapura, Navadvīpa-Māyāpur.

TEXT 53

*ye ye jana dekhe prabhu caliyā āsite
sei āra drṣṭi 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 Śacīdevī, the mother of Gaura. They would say, “By holding the Lord in her womb, Śacīdevī's life has become successful.” Following in the footsteps of Śacīdevī, many ladies who worshiped the Lord in the mood of *vātsalya-rasa* were enthused to serve the Lord in that mood as they looked at Him with parental feelings.

TEXT 55

*yebā bhāgyavatī hena pāilena pati
strī-janma sārthaka karilena 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-bhogīs*, or enjoyers of Gaura, like the fictitious *gaura-nāgarīs*.

TEXT 56

*ei-mata pathe dekhe yata strī-puruṣe
punaḥ punaḥ sabe vyākhyā karena 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 karena* indicate that they offered prayers to the matchless form of the Lord.

TEXT 57

*deve o karena kāmya ye-prabhu dekhite
ye-te-jane hena prabhu dekhe kṛpā haite*

That Lord whom even the demigods desire to see now mercifully appeared before the vision of everyone.

Out of compassion, the Lord manifested His form, which is rarely seen by the demigods, to the people of Bangladesh. By giving up duplicity born from the service of *māyā*, those who were fortunate enough to see the transcendental form of the Lord did not accrue any inauspiciousness like followers of the path of *preyas*, temporary material gratification, who are attached to material conceptions. The causeless mercy of the Lord alone protected men and women who flourished with sensual knowledge inspired by material perceptions from their enjoying spirit.

TEXT 58

*hena-mate gaurasundara dhīre-dhīre
kata-dine āilena padmāvatī-tīre*

In this way Gaurasundara arrived in a few days at the bank of the Padmāvatī River.

Satisfied by the prayers of the saintly King Bhagīratha, Jāhnavī-devī appeared from Māyā-tīrtha, Haridvāra, and began flowing east to merge in the ocean. Some people

say that a demon adorned with material knowledge diverted the flow of the Bhāgīrathī into the Padmāvati in order to deprive Bhāgīrathī from achieving the lotus feet of Gaura. Feeling unhappy as a result, Bhāgīrathī flowed by the side of Śrī Navadvīpa-Māyāpur in order to serve the lotus feet of Gaura-Nārāyaṇa. 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 Padmāvati in order to perform pastimes of accumulating wealth while imitating the activities of ordinary householders.

TEXT 59

*padmāvati-nadira taraṅga-śobhā ati
uttama pulina,—yena upavana tathi*

The current of the Padmāvati River is most charming, and her fine banks are covered with forest groves.

TEXT 60

*dekhi' padmāvati prabhu mahā-kutūhale
gaṇa-saha snāna karilena tā'ra jale*

Seeing the Padmāvati, the Lord joyfully took bath with His students.

TEXT 61

*bhāgyavati padmāvati sei dina haite
yogya haila sarva-loka pavitra karite*

Since that day the fortunate Padmāvati River became fit to sanctify the entire world.

When Gaurasundara took bath in the Padmāvati, she at once became most fortunate and the deliverer of all. Though the emanation of the Ganges from the lotus feet of Viṣṇu indicates her quality of delivering people and destroying sin, the moment the Lord personally and directly immersed and bathed in the Padmā, whose ability for delivering fallen souls was not as great as the Ganges, by the touch of the Lord's feet she became equal to Gaṅgā in her ability to purify people and destroy the sinful reactions of Kali.

TEXT 62

*padmāvati-nadī ati dekhite sundara
taraṅga pulina srota ati manohara*

The Padmāvati River appeared most beautiful, being decorated with enchanting waves, banks, and flowing current.

TEXT 63

*padmāvati dekhi' prabhu parama-hariṣe
sei-sthāne rahilena tā'ra bhāgya-vaśe*

The Lord was so pleased to see the Padmāvati that He remained there a few days to increase her good fortune.

TEXT 64-65

*yena krīḍā karilena jāhnavīra jale
śiṣya-gaṇa-sahita parama-kutūhale*

*sei bhāgya ebe pāilena padmāvati
prati-dina prabhu jala-krīḍā kare tathi*

Just as the Lord had joyfully sported in the waters of the Ganges with His students, now the Padmāvati achieved the same good fortune as the Lord daily sported in her waters.

TEXT 66-67

*baṅga-deśe gauracandra karilā praveśa
adyāpiha sei bhāgye dhanya baṅga-deśa*

*padmāvati-tīre rahilena gauracandra
śuni' sarva-loka baḍa 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 Padmāvati River.

Both the tracts of land on the banks of the Ganges known as Gauḍa-deśa, or West Bengal, and the tracts of land on the banks of the Padmāvati known as East Bengal were generally known as Baṅga-deśa, or Bengal. Generally the other side of the Padmāvati 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 Magḍoba, in the district of Faridpura.

TEXT 68

*“nimāi-panḍita adhyāpaka śiromaṇi
āsiyā āchena”,—sarva-dike haila dhvani*

News soon spread in all directions: “The crest jewel of teachers, Nimāi Paṇḍita, has arrived on the banks of the Padmāvati.”

TEXT 69

bhāgyavanta yata āche, sakala-brāhmaṇa

upāyana-haste āilena sei-kṣaṇa

The fortunate *brāhmaṇas* all came to welcome the Lord with various gifts.

The phrase *upāyana-haste* indicate that they came with gifts and presents in their hands.

TEXT 70

*sabe āsi' prabhure kariyā namaskāra
balite lāgilā ati kari' parihāra*

Coming before the Lord, they offered their obeisances and humbly spoke as follows.

The word *parihāra* means “humble words,” “faltering words,” “submissive entreaties,” or “flattering words.”

TEXT 71

*āmā' sabākāra ati-bhāgyodaya haite
tomāra vijaya āsi' haila e-deśete*

“We consider ourselves most fortunate because of Your arrival here.

TEXT 72-73

*artha-vṛtti lai' sarva-goṣṭhīra sahite
yā'ra sthāne navadvīpe yāiba paḍite*

*hena nidhi anāyāse āpane īsvare
āniyā dilena āmā' sabāra duyāre*

“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 Paṇḍita 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 Paṇḍita, personally arrived on the bank of the Padmāvatī, they all praised their own extraordinary fortune and considered that now they did not need to go to Navadvīpa.

TEXT 74

*mūrti-manta tumi bṛhaspati-avatāra
tomāra sadṛśa adhyāpaka nāhi āra*

“There is no other teacher like You, for You are like the incarnation of

Bṛhaspati.

TEXT 75

*bṛhaspati-dṛṣṭānta tomāra yogya naya
īśvarera amśa tumi,—hena mane laya*

“Rather, to compare You with Bṛhaspati is insufficient. We consider You a portion of the Supreme Lord.

TEXT 76

*anyathā īśvara vine e-mata paṇḍitya
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 amā' sabākāre*

“Now, we have one request of You: Please give us all some knowledge.

TEXT 78

*uddeśe āmarā sabe tomāra ṭippanī
lai' paḍi, paḍāi śunaha, dvija-maṇi!*

“O best of the *brāhmaṇas*, please hear us. We study, teach, and accept only Your explanations.

The word *uddeśe* means “indirectly aiming at (your approval or pleasure).” The scholars residing on the banks of the Padmāvati studied and taught their students with the help of the commentary on Kalāpa grammar that the Lord composed. From this it is understood that while studying under Nimāi Paṇḍita, the crest jewel of teachers, a few students from the banks of the Padmāvati had collected His commentary, returned to their respective villages, and given that commentary to their teachers. In any case, we do not find the Lord's commentary in book form anywhere.

TEXT 79

*sākṣāte o śiṣya kara' amā' sabākāre
thākuka tomāra kīrti sakala-samsāre”*

“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 baṅga-deśe karilā vilāsa*

The Lord smiled and agreed to their request. Thus He enjoyed pastimes in East Bengal for some days.

TEXT 81

*sei bhāgye adyāpiha sarva-baṅga-deśe
śrī-caitanya-saṅkīrtana kare strī-puruṣe*

Due to this good fortune, the men and women of East Bengal engage in Lord Caitanya's *saṅkīrtana* 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 *saṅkīrtana* movement inaugurated by Śrī Caitanya would continue. Without discrimination, both men and women joined in that movement.

TEXT 82

*madhye-madhye mātra kata pāpi-gaṇa giyā
loka naṣṭa kare āpanāre laoyāiyā*

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 *laoyāiyā* is *laoyā* (from the Sanskrit verb *lā*), which refers here to instigating or inducing others to glorify oneself by giving advice or encouragement.

Joining the devotees in chanting the glories of Kṛṣṇa, some sinful persons create disturbances in Śrī Caitanya's *saṅkīrtana* movement. When simple-minded people engage in *kīrtana* along with these sinful persons, who are attached to irrelevant fruits, they are unable to achieve the supreme goal. Since the nonenvious pure devotees are not cheated by the four *vargas*—religiosity, economic development, sense gratification, and liberation—they obtain the fruit of chanting Kṛṣṇa's names. But persons attached to material enjoyment that enter devotee communities dressed as devotees either desire the fruits of three *vargas* or poison the devotee community with the desire for liberation and thus influence them to accept not *kṛṣṇa-prema* but material enjoyment and liberation as the real fruit of glorifying Kṛṣṇa. Following the doctrines of the *bāulas*, *kartābhajās*, and *ativāḍīs*, these sinful persons sometimes advertise themselves as the Supreme Lord, or Viṣṇu, and thus misguide people.

TEXT 83

*udara-bharaṇa lāgi' pāpiṣṭha-sakale
`raghunātha' kari' āpanāre keha bale*

In order to fill their bellies, these sinners cheat people by claiming to be Lord Rāma.

The phrase *udara-bharaṇa lāgi'* (a Hindi phrase) means “for the sake of the stomach.”

In order to gratify their senses, sinful persons who are attached to material enjoyment imagine or declare themselves to be the worshipable Supreme Lord; and by utilizing others as fuel for the fire of their sense gratification, they completely spoil them. The pure worshipers of Śrī Rāmacandra serve Him with devotion, considering Him their worshipable Lord. Sinful persons in the guise of the Supreme Lord declare themselves to be Śrī Rāmacandra and accept appropriate service from their contrived servants in order to gratify their tongues, bellies, and genitals.

TEXT 84

*kona pāpi-gaṇa chāḍi' kṛṣṇa-saṅkīrtana
āpanāre gāoyāya baliyā `nārāyaṇa'*

Other sinful persons give up chanting the names of Kṛṣṇa and claim to be Nārāyaṇa. They then induce others to chant their glories.

When sinful persons become extremely offensive by posing as gurus concocted by their own self-worship, they give up *śrī-kṛṣṇa-saṅkīrtana*, 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 Nārāyaṇa, that is, the Supreme Lord or an incarnation of the Supreme Lord; and Mahāprabhu along with His associates, as well as Śrī Mahā-mantra, who appears as *śabda-brahma* in the form of syllables, who is the highest worshipable object for all animate and inanimate beings, and who was glorified by Mahāprabhu as being nondifferent from Lord Kṛṣṇa, they consider as ordinary mortal forms desirous of material fame like themselves. Following this conception, they induce others to glorify their mundane names or sound vibrations related with their families, houses, and bodies, which are full of stool and worms and which ultimately turn to ashes. Although *guru-tattva* is actually a manifestation of Kṛṣṇa, if one considers the spiritual master as the supreme worshipable object, Rādhikā-nātha, rather than considering him a manifestation of the supreme worshiper, or if one considers him simply an artificial singer of folk songs, which are contrary to the *mahā-mantra* given by the spiritual master, and if one declares or induces others to glorify his material body to be the Supreme Lord in order to accumulate mundane fame, then such a cheating so-called guru and his cheated followers will both enter hell under the burden of great sins.

TEXT 85

*dekhitechī dine tina avasthā yāhāra
kon lāje āpanāre gāoyāya 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

*rāḍhe āra eka mahā brahma-daitya āche
antare rākṣasa, vipra-kāca mātra kāce*

There is a powerful *brahma-daitya* in Rāḍha-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 Rāṣṭra-deśa, or Rāḍha-deśa. There are many villages within Rāḍha-deśa, but the names of those villages are not mentioned at this point.

If *brāhmaṇa* becomes a ghost after death, he becomes a *brahma-daitya*. A *brāhmaṇa* who follows his prescribed duties generally advances to higher planets, but those who neglect their duties and engage in sinful activities and thus meet an unnatural death become *brahma-daityas*. So-called *brāhmaṇas* who are envious offensive blasphemers of Vaiṣṇavas, who though breathing are lifeless, and who are situated in sinful life are known as *brahma-daityas*. Real pure *brāhmaṇas* are totally partial and subordinate to Vaiṣṇava principles. Since so-called *brāhmaṇas* who are envious of Vaiṣṇavas become ghosts in this very life, they are presently being addressed as *brahma-daityas*. One such *brahma-daitya* from Rāḍha-deśa externally exhibited brahminical behavior yet internally maintaining envy towards the Vaiṣṇavas, and as a result he became an envious demon. When a *brāhmaṇa* engages in the demoniac activities of envying Vaiṣṇavas, then he is called a *brahma-rākṣasa*. Although demons are expert in envying cows, demigods, and Vaiṣṇavas, they become puffed-up with false ego due to their birth in seminal *brāhmaṇa* families. The performance of brahminical activities and acceptance of external brahminical dress by persons who internally maintain demoniac propensities in this way is

simply artificial duplicity that ruins people.

TEXT 87

*se pāpiṣṭha āpanāre bolāya `gopāla'
ataeva tā're sabe balena `śiyāla'*

That sinful person advertised himself as “Gopāla,” and people therefore called him a jackal.

The word *śiyāla*, or *śeyāla* (from the Sanskrit word *śrgāla*) 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-rākṣasa* of Rāḍha-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-gaṇa-candrika*, which is said to be written by Śrīmad Viśvanātha Cakravartī Ṭhākura, states as follows: “Seeing that others have accepted the Supreme Personality of Godhead Śrī Gaurāṅga as the Lord of the universe, some foolish people of Rāḍha-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 maddness declared, ‘I am Gopāla, the son of Nanda Mahārāja.’ That is why the people of Rāḍha-deśa called this *brāhmaṇa* a *śrgāla*, or jackal, instead of Gopāla. Another person named Viṣṇudāsa said, ‘I am Lord Rāmacandra, the son of the Raghu dynasty. I have descended from Vaikuṅṭha along with the monkeys. Hanumān is my devotee.’ Due to such offensive statements, he was rejected by the people of Rāḍha-deśa and was addressed as the leader of the monkeys. ‘In order to deliver the people of earth, I, Lord Nārāyaṇa, have appeared from my abode of Vaikuṅṭha.’ 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 *śūdras*. 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 Raghunātha in order to cheat people in general. This misbehaved sinner has invented his own philosophy, and claiming to be the king of poets, he preaches in Baṅga-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 Rāḍha-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 Rāḍha-deśa, in the village named Kāṇḍarā, 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. Vīracandra Prabhu tactfully disclosed his position and then rejected him." In this regard one should refer to the *Śrīmad Bhāgavatam*, Tenth Canto, Chapter Sixty-six, and the *Viṣṇu Purāṇa* (5.34), wherein the Dvāpara-yuga pastime of Kṛṣṇa killing Pauṇḍraka Vāsudeva, the King of Karūṣa, who worshiped himself and imitated Kṛṣṇa, is described. One should also see the description of Śṛgāla Vāsudeva, the King of Karavīrapura, found in the *Hari-vamśa*, Chapters 99-100, or 2.44-45.

Regarding the acceptance of *ahaṅgrahopāsanā*, 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 Jīva Gosvāmī has stated in his *Bhakti-sandarbhā* (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 Pauṇḍraka 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 Pauṇḍraka Vāsudeva from the mouth of the messenger, they laughed loudly. The reason for this is found in scriptural statements such as the following verse from *Śrīmad Bhāgavatam* (3.29.13), wherein the Lord explains: 'A pure devotee does not accept any kind of liberation—*sālokya*, *sārṣṭi*, *sāmīpya*, *sārūpya*, or *sāyujya*—devoid of My service, even though they are offered by the Supreme Personality of Godhead.' The *mahā-bhāgavata* Śrī Hanumānjī 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 *niṣkiñcana* devotees, the Supreme Lord has established that *niṣkāma-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 Caitanya-candra is the Lord of the fourteen worlds as well as Navadvīpa, Vraja, Goloka, Vaikuṅṭha, and Paravyoma beyond the fourteen worlds and is nondifferent from Vrajendra-nandana; and although the atheist sees that He is being glorified and offered prayers as *svayam-rūpa*, *avatārī*, *sākṣād bhagavān*, and *parameśvara*, 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 Gaura!" [The following purport also applies to this verse.]

TEXT 88

*śrī-caitanya-candra vine anyere īśvara
ye adhama bale' sei chāra śocyatara*

Anyone who accepts someone other than Śrī Caitanya Mahāprabhu as the Supreme Lord is fallen, insignificant, and fit for living in hell.

Presently a few persons from the Māyāvāda-sampradāya have promoted an insignificant ordinary human being, who is controlled by *māyā* and who is a servant of his senses, as an incarnation of Kṛṣṇa, an incarnation of Rāma, an incarnation of Gaura, an incarnation of Gopāla, an incarnation of Kalki, a joint incarnation of Nitāi-Gaura, a *jagad-guru*, a *viśva-guru*, a *yuga-avatāra*, and as Mahā-Mahāprabhu. They have thus welcomed offenses, and as a result the followers of such illogical so-called incarnations, who are opposed to the descending process of knowledge or the incarnation of Lord Viṣṇu, rather than attaining the position of the Supreme Lord in their next life, will take birth as jackals. (“Those who cultivate material knowledge take birth as jackals in their next lives.”) One should also refer to the *Mahābhārata* (*Śānti-parva*, *Mokṣa-dharma*, 180.48-50).

TEXT 89-90

*dui bāhu tuli' ei bali `satya' kari'
“ananta-brahmāṇḍa-nātha—gaurāṅga śrī-hari
yān'ra nāma-smaraṇei samasta bandha-kṣaya
yān'ra dāsa-smaraṇe 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 yogis, 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 chāḍiyā 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-vaikuṅṭha-nātha gauracandra
vidyā-rase kare prabhu baṅga-deśe raṅga*

In this way Śrī Gauracandra, the Lord of Vaikuṅṭha, happily enjoyed His scholastic pastimes in East Bengal.

TEXT 93

*mahā-vidyā-goṣṭhī prabhu karilena baṅge
padmāvati dekhi' prabhu bulilena raṅge*

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 paḍaye kon ṭhāni*

*śuni' saba baṅga-deśi āise dhāiyā
nimāi-panḍita sthāne paḍibāna giyā'*

*hena kṛpā-dṛṣṭye prabhu karena vyākhyāna
dui māse sabe 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 Paṇḍita. The Lord taught them in such a merciful way that within two months everyone became learned.

Nimāi Paṇḍita resided on the bank of the Padmāvātī River in East Bengal for two months and trained innumerable students to become expert scholars.

TEXT 97

*kata śata-śata jana padavī labhiyā
ghare yāya, āra kata āise śuniyā*

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 vaikuṅṭhara pati
vidyā-rase baṅga-deśe karilena sthiti*

In this way the Lord of Vaikuṅṭha enjoyed scholastic pastimes while staying in East Bengal.

TEXT 99

*ethā navadvīpe lakṣmī prabhura virāhe
antare duḥkhitā devī kār'e nāhi kahe*

Meanwhile, in Navadvīpa, Lakṣmī was in great distress due to separation from the Lord. She did not reveal this to anyone.

While Nimāi was engaged in His scholastic pastimes in East Bengal, Lakṣmīpriyā-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-Nārāyaṇa, her beloved husband who was more dear to her than life, Mahā-Lakṣmī Lakṣmīpriyā-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-Nārāyaṇa. Mahā-Lakṣmī Lakṣmīpriyā-devī, the crest jewel of caste women, departed forever.

TEXT 100

niravadhi kare devī āira sevana

prabhu giyāchena haite nāhika bhojana

She kept always engaged in the service of mother Śacī without eating anything since the Lord's departure.

TEXT 101

*nāme se anna-mātra parigraha kare
īśvara-vicchede baḍa duḥkhitā antare*

She accepted some rice only in name, for she was deeply distressed in separation from the Lord.

TEXT 102

*ekeśvara sarva-rātri karena krandana
citte svāsthya lakṣmī nā pāyena kona kṣaṇa*

She passed the nights alone, crying incessantly. Her heart found no relief for even a moment.

TEXT 103

*īśvara-viccheda lakṣmī nā pāre sahite
icchā karilena prabhura samīpe yāite*

Eventually Lakṣmī could no longer tolerate separation from the Lord, and she desired to go join Him.

TEXT 104

*nija-pratikṛti-deha thui' pṛthivīte
calilena prabhu-pāṣe ati alakṣite*

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-Nārāyaṇa, the Supreme Personality of Godhead. Mahā-Lakṣmī is described in the *Gaura-gaṇoddeśa-dīpikā* (45) as follows: “She who previously appeared as Śrī Jānakī, Rukmiṇī, and Lakṣmī has now appeared as Lakṣmī in the pastimes of Caitanya Mahāprabhu.” In the Sanskrit book *Caitanya-caritāmṛta-mahākāvya* (3.7 and 13) it is stated: “This Lakṣmī [of Navadvīpa] is the incarnation of that Lakṣmī [of Vaikuṅṭha],” and

“Lakṣmī has personally incarnated in this world.” While describing Mahā-Lakṣmī, Kṛṣṇa's queens, and the *gopīs* of Vraja, Śrī Jīva Prabhupāda has stated in his *Śrī Kṛṣṇa-sandarbhā*: “In the second (*Bhāgavata*) *sandarbhā* 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 *bahirāṅgā-māyā-śakti*, or the illusory external energy. Of these two potencies, the word *lakṣmī* 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-sandarbhā*. In the two cities (Mathurā and Dvārakā) this *svarūpa-śakti* is known as *śrī-mahiṣī*, the queens of Kṛṣṇa. Since it is clearly stated in the *Gopāla-tāpanī Upaniṣad* that in the Lord's unmanifest pastimes Śrī Rukmiṇī eternally resides in Mathurā, all other queens must also reside there. It is also stated therein that the queens of Kṛṣṇa are also related to Him as belonging to the category of His *svarūpa-śakti*; therefore in their position as *svarūpa-śakti* they are necessarily of the same position as Lakṣmī. In this way the queens of Kṛṣṇa are naturally confirmed as belonging to the Lord's *svarūpa-śakti*. In the *Śrīmad Bhāgavatam* (10.60.9) it is stated: ‘The Lord assumes various forms to enact His pastimes, and He was pleased that the form that the goddess of fortune Rukmiṇī had assumed was just suitable for her to serve as His consort.’ The meaning of this verse is very clear. Therefore, since Rukmiṇī 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 Vaikuṅṭha, is merged within Rukmiṇī, Mahā-Lakṣmī Rukmiṇī has the internal mood of Lakṣmī and is complete in every respect. Because the spiritual energy, or *svarūpa-śakti*, and the energetic, or *śaktimān*, 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) Rukmiṇī 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 Rukmiṇī is removing Kṛṣṇa's doubt or objection.) ‘If You say, “I am personally self-satisfied, so how can I have attachment for you?” In reply, I say that Your vision is indifferent, in other words, though You are omnipotent, You look at me, Your *svarūpa-śakti*, and Yourself as inseparable. The purport is that since the *svarūpa-śakti* and the *śaktimān* are inseparable (or nondifferent), or they are constitutionally nondifferent because their only distinction is their constitutional relationship as *viṣaya* and *āśraya*, the enjoyer and the enjoyed, therefore even though You are *ātmārāma*, Your attachment for Me is proper.’”

In the *Viṣṇu Purāṇa* (1.8.15) it is stated:

*nityaiva sā jagan-mātā
viṣṇoḥ śrīr anapāyinī
yathā sarva-gato viṣṇus
tathaveyam dvijottamāḥ*

“O best of *brāhmaṇas*, 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-Lakṣmī is also present everywhere.” Also in the *Viṣṇu Purāṇa* (1.9.143) it is said:

*devatve deva-deheyam
manuṣyatve ca mānuṣī
viṣṇor dehānurūpām vai
karoty eṣātmanas tanum*

“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*:

*śakti-śaktimatoś cāpi
na vibhedaḥ kathañcana
avibhinnāpi svecchādi-
bhedair api vibhāvyate*

“There is no actual difference between the energy and the energetic, but sometimes out of His own sweet will they appear different.” The *Viṣṇu-saṁhitā* says: *śakti-śaktimatoś cāpi na bhedaḥ kaścīd 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* Lakṣmī. In the *Śrīmad 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-sandarbhā (93) quotes Śrī Madhvācāryapāda's *Bhāgavata-tātparyā* commentary on *Śrīmad Bhāgavatam* (1.3.1) as follows: “The *Tantra-bhāgavata* states:

*agrhnād vyasṛjac ceti
kṛṣṇa rāmādikām tanum
pathyate bhagavān īśo
mūḍha buddhi vyapekṣayā*

‘The scriptural statements that the Supreme Lord has accepted and given up bodies in His incarnations such as Kṛṣṇa and Rāma are mentioned simply to satisfy the mentality of foolish people.’ In the *Varāha Purāṇa* it is stated:

na tasya prākṛtā mūrtir
māmsa-medo 'sthi-sambhavā
na yogitvād īśvaratvāt
satya-rūpo 'cyuto vibhuḥ

‘The Supreme Lord and His *svarūpa-śakti* 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-Lakṣmī Śrī Lakṣmīdevī, who is the *svarūpa-śakti* of Gaura-Nārāyaṇa, left her body due to being bitten by a snake like a conditioned soul is properly cleared by *Śrīmad Bhāgavatam*, the crest jewel of scriptures, and the *ācāryas*, who follow *Śrīmad Bhāgavatam*, in their descriptions of Kṛṣṇa's disappearance.

In the *Śrīmad Bhāgavatam* (1.14.8) Yudhiṣṭhira speaks to Bhīmasena as follows: *yadātmano 'ṅgam ākrīḍaṁ bhagavān utsisṛkṣati*—“Has the time come for the Supreme Personality of Godhead to quit His earthly pastimes?”

“The word *aṅgam* in this verse means ‘earth.’ In the *Brahma-tarka* it is stated:

yadā tyāgādir ucyeta
pṛthivyādy-aṅga-kalpanā
tadā jñeyā na hi svāṅgam

kadācid viṣṇur utsrjet

“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 *ākṛiḍa* refers to the place of pastimes, or in other words, this material world. The word *aṅga* 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 *aṅga* 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 *aṅga* refers to the mundane universal form rejected while returning to His own abode.” (*Krama-sandarbha*)

In the *Śrīmad Bhāgavatam* (1.15.34-36) Śrī Sūta Gosvāmī speaks to the sages headed by Śaunaka as follows:

*yayāharad bhuvo bhāraṁ
tām tanuṁ vijahāv ajaḥ
kaṅṭakaṁ kaṅṭakeneva
dvayaṁ cāpīśituḥ samam*

*yathā matsyādi-rūpāṇi
dhatte jahyād yathā naṭaḥ
bhū-bhāraḥ kṣapito yena
jahau tac ca kalevaram*

*yadā mukundo bhagavān imāṁ mahīm
jahau sva-tanvā śravaṇīya-sat-kathaḥ*

*tadāhar evāpratibuddha-cetasām
abhadra-hetuḥ 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 selfsame 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 Sūta 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 *Vaikuṅṭha* with His selfsame 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 *tanu*, *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*) *sandarbhā*.

“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-khaṇḍa* states: ‘The yogis see Lord Janārdana on the strength of their devotional service, He never appears before those on the nondevotional path...No one who is angry or envious can see Him;’ and *Śrīmad Bhāgavatam* states: ‘To the wrestlers, Kṛṣṇa appeared as a thunderbolt.’ These conclusive statements confirm that the form manifested by Supreme Lord before the demons is not His original form, but an illusory form. If one sees the original form of the Lord, his envious nature is destroyed. Therefore, in order to diminish the burden of the earth, the Supreme Lord gave up only that form by which He annihilated the demons. He did not appear again in that form. The form of the Lord that is seen through the medium of devotion is *nitya-siddha*, eternally perfect. That is why the word *aja* is used. Therefore as an actor or magician, dressed as a fish to kill a crane that eats fish, takes the form of a fish in order to create an impression in the minds of people that he is a fish, and as soon as the crane is killed, he immediately gives up the temporary form of fish; similarly although Lord Kṛṣṇacandra is *aja* (devoid of birth like ordinary living entities), He killed the demons to diminish the burden of the earth with His illusory form manifested before the mundane vision of the materialists. After killing these demons, He (the unborn Lord) also gave up His mundane illusory form. But the previously mentioned statement of *Bhagavad-gītā* (7.25), *yogamāyā-samāvṛtaḥ*, actually means ‘His body is covered by a reflection of the illusory energy just as a snake is covered by its skin.’

“In this place, the Lord's pastime of leaving (earth) was performed by His own form (in other words, the word *svatanva*—“His body” has been used in the third,

or instrumental, case), He did not leave earth with His own form (in other words, the third case of the word *svatanva* does not mean *saha*, or “with”). This is the proper explanation; for since the word *saha* is not found in the original verse, if one unnecessarily supplies ellipsis (destroying the consistent meaning), then a prominence will be given to the elliptical word. In particular, cases such as nominative, objective, and instrumental are more specific than when secondary words like *saha* are used to produce a compound word. This grammatical logic is also evidence in this regard.” (*Krama-sandarbha* 106)

“In order to solace the sages headed by Śaunaka, who were morose after hearing about the pathetic demise of the Yādavas and other *kṣatriyas*, Śrī Sūta Gosvāmī recited the confidential conclusions in these two verses. Just as a thorn is taken out with another thorn, in the same way the Lord gave up only the Yādava form by which He diminished the burden of the earth, which is part of His one-quarter opulences. Just as Devadatta gives up his own dress, the Lord separated His Yādava form from His own association. But the Lord did not give up the form with which He eternally enjoys pastimes. Therefore the demigods who had entered among the eternally liberated Yādavas when the Lord appeared in this world were separated from the Yādavas by the Lord and sent to Prabhāsa. Later on, by the strength of His illusory energy, the Lord orchestrated their deaths before the eyes of people and thereafter transformed them into demigods by giving them honey to drink and sent them to heaven. This explanation is found in the last part of the Eleventh Canto of *Śrīmad Bhāgavatam*. The Yādavas who are eternal associates in Kṛṣṇa's pastimes remained hidden from materialistic people and continued sporting with Kṛṣṇa in Dvārakā as in their previous unmanifest pastimes. This conclusion should be known from *Śrī Brhad-bhāgavatāmṛta*. ‘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 *kāraṇa-bhūta*, or instrumental, and therefore is beneficial and known as *antaraṅga*, 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 *bahiraṅga*, or inimical (and comparatively abominable).

“How Lord Kṛṣṇa, like a magician, created some conception by making a show of giving up His fake body is described in this verse. The purport is that the Supreme Lord accepts (manifests) a form and gives up (unmanifests) that form (in other words, He simply makes a show of giving up His body). But after accepting a form, He does not give it up—from this it should be understood that when the Lord gives up (unmanifests) His form, the same form remains present in the transcendental realm. If one asks, ‘How can this be understood?’ The answer is stated herein. Just as a magician creates an impression for people that he has given up his own body either by cutting it to pieces, burning it, or falling unconscious, though he actually remains in his body and does not die, similarly, the Supreme Lord accepts bodies like Matsya and also gives them up, in other words, He accepts them and simply makes a show of giving them up. Therefore, just as a magician possessing his own body is a reality, his giving up that body is illusory. Similarly, that the Lord accepts bodies like Matsya is actually true, and that He gives up such

bodies is actually illusory. This is the purport. Just as the Lord gives up His other own incidental bodies like Matsya, He simply gave up the mundane form by which He diminished the burden of the earth. Therefore since the entire incident of Lord Kṛṣṇa'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 Kṛṣṇa, the Supersoul.' The *Bṛhat-Viṣṇu Purāṇa* also says: 'According to the injunctions of the *Vedas* and *smṛtis*, one who considers that Kṛṣṇa'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.' Śaṅkarācārya'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 *Vaikuṅṭha*, Lord Kṛṣṇa awarded them His form of *Nārāyaṇa*, who was already merged within Him. This will be elaborately described at the end of the Eleventh Canto of *Śrīmad Bhāgavatam*.

"This verse is quoted in order to describe the unreality of Kṛṣṇa'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 *sandarbha* commentary of Śrī Jīva-pāda." (Śrī Viśvanātha)

The commentaries on Śrī Uddhava's words to Vidura in *Śrīmad Bhāgavatam* (3.2.11): *ādāyāntar adhād yas tu sva-bimban 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*, *Mauṣala-parva*:

*kṛtvā bhārāvatarāṇam
pṛthivyāḥ pṛthu-locanaḥ
mocayitvā tanuṁ kṛṣṇaḥ
prāptaḥ svasthānam uttamam*

'To the eyes of people, after diminishing the burden of the earth, Kṛṣṇa gave up His form and returned to His supreme abode.' In this verse the word *mocayitvā*, or 'having given up,' indicate that He disassociated His form from the activities of diminishing the burden of the earth, in other words, He allowed His form a respite from such engagement. This word is not used to indicate complete freedom from the activities of diminishing the burden of the earth." (*Krama-sandarbha*)

"The word *sva-bimbam* refers to the *sac-cid-ānanda* form of the Lord and His replica. The word *tu* corroborates the Vedic statement *dve bāba brahmaṇo rūpe*—"The Supreme Brahman has two forms.'" (Śrī Vijayadhvaṇa)

“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 Rājasūya 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 Purāna*: “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 Parīkṣit as follows: *harir api tatyaja ākṛtiṁ tryadhīśaḥ*—“Śrī Kṛṣṇa, the Lord of the three worlds, completed His pastimes on earth,” and *tyakṣyan deham acintayat*—“He thought to Himself about disappearing from the face of the earth.” These verses are explained as follows.

“The word *ākṛti* means ‘the earth,’ because according to the dictionaries the words *śarīra*, *ākṛti*, *deha*, *ku*, *pṛthvī*, and *mahī* all have similar meanings. The *Skanda Purāna* 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 pṛthivī śarīram*—‘whose body is the earth’ is the evidence.” (Śrī Vijayadhvaja)

“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-lokaṁ jihāsatā*—‘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 *tyakṣyan* (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, Nārāyaṇa, to Vaikuṅṭha. In his *Sandarbhas*, Śrī Jīva-pāda 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 Parīkṣit speaks to Śrī Śukadeva as follows:

tanuṁ 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 ādiṣṭo bhagavatā kṛṣṇenecchā-śarīriṇā*—“[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.’” (Śrīdhara Svāmipāda)

“The phrase *icchā-śarīriṇā* 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-śarīriṇā* 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-racitām etām vijñāyopāśamaṁ vraja*—

“Understanding these pastimes to be a display of My illusory potency, you should remain peaceful.” This verse is explained as follows.

“In order to solace 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:

*lokābhirāmām sva-tanuṁ
dhāraṇā-dhyāna-maṅgalam
yoga-dhāraṇayāgneyyā-
dagdhvā dhāmāviśat svakam*

“Without employing the mystic *āgneyī* 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 *āgneyī* meditation, but the Supreme Lord

Hari, who has various forms headed by Kṛṣṇa and Nṛsiṃha, is eternally blissful, therefore He enters His abode without burning His body. He destroys the demigods' subtle bodies, and dances in the midst of them at the time of annihilation.” (Śrī Madhvācārya's *Bhāgavata-tātparya*)

“The yogis who (possess the quality to) ‘die at will’ burn their own body with the fire of *āgneyī* yoga meditation and enter other planets, but this is not the case with the Supreme Lord Kṛṣṇa. He entered His own abode, Vaikuṅṭha, 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 *lokābhirāmām*—‘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-liṅgāt*—‘the Supreme Brahman (Though generally the word *ākāśa* refers to the sky, in this *sūtra* it yields the meaning “the Supreme Brahman.” (Govinda-bhāṣya)) is the collective ingredient of all living entities and the five gross material elements,” only the principle instructive meaning of the statement is accepted. Therefore the meaning that is derived from the word *dagdhvā* is subdued by words like *lokābhirāmām*, which reveal the meaning *adagdhvā*. The word *lokābhirāmām* indicates that the Lord's form is the shelter of the entire world. From the word *loka*, the eternal associates and devotees from Mahā-Vaikuṅṭha and all animate living entities beginning from those of the *ātmārāma-jñānīs*, self-satisfied transcendentalists, are indicated. Moreover, the words *dhāraṇā-dhyāna-maṅgalam* 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-tanuṃ*, 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-śarīrī*, ‘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, Vaikuṅṭha, 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 *dhāraṇā-dhyāna-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-bhṛj-jananāpyayehā* [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 Rukmiṇī, the daughter of Bhīṣmaka, 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:

*sītayārādhito vahniś
chāyā-sītām ajjanat
tām jahāra daśa-grīvaḥ
sītā vahni-puram gatā*

*parīkṣā-samaye vahnim
chāyā-sītā viveśa sā
vahniḥ sītām samānīya
tat-purastād anīnayat*

‘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 *Bṛhad-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 Saṅkarṣaṇa.

“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-sandarbhā*)

“Śrī Śukadeva solaces Parīkṣit Mahārāja, who was distressed on hearing about the disappearance of the Lord and His associates from the eyes of the world, by describing the conclusive truths regarding the Lord's pastimes. One should know that the Lord's activities of birth and death like ordinary embodied souls are simply acts of illusion. They are neither factual nor real. Both the birth and death of living entities who possess bodies made of semen and blood are full of happiness and distress, but both the appearance and disappearance of the Supreme Lord, who possesses a spiritual body, are completely full of spiritual happiness. In the *Brahmāṇḍa Purāṇa* it is stated: ‘The form of Lord Hari is devoid of mundane abomination and delight, but words like “acceptance” and “rejection,” which are found in His activities, are to be understood as His appearance and disappearance.’ They are just like the exhibition of a magician, who (while remaining in his living state) manifests his and others’ false birth and death. Due to the curse of the sages, the Lord first personally created the great disturbance, the quarrel with each other, and the fighting of each other with weapons, and He thereafter joined the mortal Yādavas, took up a cane stalk weapon, and, after sporting with them for some time, killed them, all the while remaining aloof on the strength of His illusory energy.

“Although the Lord is supremely opulent and unlimitedly powerful, after sending the demigods who had merged among the Yādavas back to heaven, He did not personally desire to keep His body or His associate Yādavas’ bodies in this world; rather, He desired to make them disappear, because there was no need for them to remain in this world. In other words, the Lord had no need of the material world, but He had need of His own abode, Goloka. Since the Lord appeared in this world due to the prayers of Brahmā and the other demigods of heaven, again, simply by their prayers, the Lord exhibited to Brahmā and the other demigods of heaven His return to Vaikuṅṭha. This is clearly being explained in this verse. If one gives a contrary explanation to this, then it would contradict Uddhava's statement in the *Śrīmad Bhāgavatam* (3.2.11), and it will be unacceptable to the pure devotees. That such an explanation is demoniac and unacceptable to the devotees was personally declared by Uddhava in the previous verse of *Śrīmad Bhāgavatam* (3.2.10) as follows: ‘Being bewildered by the illusory energy of the Lord, those who were mortal Yādavas and those who were averse and inimical to the Lord, like Śīsupāla, criticized the Lord. My heart is surrendered to Kṛṣṇa, so let my intelligence never be bewildered by such criticism. In other words, those whose intelligence is bewildered by such criticism are certainly fooled by *māyā*.’” (Śrī Viśvanātha)

In his commentary on *Mahābhārata* (2.79-83) Śrī Madhvācārya has stated:

“Nowhere is it mentioned that Lord Viṣṇu takes birth like an ordinary living entity, so where is the question of His death? He is not to be killed or bewildered by anyone. Where is the question of misery for the independent Supreme Lord, who is full of eternal bliss? Although the Supreme Lord Hari has mastery over the entire universe, He nevertheless exhibits Himself as weak as an ordinary farmer in the course of His eternal pastimes. But even though in the course of His pastimes He sometimes forgets His own identity, He sometimes searches for Sītā while suffering the distress of separation like a hen-pecked husband, and sometimes He is bound by the ropes of Indrajit, it should be known that these pastimes are simply meant for bewildering the demons. His pastimes like being bewildered by the arrows of the demons, wiping the blood from His open wound, inquiring from

others like an ignorant person, and giving up His body and going to heaven are performed like the drama of an actor simply to bewilder the demons. The devotees, however, know these pastimes as illusory, in other words, they know that these pastimes are simply false deceit. The appearance and disappearance pastimes of Lord Śrī Hari are not like those of ordinary embodied living entities, rather they are all completely faultless. Apart from this, whatever reverses we see bewilder even simple, ignorant, pious persons and what to speak of the miscreants. It is to be understood that these pastimes of the Supersoul, Lord Hari, are to award fruits to the living entities according to their respective mentalities.”

From the same commentary on *Mahābhārata* (32.33-34) it is stated: “Although the Supreme Lord and master of all living entities, Acyuta, is *sac-cid-ānanda-vigraha*, in His disappearance pastimes of incarnations in which He does not exhibit illusion or *māyā* during His appearance, He imitates an ordinary living entity giving up his body in order to bewilder the demons and send them to the darkest regions of hell by creating a material body that resembles a rejected dead body and, after leaving it lying on the ground, He personally goes to *Vaikuṅṭha*.”

One should refer to verses 18-36 of the *Śudhi-saurabha* section of the *Yukti-mallikā*, which was written by the lionlike logician, Śrī Vādarāja Svāmī, who is celebrated as the second Madhvācārya in the Śrī Mādhva-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-alakṣite* is explained in the *Śrīmad Bhāgavatam* (11.31.8-9), wherein Śrī Śukadeva speaks to Śrī Parīkṣit 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 gaṅgā-tīre devī karilā vijaya*

She thus took the lotus feet of the Lord in her heart and in deep meditation

departed to the bank of the Ganges.

TEXT 106-108

*ekhāne śacīra duḥkha nā pāri kahite
kāṣṭha dravye āira se krandana śunite*

*se-sakala duḥkha-rasa nā pāri varṇite
ataeva kichu kahilāna sūtra-mate*

*sādhu-gaṇa śuni' baḍa hailā duḥkhita
sabe āsi' kārya karilena yathocita*

I cannot describe mother Śacī's grief; even wood melted on hearing her cry. Since I am unable to narrate such distressful pastimes, I have described them only in brief. All the devotees were grief-stricken on hearing about Lakṣmī's disappearance, and they duly performed her last rites.

Thinking about the vacant situation in the house of her jewel-like son, Śrī Gaurasundara, who was more dear than her own life, Śacīdevī merged in an ocean of indescribable misery and began to lament in pathetic words that melted even stone. Meanwhile, being also afflicted with distress, the pious neighbors faithfully completed the disappearance festival of Lakṣmīpriyā-devī.

TEXT 109

*īśvara thākiyā kata-dina baṅga-deśe
āsīte haila icchā nija-grha-vāse*

After staying in East Bengal for some time, the Lord desired to return home.

TEXT 110

*'tābe grhe prabhu āsibena',—hena śuni'
yā'ra yena śakti, sabe dilā dhana āni'*

When the people of East Bengal heard that the Lord was returning home, they brought various gifts and wealth according to their capacity.

TEXT 111-112

*suvarṇa, rajata, jala-pātra, divyāsana
surāṅga-kambala, bahu-prakāra vasana*

*uttama padārtha yata chila yā'ra ghare
sabei santoṣe 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 *surāṅga-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 śrī-hari*

Lord Gaurāṅga glanced mercifully at everyone as He accepted their gifts.

TEXT 114

*santoṣe sabāra sthāne haiyā vidāya
nija-gṛhe calilena śrī-gaurāṅga-rāya*

After taking leave from them, Lord Gaurāṅga happily started for home.

TEXT 115

*aneka paḍuyā saba prabhura sahite
calilena prabhu-sthāne tathāi paḍite*

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-sāragrāhī, nāma—mīśra tapana*

Meanwhile, a pious swanlike *brāhmaṇa* named Tapana Mīśra 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 Viṣṇu, then the limit of his fortune is incomparable. In the *Garuḍa Purāṇa* it is stated: “It is said that out of thousands of *brāhmaṇas*, one is qualified to perform sacrifices, and out of many thousands of such qualified *brāhmaṇas* expert in sacrificial offerings, one learned *brāhmaṇa* may have passed beyond all Vedic knowledge. He is considered the best among all these *brāhmaṇas*. And yet, out of thousands of such *brāhmaṇas* who have surpassed Vedic knowledge, one person may be a *viṣṇu-bhakta*, and he is most famous. Out of many thousands of such Vaiṣṇavas, one who is completely fixed in the service of Lord Kṛṣṇa is most famous.” Such a person is called *sāragrāhī*, or swanlike. The opposite of *sāragrāhī* is *bhāravāhī*, or asslike. In other words, those who are unable to understand the purport of the *Vedas* and literatures in pursuance of the *Vedas* and who are busy with external considerations due to foolishness are *bhāravāhī*, not *sāragrāhī*. Materialists, karmis, and *jñānīs* are called *bhāravāhīs*. Only the pure devotees, or Vaiṣṇavas, are clever and intelligent. They give up the worthless

asslike mentality and become properly situated in understanding the confidential purport of all scriptures.

TEXT 117

*sādhya-sādhana-tattva nirūpite nāre
hena jana nāhi tathā, jijñāsibe yān're*

He was confused about the goal of life and the means for attaining it. Moreover, he could not find anyone to clear his confusion.

The process by which one attains his desired goal is called *sādhana*. The devotional scriptures refer to this *sādhana* as *abhidheya*. Due to a lack of knowledge concerning one's relationship with the Lord, various new concocted ways of attaining perfection are described and practiced by the nondevotees. Austerities, worship, ritualistic ceremonies, vows, Vedic study, practicing *kumbhaka*, *pūraka*, and *recaka* by controlling the breath (Inhaling the breath is called *pūraka*, sustaining it within is called *kumbhaka*, and finally exhaling it is called *recaka*.), offering oblations to one's forefathers, renunciation, *āsanās*, bathing three times a day, visiting holy places, meditation and contemplation in order to control the mind, and fruitive Deity worship are generally accepted as *sādhana*s by asslike persons who are bewildered by the illusory energy of the Lord. These *sādhana*s 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 Brahman 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 Brahman are simply fraud. Since proud scholars of various communities in Bengal like the materialists, the karmis, and the *jñānīs* were ignorant about the actual science of *sādhya* and *sādhana*, when they were asked about the goal of life and the means for attaining it by the sharply intelligent pious *brāhmaṇa* Tapana 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 nāhika citte sādhanāṅga vine*

He silently chanted his Kṛṣṇa mantra day and night, but since he was not

practicing other important limbs of devotional service he could achieve peace.

The word *soyāsti* (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-śeṣe
susvapna dekhilā dvija nija-bhāgya -vaśe*

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* Tapana Miśra and began to tell him some confidential topics.

TEXT 121

*“śuna, śuna, ohe dvija parama-sudhīra!
cintā nā kariha āra, mana kara' sthira*

“O sober *brāhmaṇa*, please listen. Steady your mind and do not worry.

TEXT 122

*nimāi-paṇḍita-pāśa karaha gamana
teṅho kahibena tomā' sādhya-sādhana*

“Go to Nimāi Paṇḍita. He will explain to you the goal of life and the means for attaining it.

TEXT 123

manuśya nahena teṅho—nara-nārāyaṇa

nara-rūpe līlā tā'ra jagat—kāraṇa

“He's not an ordinary human being; He's Nara-Nārāyaṇa 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 duḥkha janma-janmāntare”*

“Don't disclose these facts to anyone, for this information is confidential even to the *Vedas*. If you do, you'll be unhappy birth after birth.”

The words *veda-gopya* indicate that the confidential purports of the *Vedas* never manifest to ordinary people, but these confidential purports manifest only in the heart of one who is an actual follower of the descending process, or one who follows an *ācārya*. Whatever topics are understood by sense enjoyers and renunciates with the assistance of their poor fund of knowledge are simply the external meanings of the *Vedas*. Such topics are not the aim of those genuine followers of the *Vedas* who are under the shelter of cultivating real knowledge.

TEXT 125

*antardhāna hailā deva, brāhmaṇa jāgilā
susvapna dekhiyā vipra kāndite lāgilā*

As the demigod disappeared, the *brāhmaṇa* woke from his sleep. After seeing that auspicious dream, he began to cry.

TEXT 126

*'aho bhāgya' māni' punaḥ cetana pāiyā
sei-kṣaṇe calilena prabhu dheyāiyā*

Recovering from his trance, he exclaimed, “What good luck!” Then he immediately left to see the Lord.

The phrase *aho bhāgya māni'* means “considering himself extraordinarily fortunate.”

TEXT 127-128

*vasiyā āchena yathā śrī-gaurasundara
śiṣya-gaṇa-sahita parama-manohara*

*āsiyā paḍilā vipra prabhura caraṇe
yoḍa-haste dāṇḍāilā sabāra sadane*

As the enchanting Śrī Gaurasundara was sitting with His students on the bank of the Padmāvati River, Tapana Miśra came there and fell at His feet. He got up

before everyone with his hands folded.

TEXT 129

*vipra bale,—“āmi ati dīna-hīna jana
kṛpā-dṛṣṭye kara' mora saṁsāra mocana*

The *brāhmaṇa* said, “I'm the most fallen wretch. Please deliver me from this material existence by Your merciful glance.

TEXT 130

*sādhya-sādhana-tattva kichui nā jāni
kṛpā kari' āmā' prati kahibā āpani*

“I am ignorant of the goal of life and the means for attaining it, therefore kindly explain this to me.

TEXT 131

*viṣayādi-sukha mora citte nāhi bhāya
kise juḍāibe prāṇa, kaha dayā-maya*

“I do not find any pleasure in material sense enjoyment, therefore, O merciful Lord, please tell me how I can find relief.”

TEXT 132

*prabhu bale,—“vipra! tomāra bhāgyera ki kathā
kṛṣṇa-bhajibāre cāha, sei se sarvathā*

The Lord replied, “O *brāhmaṇa*, what can be said about your good fortune? Since you wish to worship Kṛṣṇa, that is quite sufficient.

Due to heaps of pious activities accumulated from many lifetimes one's propensity for serving Kṛṣṇa is awakened. This is the living entities' only goal of life in all respects. The word *sarvathā* means “in all respects.” Another reading for this word is *sarvadā*, which means “that which bestows all desired perfection.”

TEXT 133

*īśvara-bhajana ati durgama apāra
yuga-dharma sthāpiyāche kari paracāra*

“Worship of the Supreme Lord, however, is difficult to achieve. The Lord Himself personally teaches the principles of religion for the age.

Devotional service to the Lord is an extremely incomprehensible subject. To begin, with questions such as, “Who is the Lord? Who are His servants?” often bewilder the conditioned souls. Being maddened with pride, the conditioned souls always

consider themselves the supreme and thus desire profit, adoration, and distinction from others. But those who possess the opposite mood, or those who possess nonduplicious humility and surrender in their hearts, are glorious. Only such pious souls engage in the devotional service of the Lord. They neither exhibit any interest in their own sense gratification nor do they accept worship from others. Persons who are devoid of devotional service and full of *anarthas* always gratify their senses by always accepting worship from others. In order to liberate these fallen conditioned souls from their excessive *anarthas*, the Supreme Lord and His devotees preach topics of the Lord from time to time, and as a result, the *yuga-dharma*, the religion of the age, is established. Time is generally divided into four ages—Kṛta (Satya), Dvāpara, Tretā, and Kali. In the beginning, when there was no scarcity of simplicity in the hearts of the living entities, it was possible for them to meditate on the Supreme Lord in their hearts; therefore this age is known as Kṛta-yuga. Later on, the performance of sacrifice for the worship of Lord Viṣṇu, Yajñeśvara, was established as the *yuga-dharma*. Since three-fourths of religious principles were maintained in this age, it is known as Tretā-yuga. When half of the religious principles were maintained, the temple worship of Lord Viṣṇu was established as the *yuga-dharma*. Because two-fourths of religious principles were followed, the age is called Dvāpara-yuga. Thereafter the two-fourths of religious principles gradually diminished, and only one-fourth remained in the beginning of Kali-yuga. In Kali-yuga, even the one-fourth principles of religion have begun to diminish. Therefore there cannot be any means of progress other than congregational chanting of the holy names of the Lord. The only *yuga-dharma* for the age of Kali is congregational chanting of the holy names of the Lord. Wherever propagation of Kṛṣṇa's names and topics is lacking, there will be temple ceremonies based on solitary worship devoid of preaching, external performances of sacrifice, and the process of meditation and remembrance also based on solitary worship. The Supreme Lord, Śrī Kṛṣṇa Caitanya, established the superiority of *nāma-saṅkīrtana* over the three processes of the three previous ages. It is to be understood that those who do not accept the glories of *kṛṣṇa-saṅkīrtana* have never heard topics of pure devotional service to the Lord.

TEXT 134

*cāri-yuge cāri-dharma rākhi' kṣiti-tale
svadharmā sthāpiyā-prabhu nija-sthāne cale*

“He incarnates to establish four different religious principles in the four different ages, and thereafter He returns to His own abode.

TEXT 135

*paritrāṇāya sādḥūnām
vināśāya ca duṣkṛtām
dharma-saṁsthāpanārthāya
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.’

See *Ādi-khaṇḍa*, Chapter 2, verse 18.

TEXT 136

Being sent by Vasudeva, Maharṣi 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:

*āsan varṇās trayo hy asya
gṛhṇato 'nuyugam tanūḥ
śuklo raktas tathā pīta
idānīm kṛṣṇatām gataḥ*

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

In this way, with a desire to gradually describe the birth of the Supreme Lord, or with a desire to expand the glories of the Supreme Lord according to the *sucī-kaṭāha-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-vācakaḥ śabdaḥ* (*kṛṣir bhū-vācakaḥ śabdo naś ca nirvṛti-vācakaḥ tayoḥ aikyaṁ param brahma kṛṣṇa ity abhidhīyate* “The word *kṛṣ* is the attractive feature of the Lord's existence, and *na* means ‘spiritual pleasure.’ When the verb *kṛṣ* is added to *na*, it becomes *kṛṣṇa*, which indicates the Absolute Truth.”) meaning of the name of Kṛṣṇa, he awards in this verse the name Kṛṣṇa because He has a beautiful sweet blackish complexion. This (your) son previously appeared in the three different ages of Satya, Tretā, and Dvāpara in three different colors, beginning with white. The word *hi* is used to express certainty or well-known. He has appeared at the beginning of Kali-yuga just like He had formerly appeared in blackish form. Although from the philosophical point of view this *sac-cid-ānanda* form and the owner of the form is nondifferent and although this blackish form of Kṛṣṇa is eternal, Garga Muni has spoken in this way in order to conceal this fact. Otherwise there will be a possibility that people will consider Him the Supreme Lord 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 *Bṛhad-vaiṣṇava-toṣaṇī*)

“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-sandarbha*)

“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 *praṇava 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 *Prabhāsa-khaṇḍa* 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 Jīva Prabhu's *Laghu-toṣaṇī*)

TEXT 137

*kali-yuga-dharma haya nāma-saṅkīrtana
cāri yuge cāri dharma jīvera kāraṇa*

“The *yuga-dharma* for the age of Kali is the congregational chanting of the holy names of the Lord. The four religious principles for the four ages are all meant for the deliverance of the conditioned souls.

TEXT 138

How does the Supreme Lord destroy the great faults of Kali-yuga? In answer to this question from Parīkṣit, Śukadeva describes the one great quality among the great faults of Kali-yuga as follows:

*kṛte yad dhyāyato viṣṇum
tretāyām yajato makhaiḥ
dvāpare paricaryāyām
kalau tad dhari-kīrtanāt*

“Whatever result was obtained in Satya-yuga by meditating on Viṣṇu, in Tretā-yuga by performing sacrifices, and in Dvāpara-yuga by serving the Lord's lotus feet can be obtained in Kali-yuga simply by chanting the Hare Kṛṣṇa *mahā-mantra*.”

TEXT 139

*ataeva kali-yuge nāma-yajña sāra
āra kona dharma kaile nāhi haya pāra*

“Therefore the essence of all religious principles in the age of Kali is the sacrifice of chanting the holy names of the Lord. One cannot be delivered by following any other religious principles.

There are different processes for achieving the goal of life in the four different *yugas*. While describing the *sādhana* for Kali-yuga, the performance of sacrifice by chanting the holy names of Kṛṣṇa has been described. Therefore the living entities cannot obtain their goal of life by either temple worship, sacrificial performance, or meditation. Foolish people give up the chanting of Kṛṣṇa's names and take shelter of either temporary fruitive activities or mental speculation, in the form of pursuing impersonal Brahman. By such activities they can neither gratify their senses by attaining heaven nor can they attain liberation from material bondage.

TEXT 140

*rātri-dina nāma laya khāite śuite
tānhāra mahimā vede nāhi pāre dite*

“The *Vedas* are unable to fully describe the glories of one who chants the Lord's names day and night, while even eating and sleeping.

Those in this world who desire to please the Supreme Lord by constantly chanting the holy names of the Lord while performing their daily activities are glorified by the Vedic literatures as liberated souls, because they are attached to always remembering the Lord. Ordinary mundane foolish people who are unable to understand such topics say that the glorification in the *Vedas* is not meant for these persons, so they should not constantly chant the holy name of the Lord. In order to open such persons' eyes, which are blinded by the darkness of ignorance, the most merciful author has stated that even the *Vedas* are unable to properly describe the transcendental glories of a person who is engaged in chanting the holy names of the Lord. The purport is that the *Vedas* do not consider it proper to reveal the glories of persons who are engaged in chanting the holy names of the Lord because they are beyond the jurisdiction of ordinary mundane persons' material knowledge. So if it is said that the *Vedas* describe subject matters suitable for ordinary foolish materialistic persons, then such persons will understand that the glories of those who are engaged in chanting the holy names of the Lord are beyond the topics of the *Vedas*—they are extraordinary and situated on a higher platform. Generally the external purpose of the *Vedas* is to bring living entities who are forced to enjoy the fruits of their activities to an honest path through rules and regulations. The *Vedas* have nothing to prescribe or prohibit for those who are constantly engaged in hearing, chanting, and remembering topics of the Supreme Lord. This natural propensity is situated in the core of their hearts. The holy names of the Lord are completely spiritual objects. They are not designations or sounds perceivable by the senses of the enjoyment prone living entities of this world. Therefore one who has taken shelter of the holy names of the Lord, who is the only worshipable object of both animate and inanimate worlds, is certainly a supremely liberated soul; it is impossible to evaluate him by worldly standards.

TEXT 141

*śuna miśra, kali-yuge nāhi tapa-yajña
yei jana bhaje kṛṣṇa, tān'ra mahā-bhāgya*

“Please listen, dear Miśra, there is no other austerity or sacrifice prescribed in this age of Kali. One who worships Kṛṣṇa is most fortunate.

What to speak of mundane methods for achieving the goal of life, such as *jñāna* and karma, performing the meditation of Satya-yuga, performing the sacrifices of Tretā-yuga, or performing the temple worship of Dvāpara-yuga cannot bear any fruit in Kali-yuga. Therefore there is no one more fortunate than one who always worships Lord Hari under the shelter of the holy names, which are nondifferent from Kṛṣṇa.

TEXT 142

*ataeva gṛhe tumi kṛṣṇa-bhaja giyā
kuṭināṭi parihari' ekānta haiyā*

“Therefore go back to your home and worship Lord Kṛṣṇa with full attention, giving up all duplicity.

“O Tapana Miśra, serve Kṛṣṇa 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 *kuṭināṭi*; in other words, if one gives up the improper desire to cultivate *sādhana*s that bestow the four deceitful objects of *dharma*, *artha*, *kāma*, and *mokṣa* as the goal of life and takes undeviating shelter of the holy names of Kṛṣṇa, then he can awaken love for Kṛṣṇa. Sense enjoyers, fruitive workers, yogis, and mental speculators do not endeavor to obtain love for Kṛṣṇa; they are busy gratifying their own temporary senses. By such activities, however, they do not actually achieve any eternal benefit. If such insignificant desires are prominent in one's heart, then the taste for chanting the names of Kṛṣṇa will not awaken.

TEXT 143

*sādhya-sādhana-tattva ye kichu sakala
hari-nāma-saṅkīrtane milibe sakala*

“By congregationally chanting the holy names you achieve everything, including the goal of life and the means for attaining it.

Love of Kṛṣṇa is the *sādhya*, and congregational chanting the names of Kṛṣṇa is the *sādhana*. Any questions that may arise in this regard can be resolved only by chanting the names of Kṛṣṇa. The uselessness of the insignificant desires of the sense enjoyers, fruitive workers, and mental speculators is easily realized by persons who are under the shelter of the holy names through the process of *saṅkīrtana*.

TEXT 144

*harer nāma harer nāma
harer nāmaiva kevalam
kalau nāsty eva nāsty eva
nāsty eva gatir anyathā*

In this age of quarrel and hypocrisy the only means of deliverance is chanting the holy name of the Lord. There is no other way. There is no other way. There is no other way.

TEXT 145

*hare kṛṣṇa hare kṛṣṇa kṛṣṇa kṛṣṇa hare hare
hare rāma hare rāma rāma rāma hare hare*

Hare Kṛṣṇa Hare Kṛṣṇa Kṛṣṇa Kṛṣṇa Hare Hare/ Hare Rāma Hare Rāma Rāma Rāma Hare Hare.

TEXT 146

*ei śloka nāma bali' laya mahā-mantra
śola-nāma batriśa-akṣara 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 *Pañcarātra*, this *mahā-mantra* should be chanted both in *japa* and in loud *kīrtana*. For one who chants this *mahā-mantra* in loud *kīrtana*, the seed of love of God sprouts within his heart by the influence of that loud *kīrtana*; 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 *kīrtana*, 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 bound 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 premāṅkura 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 śikṣā śuni' vipravara
punaḥ punaḥ praṇama karaye bahutara*

After hearing these instructions from the mouth of the Lord, Tapana Miśra, the best of the *brāhmaṇas*, repeatedly offered obeisances to the Lord.

TEXT 149

*miśra kahe,—“ājñā haya, āmi saṅge āsi”
prabhu kahe,—“tumi śīghra yāo vārāṇasī*

Tapana Miśra then said, “Please allow me to live with You,” and the Lord replied, “You should immediately go to Vārāṇasī.

When Tapana Miśra expressed his desire to accompany the Lord to Śrī Māyāpur, he was instructed by the Lord to go to Vārāṇasī, 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 Vārāṇasī. Later on, when Tapana Miśra will ask the Lord about the topics of *sādHYA* and *sādhana* and when the Lord will

personally present the scriptural conclusions on *sādhya* 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 Tapana Mīśra, His own devotee, to reside at Kāśī.

TEXT 150

*tathāi āmāra saṅge haibe milana
kahimu sakala-tattva sādhya-sādhana*

“I will meet you there and explain to you the truths about the goal of life and the process for attaining it.”

TEXT 151

*eta bali' prabhu tān're dilā āliṅgana
preme pulakita-aṅga haila brāhmaṇa*

The Lord then embraced him, and out of ecstatic love the hairs of Tapana Mīśra stood on end.

TEXT 152

*pāiyā vaikunṭha-nāyakera āliṅgana
parānanda-sukha pāilā brāhmaṇa takhana*

Tapana Mīśra felt spiritual ecstasy after receiving the Lord of Vaikunṭha's embrace.

TEXT 153

*vidāya-samaye prabhura caraṇe dhariyā
susvapna-vṛttānta kahe gopane vasiyā*

At the time of departure he caught hold of the Lord's feet and confidentially described the incident of his dream.

TEXT 154

*śuni' prabhu kahe,—“satya ye haya ucita
āra kā're nā kahibā e-saba carita”*

The Lord smiled and said, “Whatever you have dreamt is true, but don't disclose this to anyone.”

TEXT 155

punaḥ niṣedhilā prabhu sayatna kariyā

hāsiyā uṭhilā śubha-kṣaṇa-lagna pāñā

The Lord again forbade Tapana Miśra from disclosing accounts of his dream to anyone, and at an auspicious moment He smiled and got up to leave.

After conversing with Tapana Miśra, the Lord began His return journey from East Bengal to Navadvīpa at an auspicious moment. Realizing that an auspicious moment had arrived, the Lord smiled and happily started for home.

TEXT 156

*hena-mate prabhu baṅga-deśa dhanya kari'
nija-gr̥he 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 gr̥he prabhu uttarilā giyā*

Acting like an ordinary person, the Lord returned home in the evening with a large load of gifts that He had received.

The word *vyavahāre* means “following in the footsteps of worldly customs or behavior.”

After acquiring fame, adoration, respect, and extraordinary wealth, which is needed for purchasing daily requirements, the Lord returned to Navadvīpa in the evening. From this, one should not understand that He left East Bengal and arrived in Māyāpur on the evening of the same day. Rather it should be understood that the Lord passed a few days on the way.

By the word *vṛtti* (*vitta*?) wealth and other riches should be understood. Refer to verses 111-112, which state: “They happily gave the Lord gold, silver, waterpots, *āsanas*, colorful blankets, various clothing, and whatever other fine items they had in their homes.” All these things were brought by the Lord and offered to mother Śacī.

TEXT 158

*daṇḍavat kailā prabhu janani-carāṇe
artha-vṛtti sakala dilena tā'na sthāne*

Upon arriving home, the Lord offered obeisances at the feet of His mother and then gave her the gifts and wealth.

TEXT 159

*sei-kṣaṇe prabhu śiṣya-gaṇera sahite
calilena śīghra gaṅgā-majjana karite*

The Lord and His students then immediately went to the Ganges to take bath.

TEXT 160

*sei-kṣaṇe gelā āi karite randhana
antare duḥkhitā, lañā sarva-parijana*

Mother Śacī immediately began to cook, although she and the other family members were all aggrieved.

TEXT 161

*śikṣā-guru prabhu sarva-gaṇera sahite
gaṅgāre hailā daṇḍavat 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-kṣaṇa jāhnavīte kari' jala-khelā
snāna kari' gaṅgā dekhi' grhete āilā*

After enjoying the beauty of the Ganges and sporting in her waters for some time, the Lord returned home.

TEXT 163

*tabe prabhu yathocita nitya-karma kari'
bhojane vasilā giyā gaurāṅga śrī-hari*

Lord Gaurāṅga then performed His exemplary daily worship and sat down to eat.

The phrase *yathocita nitya-karma* is explained as follows: By engaging in their *nitya-karma*, or routine daily activities, the fruitive workers generally obtain worldly and heavenly results. But the appropriate activities performed by the Lord in order to awaken realization of the temporary nature of *karma-kāṇḍa* in the hearts of the living entities are called *yathocita nitya-karma*.

TEXT 164

*santoṣe vaikuṅṭha-nātha bhojana kariyā
viṣṇu-grha-dvāre prabhu vasilā āsiyā*

After the Lord of Vaikuṅṭha ate with satisfaction, He went and sat at the door of the temple room.

TEXT 165

*tabe āpta-varga āilena sambhāṣite
sabei veḍiyā vasilena cāri-bhite*

At that time Nimāi's family members came and sat around Him to speak with Him.

TEXT 166

*sabāra sahita prabhu hāsyā-kathā-raṅge
kahilena ye-mata āchilā baṅge raṅge*

In their company, while laughing and conversing, the Lord described how He happily spent His days in East Bengal.

TEXT 167

*baṅga-deśi-vākya anukaraṇa kariyā
bāṅgālere kadamthena hāsiyā hāsiyā*

The Lord burst into laughter as He imitated the pronunciation and speaking of the people of East Bengal.

The phrase *baṅga-deśi-vākya anukaraṇa* 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-deśa 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 haibeka jāni' āpta-gaṇa
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-kṣaṇa thākiyā sakala āpta-gaṇa
vidāya haiyā gela, yā'ra ye bhavana*

After passing some time with the Lord, the relatives left for their respective homes.

TEXT 170

*vasiyā karena prabhu tām̄būla carvaṇa
nānā-hāsya-parihāsa karena kathana*

The Lord laughed and joked as He sat and chewed betel.

TEXT 171

*śacī-devī antare duḥkhitā hai' ghare
kāche nā-āisena putrera gocare*

Meanwhile the grief-stricken mother Śacī remained out of His sight inside the house.

TEXT 172

*āpani calilā prabhu janani-sammukhe
duḥkhita-vadanā prabhu janani-dekhe*

The Lord then personally went before His mother and saw that she was looking morose.

TEXT 173

*janani 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 āinu āmi dūra-deśa haite
kothā tumi maṅgala 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 putrera vākya āi adho-mukhe
kānde mātra, uttara nā kare kichu duḥkhe*

Hearing her son's words, mother Śacī looked at the ground and began to weep.

Overcome by grief, she was unable to reply.

TEXT 177

*prabhu bale,—“mātā, āmi jāninu sakala
tomāra vadhura kichu bujhi amaṅgala?”*

The Lord said, “Dear mother, I know everything. Perhaps your daughter-in-law has met with some misfortune?”

TEXT 178

*tabe sabe kahilena,—“śunaha, paṇḍita!
tomāra brāhmaṇī gaṅgā pāilā niścita*

Then everyone replied, “Listen, O Paṇḍita, Your wife has indeed left this world.”

TEXT 179

*patnīra vijaya śuni' gaurāṅga śrī-hari
kṣaṇeka rahilā prabhu heṅṭa 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
tūṣṇī hai' rahilena sarva-veda-sāra*

The Lord, who is the personification of the Vedas, accepted the misery of separation from His wife and remained silent.

TEXT 181

*lokānukaraṇa-duḥkha kṣaṇeka kariyā
kahite lāgilā nije dhīra-citta haiyā*

After He lamented as an ordinary man for some time, He began to speak with patience.

Just as an ordinary, mundane person feels distressed in separation from his wife, the Lord somewhat imitated such behavior and then exhibited pastimes of patience.

TEXT 182

By the assistance of Bhṛgu, when Mahārāja Bali, the king of the demons, dethroned Indra, the King of heaven, and seized his opulences, fame, wealth, and kingdom,

Aditi, the mother of the demigods, became overwhelmed with lamentation, approached her beloved husband, Mahārṣi Kaśyapa, offered prayers, and inquired about possible means of reinstating her sons. In astonishment, Kaśyapa speaks the following reply in the *Śrīmad Bhāgavatam* (8.16.19):

*kasya ke pati-putrādyā
moha eva hi kāraṇam*

“Who in this material world is the husband, son, or friend of whom? Actually no one is related with anyone. Nescience alone is the cause of this misunderstanding.”

TEXT 183

*prabhu bale,—“mātā, duḥkha bhāva' ki-kāraṇe?
bhavitavya ye āche, se khaṇḍibe 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. *Avaśyam eva bhoktavyam kṛtam karma śubhāśubham*—“A person must enjoy the fruits of his pious and impious activities.” These fruits are finished only by enjoying them.

TEXT 184-185

*ei-mata kāla-gati, keha kā'ro nahe
ataeva, `saṁsāra anitya' vede kahe*

*īśvarera adhīna se sakala-saṁsāra
saṁyoga-viyoga ke karite 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 duḥkha kene tāya?*

“Therefore whatever has happened by the desire of the Supreme Lord was destined. Why should you lament?”

TEXT 187

*svāmīra agrete gaṅgā pāya ye sukṛti
tā'ra baḍa āra ke vā āche bhāgyavatī?”*

“Who is more fortunate and pious than a woman who leaves her body before her husband dies?”

TEXT 188

*ei-mata prabhu jananīre prabodhiyā
rahilena nija-kṛtye āpta-gaṇa 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 nectarean words, everyone was relieved of all lamentation.

The Lord is Nārāyaṇa, the master of the spiritual world. He is not subjected to being overcome by ignorance. He is directly *vidyā-vadhū-jīvanam*—“the life of all transcendental knowledge.” He is always engaged in relishing scholastic pastimes.

TEXT 190

*hena mate vaikuṅṭha-nāyaka gaurahari
kautuke āchena vidyā-rase kṛīḍā kari'*

Thus Śrī Gaurahari, the Lord of Vaikuṅṭha, happily enjoyed scholastic pastimes in Navadvīpa.

TEXT 191

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

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

*Thus ends this English translation of the Gauḍīya-bhāṣya commentary on Śrī
Caitanya-bhāgavata, Ādi-khaṇḍa, Chapter Fourteen, entitled, "The Lord's Travel to
East Bengal and the Disappearance of Lakṣmīpriyā."*

Chapter Fifteen The Marriage of Śrī Viṣṇupriyā

This chapter mainly describes the marriage pastimes of Gaura-Viṣṇupriyā. Nimāi Paṇḍita regularly taught His students in the Caṇḍī-maṇḍapa, situated in the courtyard of Mukunda Sanjay. If the Lord, who is the protector of Sanātana-dharma, found any student without *tilaka* on his forehead, He would embarrass him in such a way that the student would never return to study without *tilaka*. The Lord would say, "The forehead of a *brāhmaṇa* that is not decorated with *tilaka* is as good as the crematorium. This is the injunction of the scriptures." Whenever the Lord saw His students without *tilaka*, He told them that they have certainly not performed their morning rituals. Saying this, the Lord again sent them home. When the students returned after duly marking their bodies with *tilaka*, then they were eligible to study with the Lord.

Nimāi Paṇḍita 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 mellows. Simply by studying with the Lord for one year students became expert in scriptural conclusions.

Meanwhile, Śacīmātā, being anxious to marry her son for the second time, had Kāśīnātha Paṇḍita arrange the marriage of Nimāi with the supremely devoted daughter of Rāja Paṇḍita Sanātana Miśra of Navadvīpa. An intelligent aristocrat named Buddhimanta Khān personally agreed to bear the entire expenses of the Lord's marriage. On an auspicious day at an auspicious time the festival of 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 Paṇḍita 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 Lakṣmī-Nārāyaṇa were completed with great splendor. With a desire to please Lord Viṣṇu, Sanātana Miśra offered his dearest 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-devī, the Lord returned home amidst a continuous shower of flowers and the accompaniment of song, dance, and music. When Lakṣmī-Nārāyaṇa were seated inside the house, the entire universe began to glorify Them. If a living entity hears the eternal marriage

pastimes of Lakṣmī-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' hṛdaye tomāra pada-dvandva*

All glories to Śrī Gauracandra, and all glories to Śrī Nityānanda! Please give Your lotus feet in charity to my heart.

The words *dāna deha'* mean “distribute mercy or compassion.”

TEXT 2

*goṣṭhīra 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 āveśe
āche gūḍha-rūpe, kā're nā kare prakāśe*

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' uṣaḥ-kāle
namaskari' janānīre paḍāite cale*

The Lord performed His daily worship in the early morning, and after offering obeisances to His mother, He left for school.

For a description of *sandhyā-vandana* one may refer to the *Hari-bhakti-vilāsa* (3.140-155).

There are two types of *sandhyā*—Vedic and Tantric. Of the two, Vedic *sandhyā* is briefly described as follows: “One should perform *ācamana* while chanting the mantra, *om tad viṣṇoḥ paramaṁ padaṁ sadā paśyanti sūrayo divīva cakṣur 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-gītā* of

the *Kūrma Purāna*: ‘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-saṁhitā*: ‘A *brāhmaṇa* should meditate on and chant the mantra of goddess *Sāvitrī*, 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 *Sāvitrī* mantra.’ The *sandhyā* mantras are as follows: *om śanna āpo dhanvanyāḥ śamanaḥ santu nūpyāḥ śannaḥ samudriyā āpaḥ śamanaḥ santu kūpyāḥ*—‘May the waters from the desert land, ocean, and well benefit us.’ *om drupād iva mumucānaḥ śvinnaḥ snāto malād iva. pūtaṁ pavitreṇevājyamāpaḥ śuddhantu mainasaḥ*.—‘Just as by taking bath in the pure water of a river one becomes cleansed of all dirt, similarly may this water with its pure qualities purify me from my sinful reactions.’ *om āpo hiṣṭhāmayo bhuvastā na ūrjje dadhātana. maheraṇāya cakṣase*.—‘Pure water is the basis of the world; we will relish and worship the pure taste of water.’ *om yo vaḥ śivatamorasaḥ tasya bhājayateha naḥ. uśatīr iva mātaraḥ. om tasmā araṅgamāma ye yasya kṣayāya jinvatha. āpo janayathā ca naḥ*.—‘As a child takes shelter of a mother and his bodily limbs are produced from her, in the same way we are simply sustained by water.’ *om ṛtam ca satyaṁ cābhīddhāt tapaso'dhy ajāyataḥ. tato rātry ajāyata tataḥ samudro 'rṇavaḥ. samudrād-arṇavād-adhi-saṁvatsaro 'jāyata. ahorātrāṇi vidadhad viśvasya miśato vaśi sūrya-candramasau dhātā yathā pūrvam akalpayat. divaṁ ca pṛthivīm cāntarīkṣam atho svaḥ*.—‘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 Ambarīṣa Mahārāja described in *Padma Purāna*, it is stated: “Offering water to Hari in the sun planet and in the water is the best form of worship.”

The process of Tantric *sandhyā* is as follows: “Thereafter one should chant the *mūla-mantra* and meditate on the lotus feet of Śrī Kṛṣṇa while chanting, ‘I am offering You this oblation of water.’ Chanting this, an intelligent person should offer oblations of water to the Lord three times. One should properly meditate on Kṛṣṇa, who is situated in the sun globe, while chanting the *Kāma-gāyatrī* mantra ten times. Thereafter one should pray to Kṛṣṇa by saying, ‘Please forgive my offences,’ and then he should offer oblations to the sun.”

TEXT 5

*aneka janmera bhṛtya mukunda-sañjaya
puruṣottama-dāsa haya yānhāra tanaya*

Mukunda Sañjaya was the Lord's servant for many lifetimes. His son was known as Puruṣottama Dāsa.

TEXT 6

*prati-dina sei bhāgyavantera ālaya
paḍāite gauracandra karena vijaya*

Gauracandra daily went to teach at the house of this fortunate person.

TEXT 7

*caṇḍī-grhe giyā prabhu vasena prathame
tabe šeṣe śiṣya-gaṇa āisena krame*

The Lord arrived first and sat in Caṇḍī-maṇḍapa. Thereafter the students would gradually arrive there.

Just because there was a Caṇḍī-maṇḍapa in the courtyard of Mukunda Sañjaya, no one should consider him a worshiper of goddess Caṇḍī.

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 *ūrdhva-puṇḍra* (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 *ūrdhva-puṇḍra* immediately purifies the entire world.” The devotees of Viṣṇu always apply *ūrdhva-puṇḍra*, or *tilaka*, and the devotees of Śiva, who are averse to devotional service to Viṣṇu, apply *tripuṇḍra*, or three lines. Śāstric 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 *saṃskāras* related to initiation. Generally a twice-born undergoes ten kinds of *saṃskāras*. Those who are lower than the twice-born undergo fifteen types of *saṃskāras* to become Vaiṣṇavas. Just as a *brāhmaṇa* is obliged to maintain a pure

brāhmaṇa thread, an initiated Vaiṣṇava is obliged to maintain *śikhā*, *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-khaṇḍa*: “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:

*lalāṭe keśavaṁ dhyāyen
nārāyaṇam athodare
vakṣaḥ-sthale mādhave tu
govindam kaṇṭha-kūpake*

*viṣṇum ca dakṣiṇe kuṣau
bāhau ca madhusūdanam
trivikramam kandhare tu
vāmanam vāma-pārśvake*

*śrīdharam vāma-bāhau tu
hṛṣīkeśam tu kandhare
pṛṣṭhe ca padmanābham ca
katyām dāmodaram nyaset*

*tat prakṣālena-toyan tu
vāsudevāya mūrdhani*

*ūrdhva-puṇḍram lalāṭe tu
sarveṣāṁ prathamam smṛtam
lalāṭādi kremṇaiva
dhāraṇan tu vidhīyate*

“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 Mādhave, 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. Śrīdhara should be remembered while marking the left arm, and Hṛṣīkeśa 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 *cakra* on the back of donkey and drive him out of his kingdom.” It is stated in *Padma Purāṇa, Uttara-khaṇḍa*: “A person who performs any activity like worshiping deities without putting on *tilaka* achieves no benefit. There is no doubt about it. Know for certain that a person who performs *sandhyā* without wearing *tilaka* is simply demoniac and surely goes to hell.”

Prohibition for wearing crooked or three-lined *tilaka*: It is stated in the *Padma Purāṇa, Uttara-khaṇḍa*: “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 *gopī-candana* if available.” Elsewhere it is stated: “Learned person know that there are prescriptions for the *brāhmaṇas* and devotees to wear Vaiṣṇava *tilaka* and other people should wear three-lined *tilaka*. If one sees or touches a *brāhmaṇa* who has put on three-lined *tilaka* rather than Vaiṣṇava *tilaka*, he should take bath with his clothes on. A Vaiṣṇava should not wear three-lined *tilaka* rather than proper Vaiṣṇava *tilaka* because such an act does not please Lord Hari.” In the narrations about the month of Kārtika in the *Skanda Purāṇa* it is stated: “One should not see a person whose forehead is not decorated with Vaiṣṇava *tilaka*. If one happens to do so, he should immediately look at the sun, for Lord Hari and Lakṣmīdevī reside within the *tilaka*.” It is stated in the *Padma Purāṇa, Uttara-khaṇḍa*: “Marks of *tilaka* resembling a banyan leaf, a bamboo leaf, and the bud of a lotus are most enchanting.”

The glories of decorating the body with *tilaka* are as follows: “The beautiful vacant space within the mark of *tilaka* is the sitting place for Śrī Lakṣmī and Śrī Janārdana, the Lord of lords. Therefore know for certain that the body marked with *tilaka* is a sanctified temple of the Lord.” It is mentioned in the *Brahmāṇḍa Purāṇa*: “If a person who is impure, ill-behaved, and engaged in sinful activities with his mind decorates his body with *tilaka*, he certainly becomes pure forever. One should mark one’s forehead with *tilaka* while seeing one’s face in a mirror or in water, but never touch the *tilaka* with one’s fingernails.”

The rules and regulations for applying *tilaka*: It is stated in the *Padma Purāṇa, Uttara-khaṇḍa*: “The most fortunate unalloyed devotees of Hari should decorate their bodies with marks of *tilaka* resembling the lotus feet of Hari with a vacant space between the two lines. They should begin to mark from the tip of the nose up to the end of the forehead with *tilaka* or other suitable clay. The tip of the nose refers to three-quarters down the nose. One should draw two separate lines beginning from the middle of the eyebrows upwards.” The prescription for keeping space within the mark of *tilaka*: “A fallen twice-born who applies *tilaka* without keeping a vacant space between the two lines certainly abandons Śrī Hari and Lakṣmīdevī, who reside within that space. There is no doubt that a fallen twice-born who applies *tilaka* without keeping a space maintains the feet of a dog on his forehead. Therefore, O beautiful one, *brāhmaṇas* and women should always mark their foreheads with *tilaka* resembling two sticks with a space between.”

The symptoms of *tilaka* as temples of Hari: “The mark of *tilaka* that starts from the

nose and stretches up to the hair on the head with a beautiful space in between the lines is called a temple of Hari. Lord Brahmā resides on the left side, Sadāsiva 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 Venkāṭa Hill, from Śrī Raṅgam, from Śrī Kūrma-kṣetra, from Śrī Dvārakā, from Śrī Prayāga, from Śrī Nṛsimha-kṣetra, from Śrī Varāha-kṣetra, or from Śrī Vṛndāvana [or any forest of *tulasī*] 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 Ambarīṣa, just see one whose forehead is decorated with *tilaka* made of *gopī-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 *tulasī mañjarīs* on his head, and his limbs smeared with *gopī-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 *tulasī* plant. One should mark his forehead with *gopī-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 *Hiranyakeśīya* 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 than 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
loka-rakṣā lāgi' prabhu nā laṅghena karma*

As Sanātana-dharma Himself, the Lord establishes the principles of religion. In order to protect people's religious principles, He would not tolerate any transgression.

As the protector of religious principles, Śrī Gaura-Nārāyaṇa is the inaugurator of Sanātana-dharma. Therefore He was not an inaugurator of *sūdra* principles, which are even devoid of *karma-kāṇḍa*. In order to teach people, the Lord never transgressed Vedic *karma-kāṇḍa*. Rather, He taught that *karma-kāṇḍa* is insignificant and unfavorable for pure devotional service.

TEXT 10

*hena lajjā tāhāre dehena sei-kṣaṇe
se āra nā āise kabhu sandhyā kari' vine*

The very moment such a delinquent appeared, the Lord would put him to such shame that he would never again come without first completing his morning worship.

TEXT 11

*prabhu bale,—“kene bhāi, kapāle tomāra
tilaka nā dekhi kene, ki yukti ihāra?”*

The Lord would say, “O brother, why don't I see any *tilaka* on your forehead? What is your explanation?”

TEXT 12

*‘tilaka nā thāke yadi viprera kapāle
se kapāla śmaśāna-sadṛṣa’—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

*bujhilāṇa,—āji tumi 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 gṛhe punar-bāra
sandhyā kari' tabe se āsiha paḍibāra*

“Go back home and perform your morning duties again. Then you may return to study.”

TEXT 15

*ei-mata prabhura yateka āche śiṣya-gaṇa
sabei atyanta nija-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,—yā're 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-nāgarīs*, but Gaurakiśora used to display such an ideal example.

TEXT 18

*viśeṣa cālena prabhu dekhi' śrīhaṭṭiyā
kadarthena sei-mata vacana baliyā*

The Lord particularly teased the residents of Śrīhaṭṭa by mimicking their pronunciation.

Since the provincial words and pronunciations of Śrī Māyāpur-Navadvīpa, the capital of Gauḍa-deśa, and Śrīhaṭṭa, on the northeast border of East Bengal, are completely different, and since the Lord's forefathers were residents of Śrīhaṭṭa, it was natural for the Lord to joke with and tease the residents of Śrīhaṭṭa. Although the Lord apparently teased them by addressing them as “Śrīhaṭṭiyās” or “Bāṅgālas,” this actually showed His internal love for them.

TEXT 19

*krodhe śrīhaṭṭiyā-gaṇa bale,—“aya aya
tumi kon-deśī, tāhā kaha ta' niścaya?”*

In anger, they responded, “Aya! Where are You from? Tell us the truth.

Being angered by the Lord's mockery, the residents of Śrīhaṭṭa asked Him about

His forefathers' native place, and they controlled their anger by claiming with certainty that the Lord was a recent descendant of Śrīhaṭṭa inhabitants. The words “*Haya, haya,*” of Gauḍa-deśa are mistakenly pronounced “*Aya, aya,*” by the residents of Śrīhaṭṭa. 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,—śrīhaṭṭe nā haya janma kā'ra?*

“Tell us, aren't Your parents and forefathers born in Śrīhaṭṭa?

From this it is clearly understood that both Jagannātha Miśra and Śacīdevī took birth at Śrīhaṭṭa.

TEXT 21

*āpane haiyā śrīhaṭṭiyāra tanaya
tabe gola kara,—kon yukti ithe haya?”*

“You Yourself are born as the son of resident of Śrīhaṭṭa, so why then do You tease us?”

TEXT 22

*yata yata bale, prabhu prabodha nā māne
nānā-mate kadamthana se-deśi-vacane*

The Lord did not heed whatever they said, rather He would continue to mimic their pronunciation and manner of speaking.

TEXT 23

*tāvat cālena śrīhaṭṭiyāre ṭhākura
yāvat tāhāra krodha nā haya pracura*

He would continue to tease the residents of Śrīhaṭṭa until they became furious.

TEXT 24

*mahā-krodhe keha lai' yāya khedāḍiyā
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 *khedāḍiyā* (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*, *lāgāila*, *nāgāli*, *nāgāla*, or *nāgāila*—means “closeness” or “touching.”

TEXT 25

*keha vā dhariyā koṅcā śikdāra-sthāne
laiyā yāya mahā-krodhe dhariyā deoyāne*

Sometimes someone caught the Lord by His *dhotī* 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 *dāvāna*) means “in religious activities,” “in civil court,” or “in the king's court.”

TEXT 26

*tabe šeṣe āsiyā prabhura sakhā-gaṇe
samañjasa karāiyā cale sei-kṣaṇe*

Ultimately the Lord's friends would come and negotiate a settlement.

The word *samañjasa* (a Sanskrit word combining *sam*, meaning *sampūrṇa*, or “complete,” and *añjas*, meaning *aucitya*, or “agreement”), or *samīcīna* (the form in ancient Bengali), means “solution,” “compromise,” or “mutual agreement.”

TEXT 27

*kona dina thāki' kona bāṅgālera āḍe
bāoyāsa bhāṅgiyā tāna' palāyana ḍare*

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 *āḍe* (derived from the word *āḍa*, 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 *āḍi*, 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 karena sabā' sane
sabe strī-mātra nā dekhena ḍṛṣṭi-koṇe*

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

*śtrī' hena nāma prabhu ei avatāre
śravaṇo nā karilā,—vidita saṁsāre*

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-khaṇḍa* 1.29.) Wherever the enjoying mentality of the living entities is engaged in enjoying women, it is to be understood that there is a lack of service attitude towards Kṛṣṇa, the husband of all women. If anyone came before Gaurasundara to discuss or bring up worldly topics about women, He would immediately and specifically forbid them. On the pretext of studying mundane literature that is contrary to the service of Kṛṣṇa and with the desire to drink the *rasa* of dry literature that is devoid of the *rasa* of devotional service to Kṛṣṇa, the hearts of living entities that are accustomed to drink worldly *rasas* become maddened for material sense enjoyment in such a way that the Supreme Lord Gaurasundara, who is the bestower of the mellows 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 Caitanyadeva 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-vaikuṅṭha-nāyaka vihare*

Therefore great personalities do not offer prayers addressing Lord Gaurāṅga as

“Gaurāṅga Nāgara,” the enjoyer of damsels. Although all kinds of prayers may be offered to the Supreme Lord, intelligent persons glorify only those characteristics that a particular incarnation manifests. In this way the Lord of Vaikuṅṭha enjoyed His scholastic pastimes in the house of Mukunda Sañjaya.

That is why the *sampradāyas* of *mahājanas* who are eternally perfect associates of the Lord and always engaged in glorifying the Lord as well as their nonduplicious 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 enjoyer of conjugal pastimes. Śrī Gaurasundara is Himself Śrī Vrajendra-nandana, the only enjoyer of all women in both the material and spiritual kingdoms, yet there is no basis for glorifying Kṛṣṇa as *nāgara* in His Gaura pastimes, as such actions are extremely contrary to the proper conclusions of serving Gaura-Kṛṣṇa. Vrajendra-nandana Kṛṣṇa, who is Gopī-jana-vallabha, is the personification of conjugal affairs. The Gaura pastimes of Kṛṣṇa are by nature in the mood of *vipralamba*, or separation. Therefore no intelligent nonduplicious devotee of Gaura will try to disturb the Lord's mood as Nārāyaṇa, the Lord of Vaikuṅṭha, 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 Kṛṣṇa 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 mellows. 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 enjoyers and enjoyed and thus reveal their own poor fund of knowledge and evil-mindedness. Considering that the Lord engaged in hearing and chanting worldly topics in His pastimes as an *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 Kṛṣṇa, the transcendental *vipralambha-rasa*, instead of conjugal *rasa*, is eternally present in the pastimes of Gaura. By the association of women, or by seeing mundane women, perverted mellows 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 Kṛṣṇa. 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-gaṇera maṇḍalī
madhye paḍāyena prabhu mahā-kutūhalī*

The Lord happily taught while sitting amidst various groups of His students.

TEXT 34

*viṣṇu-taila śire dite āche kona dāse
aśeṣa-prakāre vyākhyā kare nija-rase*

Sometimes when the need arose, the Lord had a servant massage His head with medicated oil while He continued giving His unique explanations.

In his auspicious invocation to *Vidagdha-mādhava*, Śrīla Rūpa Gosvāmī has explained Mahāprabhu's *nija-rasa* as follows: *anarpita-carīm cirāt karuṇayāvatiṛṇaḥ kalau samarpayitum unnatojjvala-rasām sva-bhakti-śriyam*—“He has appeared in the age of Kali by His causeless mercy to bestow what no incarnation ever offered before: the most sublime and radiant spiritual knowledge of the mellow taste of His service.” Or the phrase *nija-rase* may also mean “according to His own confidential mood” or “in His own pleasure or sport.” Another reading for *nija-rase* is *nijāveśe*, which means “in His own mood.”

TEXT 35

*ūṣaḥ-kāla haite dui-prahara-avadhi
paḍāiyā gangā-snāne cale guṇa-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

*niśār o arddheka ei-mata prati-dine
paḍāyena cintayena sabāre āpane*

In this way the Lord regularly taught and studied up to midnight.

TEXT 37

*ataeva prabhu-sthāne varṣeka paḍiyā
paṇḍita hayena sabe siddhānta jāniyā*

Therefore whoever studied under the Lord for one year would become a learned scholar who understood the conclusions of the scriptures.

Mahāprabhu Gaurasundara alone is the crest-jewel of instructors on the *sat-siddhānta*, or ultimate conclusions. He has sanctioned all proper conclusions regarding the basis of devotional service to the Lord. Moreover, He has made these topmost conclusions easily accessible to everyone, including the sinful. Corresponding with His threefold introduction to proper conclusions, Śrī Sanātana Gosvāmī has become *bhakti-siddhantācārya*, the *ācārya* on the conclusions of devotional service, Śrī Rūpa Gosvāmī has become *abhidheyācārya*, 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 Vaiṣṇavas. The confidential process of *bhajana* based on all proper conclusions that was followed

by Śrī Dāsa Gosvāmī, the staunch follower of Śrī Rūpa, is the devotees' original creeper of Vṛndāvana devotion. Those who had the opportunity to hear proper conclusions from the Lord for even one year could never be distracted from the service of Adhokṣaja by material knowledge.

TEXT 38

*hena-mate vidyā-rase āchena īśvara
vivāhera kārya śacī cinte nirantara*

As the Lord thus enjoyed scholastic pastimes, mother Śacī continually meditated on getting her son remarried.

TEXT 39

*sarva-navadvīpe śacī niravadhi mane
putrera sadṛśa kanyā cāhe anukṣaṇe*

Mother Śacī constantly searched throughout Navadvīpa for a suitable bride for her son.

TEXT 40

*sei navadvīpe vaise mahā-bhāgyavān
dayāśīla-svabhāva—śrī-sanātana nāma*

In Navadvīpa there resided one most fortunate and compassionate devotee named Śrī Sanātana Miśra.

TEXT 41-43

*akaitava, udāra, parama-viṣṇu-bhakta
atithi-sevana, para-upakāre rata*

*satyavādī, jitendriya, mahā-vamśa-jāta
padavī `rāja-pañḍita', sarvatra vikhyāta*

*vyavahāre o parama-sampanna eka jana
anāyāse anekere karena poṣaṇa*

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 Paṇḍita. 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 Paṇḍita. 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 āchena parama-sucaritā
mūrtimatī lakṣmī-prāya sei jagan-mātā*

Sanātana Miśra's daughter had all auspicious characteristics. She was like the personification of Lakṣmī, the mother of the universe.

TEXT 45

*śacīdevī tān're dekhilena yei-kṣaṇe
ei kanyā putra-yogyā,—bujhilena 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 gaṅgā-snāna
pitṛ-māṭṛ-viṣṇu-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 ghāṭe prati-dine dine
namra hai' namaskāra karena caraṇe*

She regularly met and offered her humble obeisances to mother Śacī at the Ganges bathing *ghāṭa*.

TEXT 48

āi o karena mahāprīte āśīrvāda
“yogyā-pati kṛṣṇa tomāra karuna prasāda”

Mother Śacī happily blessed her, “May Kṛṣṇa bless you with a suitable husband.”

TEXT 49

gaṅgā-snāne āi mane karena 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-pañḍitera icchā sarva-goṣṭhī-sane
prabhure karite kanyā-dāna nija-mane

Sanātana Miśra and his relatives also desired that she be married to the Lord.

The phrase *sarva-goṣṭhī-sane* means “along with all his paternal and maternal relatives.”

TEXT 51

daive śacī kāśīnātha-pañḍitere āni'
balilena tān're,—“bāpa, śuna eka vāṇī

One day Śacī was inspired to call Kāśīnātha Pañḍita to her home. Thereupon, she said to him, “Dear sir, please listen to my request.

Kāśīnātha Pañḍita, the matchmaker resident of Navadvīpa, was a crest-jewel amongst *brāhmaṇas*. In Kṛṣṇa's pastimes he was the *brāhmaṇa* sent to Kṛṣṇa with a proposal for His marriage with Satyabhāmā. In the *Gaura-gaṇoddeśa-dīpikā* (50) it is stated: “The *brāhmaṇa* named Kulaka, whom Mahārāja Satrājit sent to Lord Mādhava to arrange the Lord's marriage with Satyabhāmā, appeared in Lord Caitanya's pastimes as Śrī Kāśīnātha.”

TEXT 52

rāja-pañḍitere kaha,—icchā thāke tā'na
āmāra putrere karuna kanyā dāna”

“Go tell Sanātana Miśra that if he desires he may give his daughter to my son.”

TEXT 53

*kāśīnātha-pañḍita calilā sei-kṣaṇe
`durgā' `kṛṣṇa' bali' rāja-pañḍita-bhavane*

Kāśīnātha Pañḍita immediately left for the house of Sanātana Miśra while chanting the names of Durgā and Kṛṣṇa.

TEXT 54

*kāśīnāthe dekhi' rāja-pañḍita āpane
vasite āsana āni' dilena sambhrame*

Seeing Kāśīnātha, Sanātana Miśra respectfully offered him an *āsana*.

TEXT 55

*parama-gaurave nidhi kare yathocita
“ki kārya āilā, bhāi?” jijnāse pañḍita*

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

*kāśīnātha balena,—“āchaye eka kathā
citta laya yadi, tabe karaha sarvathā*

Kāśīnātha replied, “I have a proposal for you. If you find it proper, then please accept it.

TEXT 57

*viśvambhara-pañḍitere tomāra duhitā
dāna kara'—e sambandha ucita sarvathā*

“Please give your daughter's hand in marriage to Viśvambhara Pañḍita. I feel it is a perfect match.

The word *sambandha* means “the marriage proposal,” “the arrangement for marriage (gathering or organizing),” “family members,” or “relatives.”

TEXT 58

*tomāra kanyāra yogya sei divya-pati
tānhāra ucita ei kanyā mahā-satī*

“He is a qualified husband for your daughter, and your chaste daughter is a qualified wife for Him.

TEXT 59

*yena kṛṣṇa-rukmiṇīte anyo'nya-ucita
sei-mata viṣṇupriyā-nimāṇi-pañḍita*

“Viṣṇupriyā and Nimāi Paṇḍita are as suitable a match as Kṛṣṇa and Rukmiṇī 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-pañḍita haiyā harṣa-mati
balilena kāśinātha paṇḍitera prati*

The Rāja Paṇḍita then happily spoke to Kāśinātha Paṇḍita.

TEXT 63

*“viśvambhara-pañḍitera kare kanyā dāna
kariba sarvathā,—vipra, ithe nāhi āna*

“O brāhmaṇa, I will certainly give my daughter in marriage to Viśvambhara Paṇḍita.

TEXT 64

*bhāgya thāke yadi sarva-vaṁśera āmāra
tabe hena su-sambandha haibe kanyāra*

“If my family is fortunate, then my daughter will be married to Him.

TEXT 65

*cala tumi, tathā yāi' kaha sarva-kathā
āmi punaḥ daḍhailuṅ, kariba sarvathā*

“So please go there and inform them of my decision. I again confirm that I have accepted the proposal.”

TEXT 66

*śuniyā santōṣe kāśīnātha miśravara
sakala kahila āsi' śacīra gocara*

Feeling satisfied, Kāśīnātha Miśra returned to mother Śacī and told her everything.

TEXT 67

*kārya-sidhi śuni' āi santōṣa hailā
sakala udyoga tabe karite lāgilā*

Mother Śacī was pleased to hear that her proposal was accepted, and she began to make the necessary arrangements.

TEXT 68

*prabhura vivāha śuni' sarva-śiṣya-gaṇa
sabei hailā ati-paramānanda-mana*

When the Lord's students heard news of His marriage arrangement, they were all filled with joy.

TEXT 69

*prathame balilā buddhimanta-mahāsaya
“mora bhāra e-vivāhe yata lāge vyaya”*

Buddhimanta Khān was the first to speak. “I will bear the entire expenditure of this marriage.”

Buddhimanta Khān was the Lord's neighbor and a staunch, rich, devoted *brāhmaṇa* follower of the Lord. A description of Buddhimanta Khān is found in *Caitanya-caritāmṛta* (Ādi 10.74) as follows: “The thirty-sixth branch, Buddhimanta Khān, was extremely dear to Lord Caitanya Mahāprabhu. He was always prepared to carry out the Lord's orders, and therefore he was considered a chief servant of the Lord.” One should also refer to *Ādi-khaṇḍa*, Chapter 12, verse 72. When the Lord married for the second time, with Viṣṇupriyā-devī, he stayed with the groom throughout the marriage ceremony and bore the entire expense of the marriage. This is explained in the *Ādi-khaṇḍa*, Chapter 15, verses 69, 71, 137, 145, and 220. His participation in the Lord's *saṅkīrtana* at the houses of Śrīvāsa Paṇḍita 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-khaṇḍa*, Chapter 13, verses 334-336. His receiving the responsibility for arranging clothing and ornaments for the Lord when He enacted the pastimes of Mahā-Lakṣmī at the house of Candraśekhara is described in the *Madhya-khaṇḍa*, Chapter 18, verses 7, 13, 14, and 16. His meeting with the Lord at Śāntipura is described in the *Caitanya-caritāmṛta*, *Madhya-līlā*, Chapter 3, verse 154. His traveling with the devotees of Bengal to meet the Lord in Purī is described in the *Antya-khaṇḍa*, Chapter 8, verse 30 (*ājanma caitanya-ājñā yāñhāra viṣaya*—“Throughout His life His only asset was the Lord Caitanya's instructions,”) and in *Caitanya-caritāmṛta*, *Antya-līlā*, Chapter 10, verses 10 and 121.

The word *bhāra* means “responsibility” or “heaviness.” The word *lāge* means “requirement” or “need.”

TEXT 70

*mukunda sañjaya bale,—“śuna, sakhā bhāi!
tomāra sakala bhāra, mora kichu nāi?”*

Mukunda Sañjaya then said, “Listen, my dear friend. If you bear all expenses, then what will I do?”

TEXT 71

*buddhimanta-khāna bale,—“śuna, sakhā bhāi!
vāmaniñā 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 *vāmaniñā 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 paṇḍitera karāiba hena
rāja-kumārera mata loke dekhe yena”*

“I will make such arrangements for the marriage of Nimāi Paṇḍita that He will appear like a prince in the eyes of the people.”

TEXT 73

*tabe sabe mili' śubha-dina śubha-kṣaṇe
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-khaṇḍa*,

Chapter 10, verse 80.

TEXT 74

baḍa-baḍa candrātapa saba ṭāṅgāiyā
catur-dike ruilena kadali āniyā

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 *cāṅdoyā*, *sāmiyānā*, or *maṅḍapa* (a canopy, awning, or *paṅḍala*).

The word *ṭāṅgāiyā* (a local word; the infinite or participle verbs *tānāna*, *ṭānāna*, and *ṭāṅgāna* (?) are derived from the Sanskrit verb *tan*, “to spread,”) means “put up” or “tie up.”

TEXT 75

pūrṇa-ghaṭa, dīpa, dhānya, dadhi, āmrasāra
yateka maṅgala dravya āchaye pracāra

They decorated the marriage arena with waterpots, ghee lamps, rice paddy, yogurt, mango leaves, and other auspicious items.

The word *āmrasāra* refers to the leaves and twigs of a mango tree.

TEXT 76

sakala ekatre āni' kari' samuccaya
sarva-bhūmi karilena ālipanā-maya

They further decorated the arena with designs drawn with colored powders.

The word *ālipanā* (from the Sanskrit word *ālimpana*) 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) *ālpanā* or *ālipanā*.

The phrase *samuccaya kari* means “accumulating,” “collecting,” “counting,” or “amassing.”

TEXT 77-78

yateka vaiṣṇava, āra yateka brāhmaṇa
navadvīpe āchaye yateka susajjana

sabārei nimantraṇa karilā sakale
“adhivāse guyā āsi' khāibā vikāle”

All the Vaiṣṇavas, *brāhmaṇas*, and respectable people of Navadvīpa 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 worshipping 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 *bājāna*, which are corruptions of the Sanskrit word *bādana*. It refers to an actor or a person who plays musical instruments.

TEXT 80

*mṛdaṅga, sānāni, jayaḍhāka, karatāla
nānā-vidha vādyā-dhvani uṭhila viśāla*

The playing of various instruments like *mṛdaṅga*, *sānāni*, *jayaḍhāka*, and *karatālas* created a tumultuous sound.

TEXT 81

*bhāṭa-gaṇe paḍite lāgila rāyavāra
pati-vratā-gaṇe kare jaya-jaya-kāra*

The professional blessers began to recite prayers, and the chaste women made auspicious sounds.

For an explanation of the word *rāyavāra* one should refer to the purport of *Ādikhaṇḍa*, 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-gaṇe 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-maṇḍalī
sabei hailā citte mahā-kutūhalī*

The *brāhmaṇas* sat in groups around the Lord, and in this way everyone was overjoyed at heart.

TEXT 84

*tabe gandha, candana, tāmbūla, divya-mālā
brāhmaṇa-gaṇera sabe dibāre ānilā*

Aguru, sandalwood paste, pan, and flower garlands were brought out and offered to the *brāhmaṇas*.

TEXT 85

*śire mālā, sarva-aṅge lepiyā candane
eka-bāṭā tāmbūla se dena eko jane*

Garlands were placed on their heads, their bodies were smeared with sandalwood paste, and each *brāhmaṇa* was given a box of pan.

The word *bāṭā* refers to a container or box for keeping pan.

TEXT 86

*vipra-kula nadīyā,—viprera anta nāi
kata yāya, kata āise, avadhi nā pāi*

Nadia was full of *brāhmaṇa* families, so innumerable *brāhmaṇas* were present there. No one could count how many came and went.

The phrase *vipra-kula* means “full of caste *brāhmaṇas*.”

TEXT 87

*tathi-madhye lobhiṣṭha aneka jana āche
eka-bāra laiya 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-madhye* (used in ancient Bengali) means “among them.” The word *lobhiṣṭha* (*lobha*—“greed”+(to indicate excessive) *iṣṭha*—“desired”) means “extremely greedy.”

TEXT 88

*āra-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 ānande matta, ke kāhāre cine?
prabhu o hāsiyā ājñā karilā āpane*

Everyone was intoxicated with ecstasy and thus unable to recognize one another. The Lord also smiled and gave instruction.

TEXT 90-92

*“sabāre candana-mālā deha' tina-bāra
cintā nāhi, vyaya kara' ye icchā yāhāra”*

*eka-bāra niyā ye ye laya āra bāra
e ājñāya tāhāra kailena pratikāra*

*“pāche keha ciniyā viprere manda bale
paramārthe doṣa haya śāthya kari' nile”*

“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 kṛṣṇe niveśayet*—“Somehow or other one must engage his mind in the Absolute Truth, Kṛṣṇa,” or see the behavior of those who follow this statement, they immediately scream, “Morality has been transgressed,” and in this way they exhibit their pride.

TEXT 93

*vipra-priya prabhura cittera ei kathā
tina-bāra dile pūrṇa 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 pāi' sabe haraṣita-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 Saṅkarṣaṇa, or it may mean “innumerable.” (See following verse 118.)

TEXT 96-97

*manuṣye pāila yata, se thākuka dūre
pṛthvīte paḍila yata, dite manuṣyere
sei yadi prākṛta-lokera ghare haya
tāhātei tā'na pāñca 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 *prākṛta-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 adhvāsa*

Everyone's heart was filled with ecstasy, and they exclaimed, “The Adhvāsa

ceremony was glorious!

TEXT 99

*lakṣeśvar o dekhiyāchi ei navadvīpe
hena adhvāsa nāhi kare kā'ro bāpe*

“We have seen such an Adhvāsa 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-pañḍita ānanda citta haiyā
āilena adhvāsa-sāmagrī laiayā*

Carrying ingredients for the Adhvāsa ceremony, Sanātana Miśra joyfully arrived.

Regarding *adhvāsa* and *gandha-sparśa*, it is stated (in Śrīmad Gopāla Bhaṭṭa Gosvāmī's *Sat-kriyā-sāra-dīpikā*): “Thereafter the activities of Adhvāsa are described: One should collect suitable ingredients and duly perform the Adhvāsa ceremony preferably at dusk, or else in the morning. The ingredients for Adhvāsa are clay from the Ganges, sandalwood pulp, a stone, rice paddy, *dūrvā* grass, flowers, fruits, yogurt, ghee, *svastika*, *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 *cāmara*, 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 Adhvāsa be performed,’ and after offering these items to Lord Viṣṇu one should offer them to the bridegroom and bride. It should be done like this everywhere. By chanting mantras, one should thereafter have the bridegroom and bride offer prayers. Then one should touch each of the groom's limbs while chanting mantras and offer him four, five, or seven burning ghee lamps. One should perform the Adhvāsa ceremony for a bridegroom and bride according to this procedure.”

TEXT 102

*vipra-varga āpta-varga kari' nija-saṅge
bahu-vidha vādya nṛtya-gīta-mahārāge*

He came accompanied by *brāhmaṇas*, family members, musicians, dancers, and singers.

TEXT 103

*veda-vidhi-pūrvaka parama-harṣa-mane
īśvarera gandha-sparśa kailā śubha-kṣaṇe*

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-kṣaṇe mahā-jaya-jaya hari dhvani
karite lāgilā sabe mahā-stuti-vāṇī*

At that time there arose tumultuous chanting in glorification of Lord Hari, and everyone began reciting mantras.

TEXT 105

*pati-vratā-gaṇe deya jaya-jayakāra
vādyā-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 kari' adhivāsa śubha-kāya
gr̥he calilena sanātana-vīpra-rāja*

After completing the Adhivāsa ceremony, Sanātana Miśra, the king of the *brāhmaṇas*, returned home.

TEXT 107

*ei-mate giyā īśvarera āpta-gaṇe
lakṣmīre karilā adhivāsa śubha-kṣaṇe*

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
doṅhārāi saba karilena kutuhale*

Family members of both the bride and groom also performed the rituals that were in current practice.

The word *lokācāra* refers to worldly or traditional family customs or ceremonies that are not based on Vedic injunctions.

TEXT 109

*tabe suprabhāte prabhu kari' gaṅgā-snāna
āge viṣṇu pūji' gauracandra bhagavān*

Early the next morning the Lord took bath in the Ganges and then worshiped Lord Viṣṇu.

TEXT 110

*tabe śeṣe sarva-āpta-gaṇera sahite
vasilena nāndīmukha-karmādi karite*

Thereafter He sat with His family members to perform the Nāndīmukha ceremony.

The word *nāndīmukha-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 *śrāddha*, or offerings to the forefathers. The offerings are made to one's (1) father, paternal grandfather, paternal great grandfather, maternal grandfather, maternal great grandfather, and maternal great great grandfather, as well as one's (2) mother, maternal grandmother, maternal great grandmother, maternal great great grandmother, paternal grandmother, and paternal great grandmother. When one offers oblations for their satisfaction, it is called Nāndīmukha-karma. It also refers to the beginning of an auspicious ceremony or an extended *śrāddha* ceremony. A compiler of the *smṛtis* has stated: “One should properly offer oblations to the forefathers through the rituals called Nāndīmukha. A householder should worship the forefathers through the ritual called Nāndīmukha 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-dīpikā*: “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

*vādyā-nṛtya-gīte haila mahā-kolāhala
catur-dike jaya-jaya uṭhila maṅgala*

Musical instruments, dancing, and singing created a tumult, and on all sides the sweet sounds of triumphal rejoicing arose.

The word *maṅgala* means “auspicious sound.”

TEXT 112

*pūrṇa-ghaṭa, dhānya, dadhi, dīpa, āmra-sāra
sthāpilena ghare dvāre aṅgane apāra*

Waterpots, rice paddy, yogurt, ghee lamps, and mango leaves were placed inside and outside of the house.

TEXT 113

*catur-dike nānā-varṇe uḍaye patākā
kadalī ropiyā bāndhilena āmra-śākhā*

On all sides, various colored flags waved and strings of mango leaves were tied to banana trees.

TEXT 114

*tabe āi pati-vratā-gaṇa lai' saṅge
lokācāra karite lāgilā mahā-raṅge*

Mother Śacī and other chaste women then began to perform the various rituals that were in current practice.

TEXT 115

*āge gaṅgā pūjiyā parama-harṣa-mane
tabe vādya-bājane gelena ṣaṣṭhī-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

*ṣaṣṭhī pūji' tabe bandhu mandire mandire
lokācāra 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, tām̄būla, sindūre
diyā diyā pūr̄ṇa karilena strī-gaṇere*

Thereafter Śacī satisfied the women with puffed rice, bananas, oil, pan, and vermilion.

TEXT 118

*īśvara-prabhāve dravya haila asaṅkhyāta
śacī o sabāre dena bāra pāñca 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

*taila snāna karilena sarva-nārī-gaṇe
hena nāhi paripūr̄ṇa 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-paṇḍita ati cittera ullāse
sarvasva niṣṭeṇa kari' mahānande bhāse*

As the Rāja Paṇḍita joyfully gave all his various possessions in charity, he floated in an ocean of bliss.

The phrase *sarvasva niṣṭeṇa kari* means “having spent all one's wealth” or “by mentally offering Gaurasundara the hand of his daughter, Viṣṇupriyā-devī, who meant everything to him and who was dearer to him than his own life.”

TEXT 122

*sarva-vidhi-karma kari' śrī-gaurasundara
vasilena khānika haiyā avasara*

After completing all the prescribed rituals, Śrī Gaurasundara sat down and relaxed for a while.

The phrase *sarva-vidhi-karma* refers to all the activities based on the *smṛtis*.

TEXT 123

*tabe saba-brāhmaṇere bhojya-vastra diyā
karilena santoṣa parama-namra haiyā*

Thereafter the Lord humbly satisfied all the *brāhmaṇas* with foodstuffs and cloth.

TEXT 124

*ye ye-mata pātra, yā'ra yogya yena dāna
sei-mata karilena sabāre samāna*

The Lord respectfully gave everyone charity according to their qualification.

TEXT 125

*mahā-prīte āśīrvāda kari' vipra-gaṇa
grhe calilena sabe karite bhojana*

All the *brāhmaṇas* affectionately blessed Viśvambhara and went inside His house to eat.

TEXT 126

*aparāhna velā āsi' lāgila haite
sabāi prabhura veśa lāgilā karite*

As the afternoon approached, everyone began to dress the Lord.

TEXT 127

*candane lepita kari' sakala śrī-aṅga
madhye madhye sarvatra dilena tathi gandha*

The Lord's beautiful limbs were smeared with sandalwood pulp in which *aguru* had been mixed.

TEXT 128

*ardha-candrākṛti kari' lalāṭe candana
tathi-madhye gandhera tilaka suśobhana*

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 śobhe śrī-śira-upara
sugandhi-mālāya pūrṇa haila kalevara*

He wore a wonderful crown on His head, and fragrant flower garlands covered His body.

TEXT 130

*divya sūkṣma-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-kunḍala dui śruti-mūle dole
nānā-ratna-hāra bāndhilena bāhu-mūle*

His ears were adorned with gold earrings, and His arms were decorated with various jeweled armlets.

The word *śruti-mūle* means “the ear lobe.”

TEXT 133

*ei-mate ye-ye śobhā kare ye-ye aṅge
sakala ghaṭanā sabe karilena raṅge*

In this way everyone joyfully decorated the Lord's limbs with appropriate items.

The words *ghaṭanā karilena* mean “joined,” “composed,” “beautified,” “assimilated,” or “entrusted.”

TEXT 134

*īśvarera mūrti dekhi' yata nara-nārī
mugdha hailena sabe āpanā' pāśari'*

On seeing the beautifully decorated form of the Lord, all the assembled men

and women were overwhelmed and forgot themselves.

TEXT 135

*prahareka velā āche, henai samaya
sabei balena,—“śubha karāha vijaya*

At mid afternoon, everyone said, “Now let us begin our auspicious journey.

TEXT 136

*prahareka sarva-navadvīpe beḍāiyā
kanyā-gṛhe yāibena godhūli kariyā”*

“We will pass through the streets of Navadvīpa for a few hours and arrive at the bride's house right at dusk.”

For an explanation of *godhūli* one should refer the purport to *Ādi-khaṇḍa*, Chapter 10, verse 91.

TEXT 137

*tabe divya dolā kari buddhimanta-khāna
hariṣe āniyā karilena upasthāna*

At that time Buddhimanta Khān happily brought an exquisite palanquin for the Lord.

The phrase *upasthāna karilena* means “[a divine palanquin] was brought before,” in other words, “set in front.”

TEXT 138

*vādyā-gīte uṭhila parama kolāhala
vipra-gaṇe kare veda-dhvani sumāṅgala*

Musical instruments and singing created a tumult, while the *brāhmaṇas* chanted auspicious Vedic mantras.

TEXT 139

*bhāṭa-gaṇe paḍite lāgilā rāyavāra
sarva-dike haila ānanda-avatāra*

Professional blessers began to recite various prayers. The whole scene appeared as if bliss personified had advented.

TEXT 140

tabe prabhu jananīre pradakṣiṇa kari'

vipra-gaṇe 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 maṅgala jaya-jaya*

Then, as He got into the palanquin, auspicious sounds of “Jaya! Jaya!” were heard in all directions.

TEXT 142

*nārī-gaṇe dite lāgilena jayakāra
subha-dhvani vinā kona-dike nāhi āra*

As the women joined in with sounds of *ulu-dhvani*, nothing other than auspicious vibrations could be heard.

TEXT 143

*prathame vijaya karilena gaṅgā-tīre
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 dīpa lāgila jvalite
nānā-vidha bāji saba lāgila karite*

Thousands of lamps were lit, and various fireworks were set off.

TEXT 145

*āge yata padātika buddhimanta-khānra
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 *ṇic* is added to the Sanskrit verb *ṣṛ*) means “row” or “class.”

The word *pāṭoyāra* (used in ancient Bengali) refers to one who is expert in carrying out the worldly dealings of his master. It also refers to an accountant, a tax-collector, or a clerk. In common language a *pāṭoyāra* is called a *gomastā*.

TEXT 146

*nānā-varṇe 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

*jayaḍhāka, viraḍhāka, mṛdaṅga, kāhāla
patāha, dagaḍa, śaṅkha, vaṁśī, karatāla
varaṅga, śiṅgā, pañca-śabdī-vādyā bāje yata
ke likhibe,—vādyā-bhāṇḍa bāji' yāya kata?*

Various musical instruments were played like *jayaḍhākas*, *viraḍhākas*, *mṛdaṅgas*, *kāhālas*, kettledrums, snare drums, conchshells, flutes, *karatālas*, *varaṅgas*, horns, and *pañca-śabdīs*. Who can name all the instruments that were played?

TEXT 150

*lakṣa-lakṣa śiṣu vādyā-bhāṇḍera bhitare
raṅge nāci' yāya, dekhi' hāsenā īsvare*

Millions of children danced along with the music, while the Lord watched and smiled.

TEXT 151

*se mahā-kautuka dekhi' śiṣura ki dāya
jñānavān sabe lajjā chāḍi' nāci' yāya*

What to speak of the children, even the learned scholars gave up their

inhibitions and danced.

TEXT 152

*prathame āsiyā gaṅgā-tīre kata-kṣaṇa
karilena nṛtya, gīta, 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' gaṅgā namaskari'
bhramena kautuke sarva-navadvīpa-purī*

They showered flowers on the Ganges and offered her obeisances, then they proceeded to happily move through the streets of Navadvīpa.

TEXT 154

*dekhi' ati-amānuṣī vivāha-sambhāra
sarva-loka-citte mahā pāya camatkāra*

Everyone was astonished to see the extraordinary marriage procession.

TEXT 155

*“baḍa baḍa vibhā dekhiyāchi”—loke bale
“e-mata samṛddhi nāhi dekhi kona-kāle”*

They remarked, “We've seen large marriages in the past, but we've never seen anything as opulent as this.”

TEXT 156

*ei-mata strī-puruṣe prabhure dekhiyā
ānande bhāsaye dekhi' sukṛti nadīyā*

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 vimariṣa kare*

Those *brāhmaṇas* who had beautiful daughters at home simply lamented.

TEXT 158

*“hena vare kanyā nāhi pārilāna dite
āpanāra bhāgya nāhi, haibe ke-mate?”*

“We are most unfortunate, so how could we marry our daughters to such a boy?”

TEXT 159

*navadvīpa-vāsīra caraṇe namaskāra
e saba ānanda dekhībāre śakti yā'ra*

I offer my obeisances unto the residences of Navadvīpa who were qualified to see such pastimes.

TEXT 160

*ei-mata raṅge prabhu nagare nagare
bhramena kautuke sarva-navadvīpa-pure*

In this way the Lord joyfully moved throughout every quarter of Navadvīpa.

TEXT 161

*godhūli-samaya āsi' praveśa haite
āilena rāja-pañḍitera mandirete*

Then at dusk the procession arrived at the house of Sanātana Mīśra.

TEXT 162

*mahā-jaya-jayakāra lāgila haite
dui vādyā-bhāṇḍa vāde lāgila bājite*

At that time there was a tumultuous sound of *ulu-dhvani*, and the musicians of both parties competed with each other.

The word *vāde* means “competing,” therefore on the basis of challenging each other.

TEXT 163

*parama-sambhrame rāja-pañḍita āsiyā
dolā haite kole kari' vasāilā laiyā*

Sanātana Mīśra 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

*puṣpa-vṛṣṭi karilena santoṣe āpane
jāmātā dekhiyā harṣe deha nāhi jāne*

As Sanātana Mīśra showered the groom with flowers, he forgot himself in happiness.

The phrase *harṣe deha nāhi jāne* means “he forgot himself out of ecstasy.”

TEXT 165

*tabe varaṇera saba sāmāgrī āniyā
jāmātā varite vipra vasilā āsiyā*

Then Sanātana Mīśra brought the appropriate ingredients and sat down to offer welcome to his son-in-law.

The word *varaṇa* (vṛ—“to cover”+*anaṭ karaṇe*) means “a cloth used in welcoming during marriages or worship of the demigods.”

TEXT 166

*pādya, arghya, ācamanīya, vastra, alaṅkāra
yathā-vidhi diyā kailā varaṇa-vyabhāra*

He duly performed the welcome ceremony by offering *pādya*, *arghya*, *ācamanīya*, cloth, and ornaments.

The word *pādya* 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 *Kāśī-khaṇḍa* as follows: “The following eight ingredients are offered as *arghya*: water, milk, *kuśa* grass, yogurt, ghee, rice, barley, and white mustard.”

The word *ācamanīya* 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 *ācamanīya*.”

TEXT 167

*tabe tā'na patnī nārī-gaṇera sahite
maṅgala-vidhāna āsi' lāgilā karite*

Then Sanātana Mīśra's wife and other ladies also welcomed the groom according to prescribed regulations.

TEXT 168

*dhānya-dūrvā dilena prabhura śrī-mastake
ārati karilā sapta-ghṛtera 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 kaḍi 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-alāṅkāre bhūṣita kariyā
lakṣmī-devī ānilena āsane dhariyā*

Viṣṇupriyā, 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 haṛṣe prabhura sakala āpta-gaṇe
prabhureha tulilena dhariyā āsane*

Thereafter, the Lord's relatives joyfully lifted Him by raising His seat.

TEXT 172

*tabe madhye antaḥpaṭa dhari' lokācāre
sapta pradakṣiṇa karāilena kanyāre*

Following current practice, the Lord was blindfolded with a cloth and the bride was made to circumambulate Him seven times.

The word *antaḥpaṭa* refers to either a piece of cloth that is used to cover the groom during the marriage or a curtain.

TEXT 173

*tabe lakṣmī pradakṣiṇa kari' sāta bāra
rahilena sammukhe kariyā namaskāra*

After circumambulation, Viṣṇupriyā came before the Lord and offered Him obeisances.

TEXT 174

*tabe puṣpa phelāpheli lāgila haite
dui vādyā-bhāṇḍa mahā lāgila bājite*

All the ladies then showered flowers on the couple, and the two groups of musicians began to play.

TEXT 175

*catur-dike strī-puruṣe kare jaya-dhvani
ānanda āsiyā avatarilā āpani*

As the men and women all offered loud praise from all sides, it appeared as though the personification of happiness had incarnated there.

TEXT 176

*āge lakṣmī jagan-mātā prabhura caraṇe
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 īṣat hāsiyā
lakṣmīra galāya mālā dilena tuliyā*

Then Lord Gauracandra sweetly smiled as He offered a flower garland to Viṣṇupriyā.

TEXT 178

*tabe lakṣmī nārāyaṇe puṣpa-phelāpheli
karite lāgilā hai mahā-kutuhālī*

Thereafter Lakṣmī and Nārāyaṇa happily showered flowers on each other.

TEXT 179

*brahmādi devatā saba alakṣita-rūpe
puṣpa-vṛṣṭi lāgilena karite kautuke*

Unseen by common people, the demigods headed by Brahmā joyfully showered flowers on the couple.

While watching the transcendental pastimes of receiving and offering service through the exchange of garlands between Gaura-Nārāyaṇa and Śrīmatī Viṣṇupriyā-devī, who is nondifferent from Mahā-Lakṣmī, Lord Brahmā and the demigods, who are devotees of Lord Viṣṇu, joyfully showered flowers while

remaining unseen by people.

TEXT 180

*ānanda-vivāda lakṣmī-gaṇe prabhu-gaṇe
ucca kari' vara-kanyā tole harṣa mane*

Then the associates of the bride lifted her and the associates of the groom lifted Him in a joyous competition over who could lift higher.

The phrase *ānanda-vivāda* refers to a joyful competition between two parties. The phrase *lakṣmī-gaṇe* refers to the persons in Viṣṇupriyā-devī's party. The phrase *prabhu-gaṇe* refers to the persons in Viśvambhara's party.

TEXT 181

*kṣaṇe jine' prabhu-gaṇe, kṣaṇe lakṣmī-gaṇe
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

*īṣat hāsilā prabhu sundara śrī-mukhe
dekhi' sarva-loka bhāse parānanda-sukhe*

The Lord smiled sweetly in reciprocation. In this way everyone there floated in an ocean of ecstasy.

TEXT 183

*sahasra-sahasra mahātāpa-dīpa jvale
karṇe kichu nāhi śuni vādya-kolāhale*

Thousands of torches illuminated the arena, and nothing could be heard other than singing and the playing of musical instruments.

The phrase *mahātāpa-dīpa* (derived from the Farsi word *mahtāv*) means “colorful fire,” “torch,” or “lantern.”

TEXT 184

*mukha-candrikāra mahā-vādya-jaya-dhvani
sakala-brahmāṇḍe paśileka, hena śuni*

At the time when the bride and groom exchanged glances, the tumultuous sound of music filled the entire universe.

The phrase *śrī mukha-candrikā* refers to the bride and groom's auspicious glancing at each other. One may see *Ādi-khaṇḍa*, Chapter 10, verse 100.

TEXT 185

*hena-mate śrī-mukha-candrikā kari' raṅge
vasilena śrī-gaurasundara lakṣmī-saṅge*

After exchanging glances, Śrī Gaurasundara sat down with Viṣṇupriyā.

TEXT 186

*tabe rāja-pañḍita 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, ācamanīya yathā-vidhi-mate
kriyā kari' lāgilena saṅkalpa karite*

Following the Vedic injunctions, Sanātana Miśra offered the Lord *pādya*, *arghya*, and *ācamanīya*. Then he chanted the prescribed mantras for giving his daughter in marriage.

TEXT 188

*viṣṇu-prīti 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, śayyā, dāsī, dāsa
aneka yautuka diyā karilā ullāsa*

He thereafter joyfully gave cows, land, bedding, servants, and maidservants to the couple.

TEXT 190

*lakṣmī vasāilena prabhura vāma-pāśe
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

*vaikuṅṭha haila rāja-pañḍita-āvāse
bhojana karite yāi' vasilena šeṣe*

Vaikuṅṭha manifested in the house of Sanātana Miśra. Finally they all sat to take their meal.

TEXT 193

*bhojana kariyā sukhe rātri sumāṅgale
lakṣmī-kṛṣṇa ekatra rahilā kutūhale*

After taking their meal, the Supreme Lord and His wife joyfully spent the auspicious night together.

TEXT 194

*sanātana-pañḍitera goṣṭhira sahite
ye sukha haila, tāhā ke pāre kahite?*

Who can describe the happiness enjoyed by Sanātana Miśra and his family members?

TEXT 195

*nagnajit, janaka, bhīṣmaka, jāmbuvanta
pūrve tān'rā yehena hailā bhāgyavanta*

Kings of the past like Nagnajit, Janaka, Bhīṣmaka, 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 Nāgnajitī. 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 Śrīmatī Satyā, or Nīlā-devī.

For a description of the incidents related with Nagnajit one should see *Śrīmad Bhāgavatam* (10.58.32-55) and the incidents related with Karṇa'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 Śīradhvaja. 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 Śīradhvaja and that daughter became known as Sītā. His duly begotten daughter was named Ūrmilā, and her younger brother's name was Kuśadhvaja.

Previously, after the destruction of Dakṣa's sacrifice, Lord Śīva 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 Sītādevī, 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 Śīva's bow, *kṣatriya* kings of various kingdoms who came to Mithila with a desire for the hand of Sītādevī 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 Lakṣmaṇa, 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 Śīva'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 Sītādevī.

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 Draupadī's kidnapping and in the *Sabhā-parva* (8.19).

His conversation with Aṣṭāvakra Muni is found in the *Vana-parva*, Chapters 132-134; his conversation with Pañcaśikha Muni on spiritual topics is found in *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 Gosvāmī's coming before him and their conversation is found in the *Śānti-parva*, Chapter 333; his conversation with Māṇḍavya 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 Rāmāyaṇa*, *Ādikāṇḍa*, Chapter 31, verses 6-13, Chapter 47, verse 19, Chapter 48, verse 10, Chapter 50, Chapter 65, 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, Rukmakeśa, and Rukmamālī—and one daughter named Rukmiṇī, who was nondifferent from Mahā-Lakṣmī. After hearing from the mouths of people about the attractive form, qualities, and pastimes of Lord Kṛṣṇa, Rukmiṇīdevī mentally accepted Lord Kṛṣṇa as her husband. Lord Kṛṣṇa also

considered Rukmiṇīdevī as an appropriate wife and decided to marry her. But the evil-minded Rukmī, who was most envious of Lord Kṛṣṇa, decided to offer his sister to the hands of Śiśupāla, the son of Damaghoṣa, the King of Cedi. When Rukmiṇīdevī 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 Rukmiṇī'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 Rukmiṇī 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, Pauṇḍraka, and Vidūratha. Meanwhile, out of affection for his son Rukmī, Bhīṣmaka, the King of Kuṇḍina, made elaborate arrangements for offering his daughter to Śiśupāla. When Vidarbha-nandinī Rukmiṇī 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-Lakṣmī.

One may further refer to *Śrīmad Bhāgavatam*, Tenth Canto, Chapter 52, verses 16-26, Chapter 53, verses 7-21, 32-38, and 55-57, Chapter 54, verses 1-53, Chapter 61, verses 20-40; *Mahābhārata*, *Sabhā-parva*, Chapter 4, verse 37, and Chapter 32, verse 13; *Viṣṇu Purāṇa*, Part Five, Chapters 26 and 28, verses 6-28; and *Hari-vamśa*, Second Parva, Chapters 103 and 118.

Jāmbavān, the king of the bears, was a wise devotee of Śrī Rāma and one of the four ministers of Sugrīva, the emperor of the monkeys and King of Kiṣkindhyā. It is said that he was born during the yawning of grandfather Brahmā. He was the father of Mahā-Lakṣmī Jāmbavatī-devī, the queen of Lord Kṛṣṇa. On account of worshiping the sun-god, Satrājī, 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 Satrājī, 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 Rkṣarāja, Jāmbavān, presented the Syamantaka jewel and his daughter, Jāmbavatī, to Lord Kṛṣṇa. The Lord then returned to Dvārakā and duly married Jāmbavatī. One should refer in this connection to *Śrīmad Bhāgavatam*, Tenth Canto, Chapter 56, verses 14-32; *Viṣṇu Purāṇa*, Fourth Canto, Chapter 13, verses 18-33; *Mahābhārata*, *Sabhā-parva*, Chapter 57, verse 23, *Vana-parva*, in the section related with Draupadī'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 Rāmāyaṇa*, *Kiṣkindhā-kāṇḍa*, Chapter 39, verse 26, Chapter 41, verse 2 (*pitāmaha-sutaṁ 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-kāṇḍa*, Chapter 58, verses 2-7, Chapter 60, verses 14-20, *Laṅkā-kāṇḍa*, Chapter 27, verses 11-14, Chapter 50, verses 8-12, and Chapter 74, verses 13-35.

TEXT 196

*sei bhāgye ebe goṣṭhī-saha sanātana
pāilena pūrva-viṣṇu-sevāra kāraṇa*

That same good fortune was now experienced by Sanātana Mīśra 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 Mīśra executed all the necessary traditional rituals.

TEXT 198

*aparāhne grhe āsibāra haila kāla
vādya, gīta, nṛtya haite lāgila viśāla*

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-dhvani 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-yogyā śloka sabe lāgilā paḍite*

The *brāhmaṇas* offered their blessings by reciting verses appropriate for an auspicious journey.

TEXT 201

*ḍhāka, paṭaha, sānāṇi, vaḍaṅga, karatāla
anyo'nye vāda kari' bājāya viśāla*

The musicians competitively played their *ḍhākas*, kettledrums, *sānāṇi*, *vaḍaṅgas*, and *karatālas*.

TEXT 202

*tabe prabhu namaskari' sarva-mānya-gaṇa
lakṣmī-saṅge dolāya karilā ārohaṇa*

The Lord offered His obeisances to the respectable persons there and sat on the palanquin with *Viṣṇupriyā*.

TEXT 203

*hari hari' bali' sabe kari' jaya-dhvani
calilena laiyā tabe dvija-kulamaṇi*

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' sakei praśamse bahu-mate*

Everyone who saw the Lord on the way glorified Him with appropriate words.

A description similar to that found in this and the following five verses is seen in the *Ādi-khaṇḍa*, Chapter 10, verses 111-116.

TEXT 205

*strī-gaṇa dekhiyā bale,—“ei bhāgyavatī
kata janma sevīlena kamalā-pārvatī”*

The ladies said, “She is very fortunate. She must have served Lakṣmī and

Pārvatī for many lifetimes.”

TEXT 206

*keha bale,—“ei hena bujhi hara-gaurī
keha bale,—“hena bujhi kamalā śrī-hari*

Someone said, “They look just like Śiva and Pārvatī,” while someone else said, “They look like Lakṣmī and Lord Hari.”

TEXT 207

*keha bale,—“ei dui kāmadeva-rati
keha 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

*keha bale,—“hena bujhi rāmacandra-sītā
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-puruṣa nadīyāra
e saba sampatti dekhibāra śakti yā'ra*

The men and women of Nadia were so fortunate that they were able to see the opulences of the Supreme Lord and His consort.

TEXT 210

*lakṣmī-nārāyaṇera maṅgala-dṛṣṭipāte
sukha-maya sarva loka haila nadīyāte*

By the auspicious glance of Lakṣmī-Nārāyaṇa, all the people of Nadia became happy in all respects.

TEXT 211

*nṛtya, gīta, vādya, puṣpa varṣite varṣite
parama-ānande āilena 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-kṣaṇe prabhu sakala-maṅgale
āilena gr̥he lakṣmī-kṛṣṇa kutūhale*

At an auspicious moment the Lord and Viṣṇupriyā arrived home in a merry mood.

TEXT 213

*tabe āi pati-vratā-gaṇa saṅge laiyā
putra-vadhū ghare ānilena harṣa haiyā*

Thereupon mother Śacī and other chaste women joyfully welcomed their daughter-in-law home.

TEXT 214

*gr̥he āsi' vasilena lakṣmī-nārāyaṇa
jaya-dhvani-maya haila sakala bhuvana*

As Lakṣmī-Nārāyaṇa sat inside the house, the whole house was filled with sounds of joy.

TEXT 215

*ki ānanda haila, se akathya-kathana
se mahimā kon jane karibe varṇana?*

The ecstasy that was experienced there is beyond words, therefore who can describe its glories?

TEXT 216

*yānhāra mūrtira vibhā dekhile nayane
pāpa-mukta hai' yāya vaikuṅṭha-bhuvane*

Anyone who sees the marriage ceremony of the Supreme Lord is freed from all sinful reactions and returns to Vaikuṅṭha.

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 Vaikuṅṭha, with goddess Śrīmatī Viṣṇupriyā-Lakṣmī, then his desire for material enjoyment is vanquished, and as a result of the awakening of transcendental knowledge he will be freed from material existence and attain Vaikuṅṭha.

TEXT 217

*se prabhura vibhā loka dekhaye sākṣāt
teṅi tā'na nāma—`dayāmaya' `dīnanātha'*

Because the Lord allowed everyone to see His marriage, He is known as Dayāmaya, or He who is most merciful, and Dīnanātha, 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 Vaikuṅṭha, 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-kṛpāmaya (He who is causelessly merciful), Amandodayā-dayā-sindhu (He who is an all-auspicious ocean of mercy), and Dīna-bandhu (He who is the friend of the fallen), which are indicative of His causeless mercy.

TEXT 218

*tabe yata naṭa, bhāṭa, bhikṣuka-gaṇere
tuṣilena vastra-dhana-vacane sabāre*

Thereafter the Lord satisfied everyone—the dancers, the professional blessers, and the beggars—with cloth, money, and sweet words.

One should take note of how the Lord, as an ideal householder and teacher of people, duly respected and awarded gifts to the proper candidates.

TEXT 219

*vipra-gaṇe, āpta-gaṇe, sabāre pratyeke
āpane īśvara vastra dilena kautuke*

The Lord also happily gave cloth to each of the *brāhmaṇas*, relatives, and friends.

TEXT 220

*buddhimanta-khāne prabhu dilā āliṅgana
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 līlāra kabhu nāhi pariccheda
`āvīrbhāva' `tīrobhāva' ei kahe veda*

Although the *Vedas* describe the Lord's “appearance” and “disappearance,” there is actually no end to His pastimes.

Since the propensity for fruitive activities in the living entities is interrupted in due course of time, no one should illegitimately and offensively consider that the transcendental pastimes of the Supreme Lord, who is the controller of *māyā*, are equal to the fruitive endeavors of the ordinary living entities. That is why the Vedic literatures have emphatically pointed out the eternal difference between the activities of the Lord, who is the controller of *māyā*, and the living entities, who are controlled by *māyā*, and thus forewarned everyone about the dangerous Māyāvāda philosophy. When the Lord with His eternal abode and associates appears (before the eyes of people) in this material world from Goloka-dhāma, it is called the Lord's *avatāra* or *āvirbhāva*, and when the Lord with His eternal abode and associates returns (disappears from the eyes of people) to His eternally unmanifest kingdom of Goloka-dhāma from this material world, it is called the Lord's *antardhāna* or *tirobhāva*. By these activities, the Lord demonstrates the difference between His transcendental pastimes and the birth and death of ordinary living entities. The pastimes of the Supreme Lord are actually unbroken and uninterrupted.

TEXT 222

*daṇḍeke e saba līlā yata haiyāche
śata-varṣe tāhā ke varṇibe,—hena āche?*

Who has the ability to describe in one hundred years the pastimes that the Lord performs in a half hour?

TEXT 223

*nityānanda-svarūpera ājñā dhari' śire
sūtra-mātra likhi āmi 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 īśvara-līlā ye paḍe, 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 kṛṣṇa-caitanya nityānanda-cānda jāna
vṛndāvana dāsa tachu pada-yuge gāna*

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

Thus ends this English translation of the Gauḍīya-bhāṣya commentary on Śrī
Caitanya-bhāgavata, Ādi-khaṇḍa, Chapter Fifteen, entitled, “The Marriage of Śrī
Viṣṇupriyā.”

Chapter Sixteen The glories of Śrī Haridāsa Ṭhākura

This chapter describes the glories of Ṭhākura Śrī Haridāsa, the godless condition of Navadvīpa at that time, the meeting of Haridāsa with Advaita Ācārya, the Kazi's complaint against Haridāsa, the various tortures such as beating with sticks in twenty-two marketplaces, the astonishment of the Mohammedan king on seeing the opulence of Haridāsa, the king's instruction to freely perform *kṛṣṇa-saṅkīrtana*, the execution of Haridāsa's chanting 300,000 names of Kṛṣṇa within a cave at Phuliyā, 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 Harinadī, who was an offender at the feet of the Vaiṣṇavas and who was opposed to the loud chanting of the holy names.

When Śrīman Mahāprabhu enacted His pastimes as a householder and a teacher, the entire country was devoid of spiritual practices. Everyone was simply inclined for insignificant ordinary enjoyment. Even those who studied or taught literatures like *Bhagavad-gītā* 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 Ṭhākura Haridāsa arrived at Navadvīpa. Haridāsa appeared in the village of Buḍhana. 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 Phuliyā 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 Phuliyā began to show him special respect. At that time the most sinful Kazi complained against Haridāsa to the Mohammedan king that although Haridāsa was born in a Mohammedan family he followed and preached the names of the Hindu's God.

When men came to take Haridāsa to the king, he fearlessly accompanied them to his court. Considering, “If we get *darśana* of Haridāsa in the prison house then our pains of miserable prison life will be vanquished,” the prisoners humbly and submissively informed the prison guards about their desire to see Haridāsa Ṭhākura. Śrī Haridāsa also informed the prisoners that their present condition of freedom from material enjoyment was favorable for worshiping Lord Śrī Hari and instructed them to always engage in all conditions in 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 Phuliyā 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 Phuliyā again saw Haridāsa, they became extremely joyful. Out of humility, Haridāsa said that only by good fortune had he received a token punishment for his great offence of hearing blasphemy of Lord Viṣṇu. Haridāsa then began to chant the holy names 300,000 times a day within a cave on the bank of the Ganges. A fierce poisonous snake lived within that cave, therefore no one could remain there for a long time due to feeling a burning sensation from the intense poison. When the snakebite doctors came to know of the snake's presence within the cave, they requested Haridāsa to leave the place. When on everyone's request Haridāsa consented to leave the cave the following day, the snake came out of his hole and left the cave that very evening.

One day in a rich man's house a snake charmer was glorifying Kṛṣṇa's pastimes at Kāliyā-daha. As soon as Haridāsa heard the glories of Kṛṣṇa, he fell unconscious on the ground. Pure ecstatic transformations manifested in his transcendental body. Everyone began to take dust from Haridāsa's feet and smear it all over their bodies. Seeing this, a cheating, low-class *brāhmaṇa* began to display artificial emotions by imitating Haridāsa in order to attain more prestige. When the snake charmer understood the duplicity of the pseudo *brāhmaṇa*, he severely beat him with a stick. Then the *brāhmaṇa* helplessly left that place. The snake charmer then explained to everyone the authenticity of Haridāsa and the duplicity of the pseudo *brāhmaṇa*.

The atheists at that time were opposed to the loud chanting of the holy names. They even considered that as a result of the loud chanting of the holy names they would face famine and their peaceful lives would be disturbed. When a so-called *brāhmaṇa* from the village of Harinadī 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 Navadvīpa 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 kīrtana-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-goṣṭhī-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
yahiṅ 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 *parakīya* attributed to Gaurasundara by the *gauranāgarīs* is not the purport of the phrase *sarva-mohana*.

TEXT 5

*hena-mate vaikuṅṭha-nāyaka navadvīpe
grhastha haiyā paḍāyena dvija-rūpe*

In this way the Lord of Vaikuṅṭha continued teaching as a householder.

TEXT 6

*prema-bhakti-prakāśa nimitta avatāra
tāhā kichu nā karena, icchā se tāñhāra*

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

*ati paramārtha-sunya sakala saṁsāra
tuccha-rasa viṣaye se ādara sabāra*

The entire world was devoid of spiritual practice, for everyone was attached to insignificant sense gratification.

During the time of Gaurasundara, the living entities of this material world were extremely maddened by the insignificant taste of sense objects. Instead of realizing that the only purpose of life was to make spiritual advancement, people were eager for their own sense enjoyment and averse to the service of Kṛṣṇa. In fact, the community of sense enjoyers, who glorify religiosity, economic development, and sense gratification, and the community of renunciates, who aspire for liberation from material existence, became completely devoid of devotional service to Kṛṣṇa. Not even the slightest propensity for serving Kṛṣṇa could be found in their hearts at any time. One may refer to the purport on the following verse 308.

TEXT 8

*gītā bhāgavata vā paḍāya ye-ye-jana
tā'rā o nā bale, nā balaya kṛṣṇa-saṅkīrtana*

Even those who recited or heard *Bhagavad-gītā* or *Śrīmad Bhāgavatam* never engaged in *saṅkīrtana*.

Even if some persons exhibited an attempt to teach *Bhagavad-gītā* 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

*hāte tāli diyā se sakala bhakta-gaṇa
āpanā-āpani meli' kareṇa kīrtana*

The devotees performed *kīrtana* among themselves while simply clapping their hands.

TEXT 10

*tāhāte o upahāsa karaye sabāre
“ihārā ki kārye ḍāk chāḍe uccasvare*

Yet people still criticized them by saying, “Why are they chanting so loudly?

The word *ḍāk* 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 *chāḍe* (coming from a local corruption of the word *sāra*, which is derived from the Sanskrit verb *sr+ñic*, and the verb *chāḍā*, which comes from the Hindi word *choḍnā*) means “to release or let out,” in other words, “to release from one's mouth.”

The phrase *ḍāk chāḍe* thus means “shouting” or “making noise.” Those devotees who chanted the names of Kṛṣṇa while clapping their hands were ridiculed by foolish persons who were bewildered by the illusory energy and devoid of chanting the holy names of Kṛṣṇa. Such persons did not at all understand the purpose of loudly chanting the names of Kṛṣṇa.

TEXT 11

*āmi-brahma, āmātei vaise nirañjana
dāsa-prabhu-bheda vā karaye ki-kāraṇa?”*

“I am the Supreme Brahman. Within me sits the Absolute Truth. So, where is the difference between master and servant?”

The word *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 *Muṇḍaka Upaniṣad* it is stated: *tadā vidvān puṇya-pāpe vidhūya nirañjanaḥ paramaṁ sāmīyam upaiti—*

“Then that intelligent person transcends both pious and impious activities, becomes free from worldly bondage, and enters the divine abode of the Lord.”

The phrase *dāsa-prabhu-bheda* is explained as follows: The transcendental relationship, in the form of *prabhu-dāsa*, between the Supreme Brahman (the almighty fully conscious Viṣṇu, the controller of *māyā*) and the minutely conscious living entities who are controlled by *māyā* is the purport of *Śrīmad Bhāgavatam*, which is the ripened fruit of the Vedic desire tree, the natural commentary on the *Brahma-sūtras*, and the essence of Vedic knowledge or the *Upaniṣads*, which are the head of the *Vedas*.

The following are a few Vedic references regarding the phrase *dāsa-prabhu-bheda*: In the *Muṇḍaka Upaniṣad* (3.2.3) and *Kaṭha Upaniṣad* (1.2.23) it is stated: *yam evaiṣa vṛṇute tena labhyas tasyaiṣa ātmā vivṛṇute tanūm svām*—“The Lord is obtained only by one whom He Himself chooses. To such a person He manifests His own form.” Also in the *Kaṭha Upaniṣad* (2.1.1 and 4) it is stated: *kaścīd dhīraḥ pratyag ātmānam aikṣad āvṛtta-caḥṣur amṛtatvam icchan*—“With a desire to attain immortality, a sober practitioner sees the Supreme Lord while closing his eyes,” and *mahāntam vibhum ātmānam matvā dhīro na śocati*—“A sober worshiper, after realizing the great, all-pervading Supersoul no longer laments.” In *Kaṭha Upaniṣad* (2.2.3) it is stated: *madhye vāmanam āsīnam viśve devā upāsate*—“Śrī Vāmanadeva is sitting amongst all the demigods, who are worshipping Him.” In *Kaṭha Upaniṣad* (2.2.12-13) it is stated: *tam ātmastham ye' nupaśyanti dhīras-teṣām sukham śāśvatam (śānti śāśvatī) netareṣām*—“Only the wise person who can see that Supreme Soul within his heart becomes peaceful and enjoys transcendental bliss.” In *Kaṭha Upaniṣad* (2.3.8) it is stated: *yaj jñātvā mucyate jantur amṛtatvam ca gacchati*—“By knowing Him, even the animals attain liberation and become immortal.” In *Kaṭha Upaniṣad* (2.3.17) it is stated: *tam vidyāc chukram amṛtam*—“Know for certain that He is pure and immortal.”

In the *Muṇḍaka Upaniṣad* (1.1.4) it is stated: *dve vidye veditavya iti, ha sma yad brahma-vido vadanti-parā caivāparā 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 *Muṇḍaka Upaniṣad* (1.2.12 and 13) it says: *tad-vijñānārtham sa gurum evābhigacchet*—“In order to understand the transcendental science, one must approach a bona fide spiritual master,” and *tasmai sa vidvān upasannāyayenākṣaram puruṣam veda satyam provāca tām tattvato brahma-vidyām*—“The spiritual master properly instructs a surrendered disciple about the Absolute Truth by which a disciple will understand the inexhaustible Lord.” *Muṇḍaka* (2.1.10) states: *etad yo veda nihitam guhāyām so 'vidyā-granthim vikiratiha saumya*—“O beautiful one, he who knows this most confidential knowledge of the Supreme Brahman is freed from material bondage born of nescience.” *Muṇḍaka* (2.2.7 and 9) state: *tad vijñānena paripaśyanti dhīrā ānanda-rūpam amṛtam yad vibhāti*—“By knowledge of the Absolute Truth, the sober practitioners realize that blissful, immortal, all-pervading Supreme Lord,” and

*hiraṇmaye pare kośe
virajam brahma niṣkalam
tac chubhram jyotiṣām 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 *Muṇḍaka Upaniṣad* (3.1.1-3), *Śvetāśvatara Upaniṣad*, Chapter 4, and *Rk-saṁhitā* (2.3.17) state:

*dvā suparnā sayujā sakhāyā
samānam vṛkṣam pariṣasvajāte

tayor anyah pippalam svādv atty
anaśnann anyo 'bhicākaśīti*

“Two companion birds sit together in the shelter of the same *pippala* tree. One of them is relishing the taste of the tree's berries, while the other refrains from eating and instead watches over His friend.

*samāne vṛkṣe puruṣo nimagno
'nīśayā śocati muhyamānaḥ*

*juṣṭam yadā paśyaty anyam īśam
asya mahimānam eti vīta-śokaḥ*

“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 paśyaḥ paśyate rukma-varṇam
kartāram īśam puruṣam brahma-yonim*

*tadā vidyān puṇya-pāpe vidhūya
nirañjanaḥ paramam sāmyam 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.” *Muṇḍaka Upaniṣad* (3.1.4) states: *ātma-kṛīḍa ātma-ratiḥ kriyāvāneṣa brahma-vidām variṣṭaḥ*—“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.” *Muṇḍaka* (3.1.5) says: *yaṁ paśyanti yatayaḥ kṣīṇa-doṣāḥ*—“He whom the faultless renounced practitioners see.” *Muṇḍaka* (3.1.8) states: *jñāna-prasādena viśuddha-sattvas tu taṁ paśyate niṣkalaṁ dhyāyamānaḥ*—“If by the mercy of spiritual knowledge one meditates on the unchangable, pure Supreme Lord, he can get *darśana* of Him.” *Muṇḍaka* (3.1.9) says: *eṣo 'nur ātmā cetasā veditavyaḥ*—“The soul is atomic in size and can be perceived by perfect intelligence.” *Muṇḍaka* (3.2.1) says: *upāsate puruṣam ye hy akāmās te śukram etad ativartanti dhīrāḥ*—“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*.” *Muṇḍaka* (3.2.4) states: *nāyam ātmā bala-hīnena labhyo etair upāyair yatate yas tu vidvāns tasyaiṣa ātmā viśate 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.” *Muṇḍaka* (3.2.8) states: *tathā vidvān nāma-rūpād vimuktaḥ parāt-param puruṣam upaiti divyam*—“At that time a Vaiṣṇava, conversant with the knowledge of the Absolute Truth, becomes free from material names and forms and attains the transcendental Supreme Lord, Śrī Kṛṣṇa.”

In the *Taittirīya Upaniṣad* (2.4) it is stated: *ānandaṁ brahmaṇo vidvān na bibheti kadācana*—“After achieving the loving service of the Supreme Lord, a practitioner becomes fearless.” *Taittirīya* (2.5) states: *ātmānandamayāḥ. ānanda ātmā brahma-pucchaṁ pratiṣṭhā*—“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 sukṛtam raso vai saḥ, rasam hy evāyam labdhvānandī bhavati. eṣa hy evānandayati. atha so 'bhayaṁ gato bhavati*—“When one understands the

Personality of Godhead, the reservoir of pleasure, Kṛṣṇa, he actually becomes transcendently blissful. He alone is the source of all pleasure. Therefore by knowing Him one becomes fearless.” *Taittirīya* (3.6) states: *ānando brahmeti vyajānāt. ānandoddy eva khilvimāni bhūtāni jāyante. ānandena jātāni jīvanti. ānandaṁ prayanty abhisamviśantīti. tad brahmety upāsita*—“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 akṣaram udgītha-mupāsita*—“One should worship with the hymns of the *Sāma Veda* that inexhaustible Lord, who is nondifferent from *omkāra*.” *Chāndogya Upaniṣad* (3.14) states: *sarvaṁ khalv idaṁ brahma taj jalāniti śānta upāsita*—“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: *ācāryādhy eva vidyā viditā sādhiṣṭhaṁ 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 śvetaketo iti*—“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: *ātmaivedaṁ sarvaṁ iti sa vā eṣa evaṁ paśyannevaṁ manvān evaṁ vijānann ātma-ratir ātma-kṛīḍa ātma-mithuna ātmānandaḥ sa svarād bhavati*—“A practitioner who knows that this entire world is a form of the supreme soul, the Lord, who is self-satisfied, self-sporting, and engaged in enjoying pastimes with His associates, thus lives with the Lord as a distinct entity. Such a person then attains loving service to the Lord and becomes freed from material bondage.” *Chāndogya* (8.3) states: *atha ya eṣa samprasādo 'smāc charīrāt samutthāya paraṁ jyoti-rūpa-sampadya svena rūpeṇābhiniṣpadyata eṣa ātmeti hovācāitad amṛtam bhayam etad brahmeti, tasya ha vā 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 uttamaḥ puruṣaḥ sa tatra paryeti jakṣat kṛīḍan ramamānaḥ. taṁ vā etaṁ devā ātmānam upāsate*—“The topmost person is he who achieves the Supreme Lord through devotional service. He enjoys food and sports in the abode of the Lord. The demigods worship that Supreme Lord.” The *Chāndogya Upaniṣad* (8.13) also states: *śyāmāc chavalaṁ prapadye śavalāc chyāmāṁ prapadye. vidhūya pāpamdhūtvā śarīram kṛtam kṛtātmā brahma-lokam-abhisambhavāmīti*—“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 *Bṛhad-āraṇyaka Upaniṣad* (1.4) states: *ātmānam eva priyam upāsita*—“One should worship the Supreme Lord, who is most dear to everyone.” *Bṛhad-āraṇyaka* (2.1) states: *maitasmin samvadiṣṭā indro vaikuṅṭho 'parājitā seneti vā aham etaṁ upāsa iti*—“Do not argue on this topic. I worship that Lord Hari who is full of six opulences, who resides in Vaikuṅṭha, and whose associates are unconquerable.” *Bṛhad-āraṇyaka* (2.1) further states: *yathāgneḥ kṣudrā visphuliṅgā vyuccaranty evaṁ*

evāsmād ātmanaḥ sarve prāṇāḥ sarve lokāḥ sarve devāḥ sarvāṇi bhūtāni vyuccaranti. tasyopaniṣat 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.” *Bṛhad-āraṇyaka* (3.8) states: *ya etad akṣaram gārgi viditvāsmāl-lokāt praiti sa brāhmaṇaḥ*—“O Gārgi, one who is acquainted with that infallible truth by which one transcends death is a *brāhmaṇa*.” *Bṛhad-āraṇyaka* (4.4) states: *brahmaiva san brahāpyeti. tam etaṁ vedānuvacanena brāhmaṇā vividiṣanti*—“He becomes as good as Brahman and attains Brahman. The *brāhmaṇas* can understand this Supreme Brahman, the Lord, through the *Vedas*.” *Bṛhad-āraṇyaka* (4.5) states: *ātmā vā are draṣṭavyaḥ śrotavyo mantavyo nidadhyāsītavyaḥ*—“O Maitreyi, one should constantly follow, see, hear, and remember this supreme soul, Lord Govinda.” *Bṛhad-āraṇyaka* (5.5) states: *te devā satyam evopāsate tad etat try-ākṣaram satyam iti*—“The demigods worship this Absolute Truth. Therefore these three syllables—*sa, tī, am*—are the eternal truth [*satyam*].”

In the *Śvetāśvatara Upaniṣad* (1.7) it is stated: *brahma-vido viditvā līnā brahmaṇi tat parā yoni muktāḥ*—“Knowing that this Supreme Brahman is beyond material creation, the knowers of Brahman become inclined towards Him and as a result of serving Him they become free from the five types of miseries—living within the womb, taking birth, becoming diseased, growing old, and dying. In other words, they become free from the five miseries born of nescience and merge in the ocean of transcendental bliss.” *Śvetāśvatara Upaniṣad* (1.8) states: *bhoktr bhāvāj jñātvā devaḥ mucyate sarva pāsaiḥ*—“If one understands the Supreme Lord, in other words, if one worships Him with full knowledge, then he becomes freed from all bondage.” *Śvetāśvatara* (1.9) says: *jñājnāu dvāv ajāv īśānīsau*—“Both the Supreme Lord and the living entities are spiritual. Among them, the Supreme Lord is great, omnipotent, and omniscient, and the living entities are minute, subordinate spiritual sparks and therefore eligible to possess limited knowledge and be controlled by *māyā*. But both are eternal.” *Śvetāśvatara* (1.10) says: *haraḥ kṣarātmānāv īśate deva ekaḥ*—“Although the living entities are inexhaustible, they nevertheless are prone to be conditioned by *māyā*, being proud by considering themselves the enjoyers of material objects. Both material nature and the living entities are energies of and controlled by the Supreme Lord. The Supreme Lord is one without a second.” *Śvetāśvatara* (1.11) states: *jñātvā devaṁ sarva-pāsāpahāniḥ*—“When one realizes the Supreme Lord in truth, he becomes freed from all material bondage.” *Śvetāśvatara* (1.12) states: *nātaḥ paraṁ veditavyaṁ hi kiñcit*—“The Supreme Lord alone is the living entities' object of meditation.” *Śvetāśvatara* (1.15) also states: *evam ātmātmani gr̥hyate 'sau satyenainam tapasā yo 'nupaśyati*—“The Supersoul is situated within the core of everyone's heart. One who searches after that Supreme Lord through meditation and austerity can see Him within his heart.” *Śvetāśvatara* (2.15) states:

yadātma-tattvena tu brahma-tattvaṁ
dīpopameneha yuktaḥ prapaśyet
ajam dhruvaṁ sarva-tattvair viśuddham
jñātvā devaṁ mucyate sarva-pāsaiḥ

“Without the mercy of the Supreme Lord, there is no other alternative for the living entities to get freedom from material bondage. Moreover, in order to receive His mercy, a living entity requires self-realization just as when a pot is covered by

darkness only a lamp can reveal it. Similarly, due to our ignorance the Supreme Lord, who is the controller of the entire universe, appears unreal to us. When a living entity realizes himself, he will automatically realize the Supreme Lord. Through knowledge of self-realization a living entity then understand that though the Supreme Lord is situated within his heart, He does not take birth like an ordinary living entity. He is aloof from material activities, untouched by nescience, infallible, and the most pure. Knowing this, the living entity becomes freed from all bondage.” Śvetāśvatara (3.1) states: *ya eko jāla-vān īśata īśanībhiḥ sarvāl lokān īśata īśanībhiḥ*—“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.” Śvetāśvatara (3.4) states: *sa no buddhyā śubhayā saṁyunaktu*—“May the Supreme Lord give us pure intelligence so that we can fix our mind in worshipping Him.” Śvetāśvatara (3.7) states: *viśvasyaikam pariveṣṭitāram īśam 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.” Śvetāśvatara (3.8) says: *tam eva viditvāti mṛtyum eti nānyaḥ panthā vidyate 'yanāya*—“One can attain the perfect stage of liberation from birth and death simply by knowing the Lord, the Supreme Personality of Godhead, and there is no other way to achieve this perfection.” Śvetāśvatara (3.10) states: *ya etad vidur amṛtās te bhavanty athetare duḥkham evāpiyanti*—“Those who know this Supreme Brahman become immortal, and those who do not know Him suffer the miseries of the material world.” Śvetāśvatara (3.17) says: *sarvasya prabhum īśānam sarvasya śaraṇam bṛhat*—“That Supreme Personality of Godhead, Supersoul, is the *prabhu*, or master, of all living entities; therefore He is the ultimate shelter of all living entities.” Śvetāśvatara (3.20) states: *tam akratuṁ paśyati vīta-soko dhātuḥ prasādān mahimānamīśam*—“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.” Śvetāśvatara (4.13) says: *kasmai devāya haviṣā vidhema*—“To Him, the Personality of Godhead, we offer our worship with oblations of ghee.” Śvetāśvatara (4.15) states: *tam eva jñātvā mṛtyu pāsās chinati*—“When a human being realizes and worships Him, his material bondage is cut to pieces.” Śvetāśvatara (6.7) states: *vidāma devam bhuvaneśam īḍyam*—“We meditate on the Supreme Lord, who is worshipable to material leaders and controllers.” Śvetāśvatara (6.13) states: *jñātvā devam mucyate sarva-pāsaiḥ*—“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.” Śvetāśvatara (6.18) says: *tam ha devam ātma-buddhi-prakāśam mumukṣur vai śaraṇam aham prapadye*—“One must surrender unto the Supreme Personality of Godhead if he at all wants liberation.” Then Śvetāśvatara Upaniṣad (6.23) states:

*yasya deve parā bhaktir
yathā deve tathā gurau
tasyaite kathitā hy arthāḥ
prakāśante mahātmanaḥ*

“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: *bhedavyapadeśāc 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: *bhedavyapadeśāc cānyaḥ*—“The Supersoul has been ascertained as different from exalted living entities like the sun-god, therefore the Supersoul is certainly different from the living entities.” *Brahma-sūtra* (1.1.29) states: *na vakturātmopadeśād iti ced adhyātma sambandha bhūmā hy asmin*—“The Lord has established Himself as the only worshipable object. The characteristics of the Supersoul are found in the individual soul to a great extent, yet the Supersoul is the ecstatic and almighty life and soul of the living entity.” *Brahma-sūtra* (1.2.8) states: *sambhoga prāptir iti cen na vaiśeṣyāt*—“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: *guhāṁ praviṣṭavātmānau hi tad darśanāt*—“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: *anavasthiter asambhavā ca netaraḥ*—“The personality within your eyes is none other than the Supreme Brahman, the Supreme Personality of Godhead. The characteristics of Brahman such as immortality cannot remain in a reflection, in the sun-god, or in the ordinary living entities.” *Brahma-sūtra* (1.2.20) states: *śārīraś cobhaye 'pi hi bhedenainamadhīyate*—“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: *ataeva na devatā bhūtam ca*—“Neither the living entities nor the demigods are fit to be called Vaiśvānara, or the Supersoul. Only Lord Viṣṇu is the Supersoul.” *Brahma-sūtra* (1.3.5) states: *bhedavyapadeśāt*—“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: *sthityadanābhyām 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 bhāvavyavṛteś 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: *itaraparāmarśāt 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 fully manifest in the living entities.” *Brahma-sūtra* (1.3.20) states: *anyārthas ca parāmarśaḥ*—“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: *suṣuptayutkrāntyor 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 nirdeśāt*—“Since the

Supreme Lord possesses unlimited potencies, He is superior to the living entities. The scriptures conclude that the Supreme Lord and the living entities are different because the living entities are subjected to lamentation and bewilderment whereas the Supreme Lord is full of opulences.” *Brahma-sūtra* (2.3.20) states: *utkrāntigatyāgatīnām*—“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 upadeśāt*—“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 guṇa-sāratvāt tad vyapadeśaḥ prājñavat*—“Although the living entity is called the knower, he is full of knowledge because this quality is constitutionally present in him exactly the same way as Lord Viṣṇu is declared by the *Vedas* to be omniscient, yet He is full of eternal knowledge.” *Brahma-sūtra* (2.3.43) states: *aṁśo nānāvyapadeśāt*—“The living entities are parts and parcels of the Supreme Lord, they are not the Supreme Brahman Himself. Their relationship with the Lord is that of dependence on the Lord.” *Brahma-sūtra* (2.3.50) states: *ābhāsa eva ca*—“Both the living entities and the incarnations such as Matsya have been described as *aṁśas*, or parts. Yet the opponents' attempt to establish equality between the incarnations of the Lord and the living entities with the argument that both are parts of the Supreme Lord is simply a reflection of the truth and is contaminated by the fault of *sat-pratipakṣa*, or ‘honest opposition.’ The incarnations such as Matsya are parts because they have been invested with partial potencies whereas the living entities are parts because they are localized and minute in quantity.” There are innumerable such Vedic statements and *sūtras* that describe the relationship between *dāsa* and *prabhu*, or between the living entities and Viṣṇu.

The proud scholars who were envious of the Vaiṣṇavas and who ridiculed the process of chanting the holy names of Kṛṣṇa used to say, “The living entity is the Supreme Brahman. In other words, there is no difference between the living entity and the Supreme Brahman, therefore we find no reason for the Vaiṣṇavas to consider that Viṣṇu is the master and the living entities are His eternal servants.” Due to such person's material considerations or conceptions, they thought that the relationship of master and servant between Viṣṇu and the living entities is certainly abominable, contaminated by the material modes, and temporary.

TEXT 12

*saṁsārī-sakala bale,—“māgiyā khāite
ḍākiyā balaye `hari' loka jānāite”*

The materialists said, “They loudly chant the name of Hari to attract attention for collecting alms.”

The phrase *saṁsārī-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 bhāṅgiyā”
ei 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 *perāna*, *pelana*, or *pelhan*, which are corruptions of the Sanskrit word *prerāna*) 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 Kṛṣṇa should be broken to pieces, picked up, and thrown away.” Atheistic Hindus who were envious of Hari, Guru, and Vaiṣṇava and who were sick with jealousy used to maintain such envious mentality against the peaceful, humble, innocent Vaiṣṇavas.

TEXT 14

*śuniyā pāyena duḥkha sarva-bhakta-gaṇe
sambhāṣā 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-gaṇa sakala-saṁsāra
`hā kṛṣṇa' baliyā duḥkha bhāvena apāra*

The devotees saw the entire world as devoid of devotional service, so they prayed to Kṛṣṇa in great distress.

The word *śūnya* means “devoid of devotion to Lord Kṛṣṇa.” Seeing the absence of pure devotional service throughout Navadvīpa at that time, the pure devotees of the Lord always prayed to Kṛṣṇa and deeply considered how to remove the unlimited miseries of the distressed, conditioned living entities.

TEXT 16

*hena kāle tathāya āilā haridāsa
śuddha-viṣṇu-bhakti yān'ra vighrahe prakāśa*

At that time Haridāsa Ṭhākura arrived in Navadvīpa. He was the personification of pure devotion to Lord Viṣṇu.

When the pure devotees were lamenting the absence of pure devotional service throughout the entire country, at that time, by the will of Kṛṣṇa, Śrī Haridāsa Ṭhākura arrived in Śrī Navadvīpa-Māyāpur. Śrī Haridāsa Ṭhākura 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.

TEXT 17

*ebe śuna haridāsa-ṭhākurera kathā
yāhāra śravaṇe kṛṣṇa pāibe sarvathā*

Now please hear the topics of Śrīla Haridāsa Ṭhākura, for by hearing this narration one certainly attains Kṛṣṇa.

TEXT 18

*budhāna-grāmete avatīrṇa haridāsa
se-bhāgye se-saba deśe kīrtana-prakāśa*

Haridāsa Ṭhākura appeared in the village of Buḍhana, and as a result that province is filled with *kīrtana* even today.

Haridāsa Ṭhākura is an eternally perfect associate of the Lord. He appeared in a Mohammedan family, in the village of Buḍhana, 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.

TEXT 19

*kata-dina thākiyā āilā gaṅgā-tīre
āsiyā rahilā phuliyāya śāntipure*

After residing there for some time, he came to the bank of the Ganges at Phuliyā, near Śāntipura.

Phuliyā is a remote village near Śāntipura. Ṭhākura Haridāsa lived for some time in both Phuliyā and Śāntipura, both of which are situated on the banks of the Ganges.

TEXT 20

*pāiyā tāhāna saṅga ācārya-gosāñi
huṅkāra karena, ānandera anta nāi*

Upon obtaining Haridāsa's association, Advaita Ācārya roared in unlimited ecstasy.

Having received the association of Ṭhākura Haridāsa, Śrī Advaita Prabhu felt great happiness and often expressed an outburst of this joy.

TEXT 21

*haridāsa-ṭhākura o advaita-deva-saṅge
bhāsenā govinda-rasa-samudra-taraṅge*

Similarly, in the association of Advaita Prabhu, Haridāsa Ṭhākura floated in the waves of the ocean of Kṛṣṇa consciousness.

By the influence of Śrī Advaita Prabhu's association, Haridāsa Ṭhākura also floated in the ocean of the transcendental mellows of Kṛṣṇa consciousness. Many people think that since Haridāsa Ṭhākura was busy in only chanting the holy names, he did not enter into relishing the transcendental mellows in relationship with Govinda. Such belief of the *prākṛta-sahajiyās* is most erroneous, because the holy names of Kṛṣṇa are the bestowers of all spiritual benedictions and nondifferent from Kṛṣṇa, the embodiment of all transcendental mellows. Simply by chanting the holy names of Kṛṣṇa, one relishes the transcendental mellows related with Kṛṣṇa. There is no possibility of relishing the transcendental mellows related with Kṛṣṇa by any other process. Ṭhākura Haridāsa was the actual knower of the transcendental mellows related with Kṛṣṇa, and he is the principle teacher for understanding *rasa-śāstras*, or literatures filled with the transcendental mellows related with Kṛṣṇa. Due to committing offenses against the holy names of the Lord, the sentimental *prākṛta-sahajiyā sampradāyas* become bewildered with material enjoyment and thus have no information regarding the transcendental mellows related with the holy names.

TEXT 22

*niravadhi haridāsa gaṅgā-tīre-tīre
bhramaṇa kautuke 'kṛṣṇa' bali' uccasvare*

Haridāsa would continually wander on the banks of the Ganges while loudly chanting the names of Kṛṣṇa.

Regarding the situation of Haridāsa Ṭhākura, it is stated in the *Bhakti-rasāmṛta-sindhu* (Pūrva 3.11):

*kṣāntir avyārtha-kālatvaṁ
viraktir māna-śūnyatā
āśā-bandhaḥ samutkaṅṭhā
nāma-gāṇe sadā ruciḥ
āsaktis tad-guṇākhyāne*

*prītis tad-vasati-sthale
ity ādayo 'nubhāvāḥ syur
jāta-bhāvāṅkure jane*

“When the seed of ecstatic emotion for Kṛṣṇa fructifies, the following nine symptoms manifest in one's behavior: forgiveness, concern that time should not be wasted, detachment, absence of false prestige, hope, eagerness, a taste for chanting the holy name of the Lord, attachment to descriptions of the transcendental qualities of the Lord, and affection for those places where the Lord resides—that is, a temple or a holy place like Vṛndāvana. 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-kīrtiyā
jātānurāgo druta-citta uccaiḥ*

*hasaty atho roditi rauti gāyaty
unmāda-van nṛtyati loka-bāhyaḥ*

“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

*viṣaya-sukhete viraktera agraganya
kṛṣṇa-nāme paripūrṇa śrī-vadana dhanya*

Haridāsa was most renounced in the matter of material enjoyment, and his mouth was always beautified with the chanting of Lord Kṛṣṇa's names.

The tongue of Śrī Haridāsa Ṭhākura was always engaged in chanting the holy names of Kṛṣṇa. His tongue, which constantly chanted the names of Kṛṣṇa, was extraordinarily attractive. Since he was completely indifferent to material enjoyment, detachment for all such enjoyment awakened in him. The holy names of Kṛṣṇa never dance on the tongues of those who are material enjoyers. Those who are busy enjoying the six mundane *rasas* and whose hearts are always disturbed with desires and greed for material happiness never develop any taste for chanting the holy names of the Lord. The pseudo renunciates who are aloof from the chanting of the names of Kṛṣṇa are also indifferent to chanting like the material enjoyers. Ṭhākura Haridāsa was completely detached from enjoying material happiness and thus remained on the topmost platform.

TEXT 24

kṣaṇeka govinda-nāme nāhika virakti

bhakti-rase anukṣaṇa 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.

Ṭhākura Haridāsa was never in any way indifferent to chanting the names of Govinda; he was constantly merged in the transcendental mellows related with Kṛṣṇa.

TEXT 25

*kakhano karena nṛtya āpanā-āpani
kakhano karena matta-simha-prāya dhvani*

Sometimes he danced alone, and sometimes he roared like a mad lion.

TEXT 26

*kakhano vā uccaiḥsvare karena rodana
aṭṭa-aṭṭa mahā-hāsyā hāsena kakhana*

Sometimes he cried loudly, and sometimes he laughed loudly.

TEXT 27

*kakhano garjjena ati huṅkāra kariyā
kakhano mūrccchita hai' thākena paḍiyā*

Sometimes he roared loudly, and sometimes he fell to the ground unconscious.

TEXT 28

*kṣaṇe alaukika śabda balena dākiyā
kṣaṇe tāi vākhānena uttama kariyā*

Sometimes he would utter some unnatural sounds, for which he would later give some profound meaning.

TEXT 29

*aśrupāta, romaharṣa, hāsyā, mūrccchā, gharma
kṛṣṇa-bhakti-vikāreṇa yata āche marma*

He manifested all the different ecstatic symptoms like crying, hairs standing on end, laughing, losing consciousness, and perspiring.

The phrase *kṛṣṇa-bhakti-vikāra* indicates the following eight transformations of ecstatic love: *stambha* (being stunned), *sveda* (perspiring), *romāñca* (hairs standing on end), *svara-bheda* (choking), *vepathu*, or *kampa* (trembling), *vaivarṇya* (fading of color), *aśru* (weeping), and *pralaya*, or *mūrccchā* (devastation).

TEXT 30

*prabhu haridāsa mātra nṛtye praveśile
sakala 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 Ṭhākura 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 Kṛṣṇa consciousness while gratifying their material bodies.

TEXT 31

*hena se ānanda-dhārā, tite sarva-aṅga
ati-pāṣaṇḍī o dekhi' pāya mahā-raṅga*

Haridāsa's entire body became wet, as tears of love flowed from his eyes. Even staunch atheists would offer him respect.

When Haridāsa Ṭhākura chanted the names of Kṛṣṇa out of love, tears flowed from his eyes and his entire body would become wet. Even the most atheistic offenders, who were devoid of devotional service, became astonished on seeing such transcendently ecstatic transformations.

TEXT 32

*kibā se adbhuta aṅge śrī-pulakāvali
brahmā-śiva o dekhiyā hayena kutūhalī*

Even Brahmā and Śiva were satisfied to see the wonderful manifestation of Haridāsa's hair standing on end.

TEXT 33

*phuliyā-grāmera yata brāhmaṇa-sakala
sabei tāhāne dekhi' hailā vihvala*

All the *brāhmaṇas* of Phuliyā were overwhelmed upon seeing Haridāsa.

Upon seeing the bodily transformations of Ṭhākura 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 baḍa janmila viśvāsa
phuliyāya rahilena prabhu-haridāsa*

While Haridāsa Prabhu resided in Phuliyā, everyone there developed great faith in him.

TEXT 35

*gaṅgā-snāna kari' niravadhi hari-nāma
ucca kari' laiya 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

*kāji giyā mulukera adhipati-sthāne
kahileka 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

*“yavana haiyā kare hindura ācāra
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 Ṭhākura 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

*pāpīra vacana śuni' seha pāpa-mati
dhari' ānāila tā'ne ati śighragati*

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

kṛṣṇera prasāde haridāsa mahāśaya

yavanera ki dāya, kāler o nāhi bhaya

By the mercy of Kṛṣṇa, Śrī Haridāsa was not even afraid of death personified, so what speak of the Moslem rulers.

Ṭhākura 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

*ḥkṛṣṇa kṛṣṇa' baliyā calilā sei-kṣaṇe
muluka-patira āge dilā daraśane*

Chanting the name of Kṛṣṇa, he immediately went to see the king.

TEXT 41

*haridāsa-ṭhākurera śuniṅā gamana
hariṣe-viśāda 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 Ṭhākura Haridāsa in order to torture him, the local residents became extremely distressed. They were already happy from hearing about Haridāsa Ṭhākura'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

*baḍa baḍa loka yata āche bandī-ghare
tā'rā saba hṛṣṭa haila śuniṅā antare*

When the respectable persons in prison heard that Haridāsa had come to see the king, they became pleased at heart.

Being arrested, Ṭhākura 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 haibeka 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

*rakṣaka-lokere sabe sādhana kariyā
rahilena bandi-gaṇa eka-dṛṣṭi 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-ṭhākura āilā sei-sthāne
bandi-sabe dekhi' kṛpā-dṛṣṭi haila mane*

When Haridāsa Ṭhākura came there and saw the prisoners, he glanced mercifully upon them.

TEXT 46

*haridāsa-ṭhākurera caraṇa dekhiyā
rahilena bandi-gaṇa praṇati kariyā*

Seeing the lotus feet of Haridāsa Ṭhākura, 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 kṛṣṇa-bhaktira vikāra*

As everyone devotedly offered obeisances to him, ecstatic devotional symptoms manifest in their bodies.

TEXT 49

*tā'sabāra bhakti dekhe prabhu-haridāsa
bandi-saba dekhi' tāna haila kṛpā-hāsa*

When Haridāsa saw the prisoners' devotion, he mercifully smiled at them.
Seeing the prisoners, Haridāsa compassionately displayed his smiling face to them.

TEXT 50

*“thāka thāka, ekhana āchaha yena-rūpe”
gupta-āśīrvāda kari' hāsenā kautuke*

With a curious smile, Haridāsa gave them an ambiguous blessing. “Stay there. Stay as you are now.”

TEXT 51

*nā bujhiyā tāhāna se durjñeya vacana
bandi-saba haila kichu viṣādita-mana*

Unable to understand his equivocal words, the prisoners felt morose.

TEXT 52

*tabe pāche kṛpā-yukta hai' haridāsa
gupta āśīrvāda kahe kariyā prakāśa*

Shortly after, however, Haridāsa mercifully explained the meaning of his mysterious blessing.

TEXT 53

*“āmi tomā'-sabāre ye kailuñ āśīrvāda
tāra artha nā bujhiyā bhāvaha viṣāda*

“You have not understood the meaning of the blessings I gave, and therefore you are lamenting.

Upon seeing the all-auspicious smile of Ṭhākura Haridāsa, the imprisoned criminals became morose, not understanding that the smile was a confidential blessing in disguise. Seeing their moroseness, Ṭhākura Mahāśaya said to them, “I have blessed you with an auspicious smile. Do consider it otherwise and feel sad.”

TEXT 54

*manda āśīrvāda āmi kakhano nā kari
mana diyā sabe ihā bujhaha vicāri'*

“I never award inauspicious benedictions. Carefully try to understand as I explain.

TEXT 55

*ebe kṛṣṇa-prati tomā'-sabākāra mana
yena āche, ei-mata thāku sarva-kṣaṇa*

“As your minds are presently fixed on Kṛṣṇa, let them stay that way forever.

Ṭhākura Haridāsa said to the prisoners, “Your present state of mind is auspicious for you, because you have received the opportunity to cultivate Kṛṣṇa consciousness by giving up endeavors for material enjoyment. Therefore always remain engaged in chanting Kṛṣṇa's names and in remembering Kṛṣṇa. 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 Kṛṣṇa. The goal of the material enjoyers is diametrically opposite to Kṛṣṇa. The conditioned souls who are devoid of devotional service to Kṛṣṇa 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 Kṛṣṇa 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 kṛṣṇa-nāma kṛṣṇera cintana
sabe meli' karite thākaha anukṣaṇa*

“Now you can all together constantly chant the names of Kṛṣṇa and think of Kṛṣṇa.

TEXT 57

*ebe himsā nāhi, nāhi prajāra pīḍana
`kṛṣṇa' bali' kākuvāde karaha cintana*

“Here you have no envy or trouble from others, so you can humbly chant and think of Kṛṣṇa.

TEXT 58

*āra-bāra giyā viṣayete 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

*viṣaya thākite kṛṣṇa-prema nāhi haya
viṣayīra dūre kṛṣṇa jāniha niścaya*

“One cannot achieve love for Kṛṣṇa as long as he is engaged in sense gratification. You should know for certain that Kṛṣṇa is far away from such persons.

TEXT 60

*viṣaye āviṣṭa mana baḍai jañjāla
strī-putra-māyā-jāla, ei saba `kāla'*

“The mind that is absorbed in material enjoyment is a great disturbance. Attachment for wife and children are the binding ropes of illusion that lead one to death.

TEXT 61

*daive kona bhāgyavān sādhu-saṅga pāya
viṣaye āveśa chāḍi' kṛṣṇere 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-niśa 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 karilāna āmi ei āśīrvāda

tilārddeka nā bhāviha tomarā viṣāda

“Do not even slightly lament that I gave you this blessing in an ambiguous way.

TEXT 65

*sarva-jīva-prati dayā-darśana āmāra
kṛṣṇe dṛḍha-bhakti hauka tomā'-sabākāra*

“I glance mercifully on all living entities. May you all have firm devotion for Lord Kṛṣṇa.

TEXT 66

*“cintā nāhi,—dina dui-tinera bhitare
bandhana ghucibe,—ei kahiluṅ tomāre*

“Don't worry, I guarantee that within two or three days you will be freed.

TEXT 67

*viṣayete thāka, kibā, thāka yathā-tathā
ei buddhi kabhu nā pāsariha sarvathā”*

“Whether you are a householder or a renunciate—whatever you are—don't forget these instructions at any cost.”

TEXT 68

*bandi-sakalera kari' śubhānusandhāna
āilena mulukera adhipati-sthāna*

After offering the prisoners his best wishes, Haridāsa went before the king.

TEXT 69

*ati-manohara teja dekhiyā tāhāna
parama-gaurave vasibāre dilā sthāna*

When the king saw Haridāsa's brilliant effulgence, he respectfully offered him a seat.

TEXT 70

*āpane jijñāse 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 chāḍa' hai' tumi mahā-varṁśa-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 laṅghi' 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 Ṭhākura was related to him as his brother, the Mohammedan king told him, “I want to know why you have been degraded like this. There is no family superior to the Moslem family. By great fortune you have taken birth in a Moslem family, so why have you accepted the behavior of the inferior Hindus. We do not eat rice touched by the Hindus because they are low-class. You have taken birth in a great family, so it is not proper to degrade yourself into a lower family. How will you be delivered after death if you transgress the Mohammedan religious principles and following other religious principles? Give up such sinful behavior and recite the Cāhāra Kalmā, then you will be freed from the sin incurred by following the Hindu religion.

Kalmā (an Arabic word) means “word” or “statement.” *Kalmā* refers to a passage from the Koran indicating the acceptance of Mohammed's Islam religion.

TEXT 75

śuni' māyā-mohitera vākya haridāsa

“ano viṣṇu-māyā” bali' haila mahā-hāsa

After hearing the king, who was illusioned by *māyā*, Haridāsa simply laughed and said, “How wonderfully the illusory energy acts.”

Hearing the words of the materially conditioned Mohammedan king, Ṭhākura 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 Ṭhākura realized the uselessness of the Mohammedan king's words.

TEXT 76-77

balite lāgilā tā're madhura utara
“śuna, bāpa, sabārai ekai īśvara

nāma-mātra bheda kare hinduye yavane
paramārthe `eka' kahe korāṇe purāṇe

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, Ṭhākura 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 haiyā vaise sabāra hṛdaya

The pure, eternal, nondual, inexhaustible Lord sits in the heart of everyone.

The Supreme Lord is pure, free from contamination, and untouched by sinful reactions. He is imperishable and ever-existing. The Supreme Lord cannot be divided by secular consideration. The Supreme Lord does not expand or diminish under the control of the time factor. Therefore He resides in the hearts of all living entities, including the Hindus and Moslems, as the undivided Supersoul. The same Lord who is situated in the hearts of the Moslems is situated in the hearts of the Hindus. Being impure as a result of aversion to the Supreme Lord from time immemorial and thus under the control of temporary misconceptions based on

mundane time, place, and person, the living entities consider themselves the enjoyers and become averse to the service of the Lord due to not understanding the undivided Supersoul as the complete whole. Rather, they wrongly consider Him a fragmented living entity like themselves. If only they give up their concocted material enjoyment and mental speculation based on the desire for liberation and engage in devotional service, then they will know Him as the only worshipable Lord.

TEXT 79

*sei prabhu yāre yena laoyāyena 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-gītā* (18.61) it is stated:

*īśvaraḥ sarva-bhūtānām
hṛd-deśe 'rjuna tiṣṭhati
bhrāmayan sarva-bhūtāni
yantrārūḍhāni māyayā*

“The Supreme Lord is situated in everyone's heart, O Arjuna, and is directing the wanderings of all living entities, who are seated as on a machine, made of the material energy.”

TEXT 80

*se prabhura nāma guṇa sakala jagate
balena sakale mātra nija-sāstra-mate*

“The names and qualities of that Lord are chanted by everyone according to their respective scriptural injunctions.

The names, forms, qualities, associates, and pastimes of the Supreme Lord are interpreted differently in different parts of the world by different preachers according to their respective scriptures.

TEXT 81

*ye īśvara, se punaḥ sabāra 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 Janārdana, 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-yogī*, and sometimes a *rāja-yogī*. 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:

*teṣāṁ satata-yuktānām
bhajatām prīti-pūrvakam
dadāmi buddhi-yogaṁ taṁ
yena mām upayānti te*

“To those who are constantly devoted to serving Me with love, I give the understanding by which they can come to Me.”

TEXT 83

*hindu-kule keha yena haiyā brāhmaṇa
āpane āsiyā haya icchāya yavana*

“By his own desire, a Hindu *brāhmaṇa* may also become a Moslem.

“Just as I have taken birth in a Moslem family yet by the will of the Lord I have engaged in devotional service to Viṣṇu, 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 tā're, yāra yei karma
āpane ye maila, tā're māriyā ki dharma*

“What can the Hindus do? That is his karma. If one is already dead, then what is the use of killing him?”

The living entities achieve appropriate punishment or reward for the activities they perform under the influence of their respective tastes, therefore there is no need for their separate punishment. It is stated: *svakarma-phala-bhuk pumān*—“Every human being enjoys the fruits of his karma.”

TEXT 85

*mahāśaya, tumi ebe karaha vicāra
yadi doṣa thāke, śāsti karaha āmāra*”

“Dear sir, now you can judge. If I'm at fault, then you may punish me.”

TEXT 86

*haridāsa-ṭhākurera susatya-vacana
śuniyā santoṣa haila sakala yavana*

Hearing Haridāsa's conclusive statements, the Moslems were all satisfied.

TEXT 87

*sabe eka pāpī kājī muluka-patire
balile lāgilā,—“śāsti karaha ihāre*

Only the sinful Kazi instigated the king, saying, “Punish him.

TEXT 88

*ei duṣṭa, āro duṣṭa karibe aneka
yavana-kulete amahimā ānibeka*

“This miscreant will simply create other miscreants, and he'll bring a bad name to the Moslem community.

TEXT 89

*eteke ihāra śāsti kara' bhāla-mate
nahe vā āpana-śāstra 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

*punaḥ bale mulukera pati,—“āre bhāi!
āpanāra śāstra bala, tabe cintā nāi*

*anyathā karibe śāsti saba kājī-gaṇe
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 īśvare
tāhā bai āra keha karite nā pāre*

Haridāsa said, “One cannot do anything other than what the Supreme Lord desires.

Hearing the king's words, Haridāsa fearlessly replied, “Whatever the Supreme Lord wills, that alone will happen. Apart from that no one can do anything.”

TEXT 93

*aparādha-anurūpa yā'ra yei phala
īśvare se kare,—ihā jāniha kevala*

“Know for certain that the Lord awards the results of one's offenses.

The Supreme Lord alone is the bestower of the living entities' fruits of action. The sense of being the doer that living entities who are bewildered by false ego attribute to themselves in the course of their activities is only due to false pride. Only the supreme will of the Lord yields fruits. Although the living entities are instruments, the supreme will of the Lord is most powerful.

TEXT 94

*khaṇḍa khaṇḍa hai deha yāya yadi prāṇa
tabu āmi vadane nā chāḍi hari-nāma*

“Even if my body is cut into pieces and I give up my life, I will never give up

chanting the Lord's holy name.”

“This material body, which is received from the mother and father, is not permanent. The life that is averse to the service of Kṛṣṇa and which is presently absorbed in material happiness is also perishable or changeable. But the holy names of the Supreme Lord and the Supreme Lord Himself are not two separate objects. Spiritual names are not like the names of material objects that are invented by human beings within the time factor. The spiritual name and the possessor of the name are one. Therefore I can never give up chanting the holy names and repose my faith in my gross and subtle bodies. The constitutional position of a living entity is that he is the eternal servant of Kṛṣṇa. In other words, every living entity is a Vaiṣṇava. The Vaiṣṇavas have no other activities than chanting the holy names of Śrī Hari. The only duty of both the practitioner and the perfected being is to chant the holy names of the Lord. I cannot give this up to follow man-made social behavior. Even if the result is that society and its administrators torture me as much as they want, I am prepared to tolerate it all with a smiling face. I will never give up the eternal service of Hari to run after temporary material happiness. I have no other activity than congregationally chanting the spiritual names of Kṛṣṇa that I have received through disciplic succession. Both the body and the mind are distinct from ‘I,’ the owner of the body, because ‘I’ am eternal, while the body and mind are temporary.”

TEXT 95

*śuniñā tāhāna vākya mulukera pati
jijñāsila,—“ebe ki karibā ihā-prati?”*

After hearing Haridāsa's statement, the king asked the Kazi, “Now what will you do with him?”

TEXT 96

*kājī bale,—“bāiśa bājāre beḍi' māri'
prāṇa 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 jīye
tabe jāni,—jñānī-saba sāccā kathā kahe”*

“If he survives being beaten in twenty-two marketplaces, then we'll understand that he's actually knowledgeable and his words are true.”

“If in spite of being beaten in twenty-two marketplaces, Haridāsa remains alive, then we will know that he is truthful and nonduplicious. And if he dies, then his punishment was proper.”

TEXT 98

pāika-sakale dāki' tarja kari' kahe
“e-mata māribi,—yena prāṇa 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 śeṣe 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 ājñā dila
duṣṭa-gaṇe āsi' haridāsere dharila

Instigated by the words of the sinful Kazi, the sinful king gave his order and the miscreant guards arrested Haridāsa.

The sins of those who envy the Vaiṣṇavas are understood to have fully matured. Since the atheist Kazi caused mischief to Haridāsa Ṭhākura, both he and the king were extremely sinful. The guards who arrested Haridāsa Ṭhākura on the order of their sinful masters were also affected by sinful reactions.

TEXT 101

bājāre-bājāre saba beḍi' duṣṭa-gaṇe
māre se nirjīva kari' mahā-krodha-mane

The miscreant guards thereafter took Haridāsa from market to market and mercilessly beat him.

TEXT 102

*ḥkṛṣṇa kṛṣṇa' smaraṇa karena haridāsa
nāmānande deha-duḥkha nā haya prakāsa*

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 Ṭhākura Haridāsa, the saintly persons became extremely distressed. Some of them openly declared, “By oppressing the Vaiṣṇavas in this way, great inauspiciousness will soon fall on this kingdom. Simply as a result of torturing the Vaiṣṇavas, the world faces various miseries like famine, drought, plague, and war.

TEXT 104

*keha bale,—“ucchana haibe sarva-rājya
se-nimitte sujanere kare hena kārya”*

Someone said, “The entire kingdom will be destroyed because they're torturing such a saintly person.”

TEXT 105

*rājā-ujīrere keha sāpe krodha-mane
mārāmāri karite o uṭhe 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 Ṭhākura, 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-gaṇera pā'ye dhare
“kichu dība, alpa kari' mārāha 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-gaṇe
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

*kṛṣṇera prasāde haridāsera śarīre
alpa duḥkha nāhi janme eteka prahāre*

By the mercy of Kṛṣṇa, Haridāsa felt no pain whatsoever in spite of such heavy beating.

TEXT 109

*asura-prahāre yena prahlāda-vigrahe
kona duḥkha nā jānīla,—sarva-śāstre kahe*

The scriptures explain that Prahlāda felt no pain when he was mercilessly beaten by the demons.

Just as Hiranyakaśipu 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 Ṭhākura 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 Śikṣāṣṭaka* 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 *saṅkīrtana* party in name, they silently oppose chanting the holy names, which are *satya-vastu*, the Absolute Truth.

TEXT 110

*ei-mata yavanera aśeṣa prahāre
duḥkha nā janmaye haridāsa-ṭhākurere*

In the same way, Haridāsa felt no pain as he was mercilessly beaten by the Moslems.

TEXT 111

*haridāsa-smaraṇe o e duḥkha sarvathā
chiṇḍe sei-kṣaṇe, 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-gaṇa tān're māre
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
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, Ṭhākura 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 Ṭhākuras, who are compassionate to all living entities, never become the cause of other's inauspiciousness.

TEXT 114

*ei-mata pāpi-gaṇa nagare-nagare
prahāra karaye haridāsa-ṭhākurere*

In this way the sinful guards beat Haridāsa Ṭhākura in the various

marketplaces.

TEXT 115

*dṛḍha kari' māre tā'rā prāṇa laibāre
manaḥ-smṛti nāhi haridāsera 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: *kṛṣṇa-nāme pṛīta, jḍe udāsīna, nirdoṣa ānanda-maya*—“They are attached to the holy names of Kṛṣṇa, indifferent to material objects, faultless, and always joyful.”

TEXT 116

*vismita haiyā bhāve sakala yavane
“manuṣyera prāṇa ki rahaye e mārāṇe?”*

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
bāīsa-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 kṣaṇe kṣaṇe”
“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 haridāsa!
tomā' haite āmā'-sabāra haibeka nāśa*

The Moslems then said, “O Haridāsa, we'll be killed because of you!

The Moslem servants who had severely beaten Haridāsa said to him, “If we cannot somehow or other beat you to death, our masters will be very angry with us. Then they will kill us out of anger.”

TEXT 120

*eta prahāre o prāṇa nā yāya tomāra
kājī prāṇa laibeka āmā' sabākāra*

“Although we've beaten you so much, you're still alive. Therefore the Kazi will kill us.”

TEXT 121-122

*hāsiyā balena haridāsa mahāśaya
“āmi jīle tomā' sabāra manda yadi haya
tabe āmi mari,—ei dekha vidyamāna”
eta bale' āviṣṭa hailā kari' dhyāna*

Haridāsa smiled and said, “If my remaining alive creates a problem for you, then I will give up my body right now.” After saying this, Haridāsa entered into deep meditation on Kṛṣṇa.

Haridāsa replied, “Though I have been severely beaten by you, if my remaining alive causes any harm for you, I can immediately give up my body to check this inauspiciousness.” After speaking in this way, Haridāsa entered into *samādhi* by meditating on the Supreme Lord within his heart, saturated with pure goodness, and thus enacted the pastime of dying. Due to being in deep *samādhi* on the Supreme Lord, his inhaling and exhaling could not be openly perceived.

TEXT 123

*sarva-śakti-samanvita prabhu-haridāsa
hailena aceṣṭa, kothā o nāhi śvāsa*

Haridāsa, who was endowed with all mystic powers, then became motionless and his breathing stopped.

TEXT 124

*dekhiyā yavana-gaṇa vismita haila
muluka-patira dvāre laiṅyā phelāila*

Seeing this, the Moslems were struck with wonder, and they took the lifeless body of Haridāsa before the king.

TEXT 125

*“māṭi deha' niñā” bale mulukera pati
kājī kahe,—“tābe ta pāibe bhāla-gati*

The king ordered them, “Bury him,” but the Kazi countered, “Then he will achieve an higher destination.

The phrase *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 Ṭhākura 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

*baḍa 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 dile 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

*dhyānānande vasilā ṭhākura haridāsa
viśvambhara dehe āsi' hailā parakāśa*

As Haridāsa sat there in ecstatic meditation, Lord Viśvambhara entered his body.

TEXT 131

*viśvambhara-adhiṣṭhāna haila śarīre
kā'ra śakti āche haridāse nāḍibāre?*

Who had the power to move Haridāsa's body, when it had become the abode of Lord Viśvambhara?

TEXT 132

*mahā-balavanta saba catur-dike ṭhele
mahā-stambha-prāya prabhu āchena niścale*

As the strongest Moslems tried to push Haridāsa, they found he was as immovable as a stone pillar.

TEXT 133

*kṛṣṇānanda-sudhā-sindhu-madhye haridāsa
magna hai' āchena, bāhya nāhi parakāśa*

Haridāsa remained absorbed in the nectarean ocean of love for Kṛṣṇa and had no external feelings.

The phrase *kṛṣṇānanda-sudhā-sindhu* refers to the *samādhi* of ecstatic love for Kṛṣṇa.

The word *bāhya* means “external consciousness.”

TEXT 134

*kibā antarīkṣe, kibā pṛthvīte, gaṅgāya
nā jānena haridāsa āchena kothāya*

He did not even know whether he was in the sky, on the land, or in the waters of the Ganges.

TEXT 135

*prahlādera yehena smarāṇa kṛṣṇa-bhakti
sei-mata haridāsa ṭhākurera śakti*

Haridāsa had the same ability as Prahlāda Mahārāja to remain fixed in remembrance of the Supreme Lord Kṛṣṇa.

Regarding the devotional service of Prahāda 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 Prahāda 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 [*mahātmā*]. Prahāda Mahārāja was always absorbed in thought of Kṛṣṇa. Thus, being always embraced by the Lord, he did not know how his bodily necessities, such as sitting, walking, eating, lying down, drinking and talking, were being automatically performed. Sometimes, feeling the touch of the Lord's lotus hands, he became spiritually jubilant and remained silent, his hairs standing on end and tears gliding down from his half-closed eyes because of his love for the Lord.” The *Śrīmad Bhāgavatam* (7.9.6-7) further states: “By the touch of Lord Nṛsimhadeva's hand on Prahāda Mahārāja's head, Prahāda 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. Prahāda Mahārāja fixed his mind and sight upon Lord Nṛsimhadeva with full attention in complete trance.”

TEXT 136

*haridāse ei saba kichu citra nahe
niravadhi gauracandra yānhāna hṛdaye*

This is not at all astonishing for Haridāsa, for Lord Gauracandra constantly resides in his heart.

TEXT 137-138

*rākṣasera bandhane yehena hanūmān
āpane lailā kari' brahmāra samāna*

*ei-mata haridāsa yavana-prahāra
jagatera śikṣā lāgi' karilā svīkāra*

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 Rāvaṇa, the king of the demons, by falling under its influence during the conquest of Laṅkā (see *Rāmāyaṇa, Sundara-kāṇḍa*, 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 durgati haya, yadi yāya prāṇa
tathāpi vadane nā chāḍiba hari-nāma*

“Even if I experience unlimited misery and die, I will never give up chanting the Lord's holy name.”

This is the teaching referred to in the previous verse.

Let the sense enjoyers, fruitive workers, and 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-hena rakṣaka thākite
kā'ra śakti āche haridāsere laṅghite?*

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 Ṭhākura 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

*haridāsa-smaraṇe o e duḥkha sarvathā
khaṇḍe sei-kṣaṇe, 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 *brāhmaṇa*.” Actually Ṭhākura Haridāsa was already the crest-jewel amongst the best of the *brāhmaṇas*. Although the materialists see that he was born in a Moslem family, he was the greatest Vaiṣṇava, servant of the Lord, most sober, and endowed with all brahminical qualifications from time immemorial. Only those who constantly serve the Supreme Lord are decorated with the eternal brahminical qualifications from time immemorial. Some people compose imitation literatures in which they claim that Haridāsa Ṭhākura was born

in a seminal *brāhmaṇa* 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 Caitanyaacandra, or it may have been used to indicate the former position of Haridāsa as Lord Brahmā. Any *mahā-bhāgavata* who controls the six urges mentioned by Śrī Rūpa Gosvāmī is qualified to be called Gosvāmī, Jagat-īśvara, or Vaiṣṇava.

TEXT 143

*hena-mate haridāsa bhāsena gaṅgāya
kṣaṇeke haila bāhya 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
tīre āsi' uṭhilena 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 ucchaiḥ-svare*

In this way he started for Phuliyā while loudly chanting the names of Kṛṣṇa.

TEXT 146

*dekhiyā adbhuta-śakti sakala yavana
sabāra khaṇḍila himsā, bhāla haila mana*

Seeing the extraordinary potency of Haridāsa, the Moslems' minds changed and they forgot their envy.

TEXT 147

*pīra' jñāna kari' sabe kaila namaskāra
sakala yavana-gaṇa 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-kṣaṇe 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 yuḍi' 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'-jñāna tomāra se haiyāche sthira*

“Now I know for certain that you are a powerful saint, for you are firmly convinced that the Supreme Lord is one.

The phrase *eka-jñāna* means “to perceive the presence of the Supreme Lord in every living entity” or “to see the Lord's variegatedness;” in other words, “to realize the nondual Absolute Truth.”

TEXT 151

*yogī jñānī yata saba mukhe-mātra bale
tumi se pāilā siddhi mahā-kutūhale*

“All the so-called yogis and *jñānīs* simply speak big words, but you have actually attained perfection.

“Ordinary pseudo yogis and pseudo *jñānīs* speak of *advaya-jñāna*, or transcendental knowledge beyond duality, simply to make a show of being liberal, but you, Haridāsa, are actually a real, perfected *mahā-puruṣa*, or great personality.”

TEXT 152

*tomāre dekhite mui āiluṅ ethāre
saba doṣa, mahāśaya! kṣamibā āmāre*

“O sir, I have personally come to meet you, therefore please forgive all my offenses.

TEXT 153

*sakala tomāra sama,—śatru-mitra nāi
tomā' cine,—hena jana tribhuvane nāi*

“You are equal to everyone—both friend and enemy—but there is no one in the three worlds who can understand you.

On the strength of their mundane knowledge, the materialists cannot understand the position of a *mahā-bhāgavata*, *paramahaṁsa* 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
gaṅgā-tīre thāka giyā nirjana-gophāya*

“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 *gophāya* (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 caraṇa dekhile
uttamera ki dāya, yavana dekhi' bhule'*

What to speak of the upper classes, on seeing the lotus feet of Haridāsa Ṭhākura, 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* Ṭhākura Haridāsa, then they will permanently retire from engagement in their respective sense gratification. On seeing Haridāsa, even Moslems who were sinful and extremely averse to the Lord forgot their endeavors to oppose devotional service, which were induced by the urges of their senses.

TEXT 157

eta krodhe ānileka māribāra tare

ḥpīra'-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*, *paramahansa*, Vaiṣṇava Ṭhākuras! By seeing the extraordinary shining example of Ṭhākura Haridāsa's forgiveness and tolerance, that same king who was previously envious of the Ṭhākura, who had angrily arrested him in order to severely punish him, who hated Lord Viṣṇu and the Vaiṣṇavas, and who was most sinful now accepts Ṭhākura 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 Ṭhākura's lotus feet.

TEXT 158

*yavanere kṛpā-drṣṭi kariyā prakāśa
phuliyāya āilā ṭhākura-haridāsa*

After glancing mercifully on the Moslems, Ṭhākura Haridāsa entered Phuliyā.

TEXT 159-161

*ucca kari' hari-nāma laite laite
āilena haridāsa brāhmaṇa-sabhāte*

*haridāse dekhi' phuliyāra vipra-gaṇa
sabei hailā ati parānanda-mana*

*hari-dhvani vipra-gaṇa 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, Ṭhākura 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, hāsya, mūrccā, pulaka, huṅkāra

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' kṣaṇeke vasilā haridāsa
vipra-gaṇa vasilena beḍi' cāripāśa*

After a while, when Haridāsa became pacified, the *brāhmaṇas* sat around him.

TEXT 165

*haridāsa balena,—“śunaha vipra-gaṇa!
duḥkha nā bhāviha kichu āmāra kāraṇa*

Haridāsa then said, “O *brāhmaṇas*, please listen. Don't feel sorry for me.

TEXT 166

*prabhu-nindā āmi ye śuniluṅ apāra
tā'ra śāsti karilena īśvara āmāra*

“I've heard so much blasphemy of the Lord. That is why He has punished me.

While considering himself an ordinary conditioned soul, forced to enjoy the fruits of karma, Haridāsa humbly said, “I had to hear topics that were averse to the Lord as punishment for my previous misdeeds and aversion to the Lord. Due to my tolerance I did not adequately protest the harsh statements of persons who were averse to the Lord. That is why the Lord has awarded this punishment to me.” The Lord awards severe punishment to those who even after hearing blasphemy against the Lord and His devotees do not protest in order to make a show of tolerance. Even after hearing blasphemous words against Hari, Guru, and Vaiṣṇava, the *prākṛta-sahajiyās'* attempt to justify their abominable, mean, duplicitous nature as ‘Vaiṣṇava etiquette,’ guarantees their frightful degradation. Ṭhākura Haridāsa was truly the highest ideal of tolerance, and because the deceitful *prākṛta-sahajiyā sampradāya* tries to artificially imitate the quality of his tolerance, they ultimately achieve various miseries in life. Since the *mahā-bhāgavata paramahansa* 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 Ṭhākura, like an ordinary human being, invoked the philosophy of enjoying fruitive results. The *prākṛta-sahajiyās* are forced to enjoy the fruits of their activities, but Haridāsa Ṭhākura, 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 Gosvāmīpāda has described this topic in his *Śrī Nāmāṣṭaka* (4) as follows:

*yad-brahma-sākṣāt-kṛti-niṣṭhayāpi
vināsam āyāti vinā na bhogaiḥ*

*apaiti nāma sphuraṇena tat te
prārabdha-karmeti virauti vedah*

“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 *nāmābhāsa*) all seeds of sinful activities are totally uprooted. This is elaborately glorified in the *Vedas*.”

TEXT 167

*bhāla haila, ithe baḍa pāiluṅ santoṣa
alpa śāsti kari' kṣamilena baḍa-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* Ṭhākura 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 'nukampāṁ su-samīkṣamāṇo
bhuñjāna evātma-kṛtaṁ vipākam*

hṛd-vāg-vapurahir vidadhan namas te

jīveta 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 viṣṇu-nindana-śravaṇe
tāhā āmi vistara śuniluṅ pāpa-kāṇe*

“One who hears blasphemy of Lord Viṣṇu is sent to the hell known as Kumbhīpāka, 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 Kumbhīpāka 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:

*nindām bhagavataḥ śṛṇvamś
tat-parasya janasya vā
tato nāpaiti yaḥ so ‘pi
yāty adhaḥ sukṛtāc cyutaḥ*

“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 śāsti karilena īsvara 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 *tṛṇād api sunīcatā* 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 Ṭhākura Haridāsa.

TEXT 170

*hena-mate haridāsa vipra-gaṇa-saṅge
nirbhaye karena saṅkīrtana mahāraṅge*

Thereafter Haridāsa and the *brāhmaṇas* fearlessly enjoyed congregationally chanting the holy names of the Lord.

TEXT 171

*tāhāne o duḥkha dila ye-saba yavane
savaṁśe ucchanna tā'rā 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 nābhinandati
krudhyate yāti no harṣaṁ
darśane 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 gaṅgā-tīre gophā kari'
thākena virale ahar-niśa 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 Ṭhākura Mahāśaya 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 *upāṁśu-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 Vaiṣṇavas who chant the holy names of the Lord, then by the influence of Kali he may dare to quarrel with those Vaiṣṇava 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-adhikārī* 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-adhikārī* 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 Ṭhākura'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.

*śṛṅvataḥ śraddhayā nityam
gṛṇataś ca sva-ceṣṭitam
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), Ṭhākura Mahāśaya, who is *jagad-guru*, Vaiṣṇava *ācārya*, and best of the liberated souls, has taught people in general the process of remembering the pastimes of Kṛṣṇa while personally chanting and hearing the holy names of Kṛṣṇa in the course of realizing that Kṛṣṇa is nondifferent from His names, forms, qualities, associates, paraphernalia, and pastimes. Those who give up hearing and loud chanting of the holy names received from the mouths of devotees free from *nāma-aparādha* and in order to gratify their senses display artificial imitation of remembering the pastimes of the Lord in their impure, enjoyment prone hearts—their attempts to imitate remembrance of the Lord's pastimes in this way is simply thirst for material enjoyment born from aversion to the Lord.

TEXT 173

*tina-lakṣa nāma dine karena grahaṇa
gophā haila tān'ra yena vaikuṅṭha-bhavana*

He would chant the holy name of the Lord three hundred thousand times a day, and his cave was thus transformed into Vaikuṅṭha.

The cave in which the pure-hearted, great preacher, Hari-Nāmācārya Ṭhākura Mahāśaya loudly chanted the transcendental sound of the holy names of Lord Hari transformed into a place of Lord Kṛṣṇa's pastimes, or Vaikuṅṭha, 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 gophāra 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-ṭhākurere sambhāṣā 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-viṣera jvālā sakei pāyena
haridāsa punaḥ ihā kichu nā jānena*

They all felt intense burning from the poison, but Haridāsa was again completely oblivious.

TEXT 177

*vasiyā karena yukti sarva-vipra-gaṇe
“haridāsa-āśrame eteka jvālā kene”*

The *brāhmaṇas* sat down together and considered, “What is that burning sensation in Haridāsa's cave?”

TEXT 178

*sei phuliyāya vaise mahā-vaidya-gaṇa
tā'rā āsi' jānileka sarpera kāraṇa*

There were some expert physicians living in Phuliyā. When they came there, they could understand that the burning sensation was due to the presence of a snake.

TEXT 179

*vaidya balileka,—“ei gophāra talāya
eka mahā nāga āche, tāhāra jvālāya*

A physician said, “There is big snake somewhere inside the cave.

TEXT 180

*rahite nā pāre keha,—kahiluṅ niścaya
haridāsa satvare caluna anyāśraya*

“No one can remain here due to the effects of its poison. This is our assurance. Therefore Haridāsa should immediately go somewhere else.

Those who came to see Ṭhākura Haridāsa 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 Haridāsa Ṭhākura's *kuṭira*. Due to excessive heat from the burning poison, no one could stay there for any length of time. But Haridāsa Ṭhākura, 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 Haridāsa to shift to another place.

TEXT 181

*sarpera sahita vāsa kabhu yukta naya
cala sabe kahi' giyā tāhāna āśraya”*

“It is not wise to live with a snake. Let us go to his cave and inform him.”

TEXT 182

*tabe sabe āsi' haridāsa-ṭhākurere
kahila vṛtānta sei gophā chāḍibāre*

Then they all went to see Haridāsa to explain the situation and request him to move.

TEXT 183

*“mahā-nāga vaise ei gophāra bhitare
tāhāra jvālāya keha rahite nā pāre*

“There is a big snake living in this cave, and no one can remain here due to the effect of its poison.

TEXT 184

*ataeva e sthāne rahite yogya naya
anya sthāne āsi' tumi karaha āśraya”*

“Therefore it is not wise to live here. Please find another place to stay.”

TEXT 185

*haridāsa balena,—“aneka dina āchi
kona jvālā-viṣa 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 duḥkha,—tomarā ye nā pāra' sahite
eteke calimu kāli āmi ye-se-bhite*

*satya yadi ihāte thākena mahāśaya
tenho yadi kāli nā chāḍena e ālaya*

*tabe-āmi kāli chāḍi' yāimu sarvathā
cintā nāhi, tomarā balaha kṛṣṇa-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 Kṛṣṇa'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 Kṛṣṇa and constantly sing the glories of Kṛṣṇa.”

Regarding the second half of verse 188, one should discuss Mahārāja Parīkṣit's statement to the innumerable *rājarsis*, *maharsis*, *devarsis*, and *brahmarṣis* 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-maṅgala-kīrtane
thākite, adbhuta ati haila sei-kṣaṇe*

As soon as they began to perform *kīrtana*, a wonderful incident took place.

TEXT 190

*ḥaridāsa chādibena' śuniñā vacana
mahā-nāga chādīlena 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
pīta-nīla-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

*mahāmaṇi 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, jvālā nāhi āra
vipra-gaṇa hailena santoṣa apāra*

After the snake left that place, the *brāhmaṇas* were overjoyed to find that the burning sensation was gone.

TEXT 195

*dekhi' haridāsa ṭhākurera mahā-śakti
vipra-gaṇera janmila viśeṣa tān're bhakti*

They all appreciated Haridāsa's marvelous potency and developed great devotion for him.

Seeing the departure of the great snake by the influence of Haridāsa Ṭhākura'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 Ṭhākura 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-ṭhākurera e kon prabhāva
yān'ra vākya-mātre sthāna chāḍileka nāga*

It is not very glorious that a snake left its cave simply on the request of Haridāsa Ṭhākura.

Only persons who are envious of others, who are attached to sense gratification, who are averse to Hari, and who cause anxiety to other living entities are bitten by snakes. But what to speak of causing anxiety, envy, or fear, a *mahā-bhāgavata* Vaiṣṇava like Ṭhākura Haridāsa has such great influence that even the most envious, fierce, poisonous snake humbly carries out his order.

TEXT 197

*yānra dṛṣṭi-mātre chāḍe avidyā-bandhana
kṛṣṇa 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 Ṭhākura 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 Ṭhākura and receiving his mercy, the Supreme Lord becomes obliged.

TEXT 198

*āra eka, śuna, tā'na adbhuta ākhyāna
nāgarāja ye kahilā mahimā tāhāna*

Now please hear another wonderful incident that was narrated by the king of the snakes.

TEXT 199

*eka-dina baḍa eka lokera mandire
sarpa-kṣata ḍaṅka nāce vividha prakāre*

One day a snake charmer was dancing in the courtyard of one wealthy man.

The phrase *sarpa-kṣata* 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 *ḍaṅka* (derived from the Hindi word *ḍaṅk*, meaning “hood” or “stinger”) refers to the person who makes a snake dance or to a snake charmer.

TEXT 200

*mṛdaṅga-mandirā gīta—tā'ra mantra ghore
ḍaṅka beḍi' sakei gāyena uccaiḥ-svare*

His associates played the *mṛdaṅga* 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 *mṛdaṅga* and cymbals or to be maddened, overwhelmed, or absorbed in the snake charmer's chanting of mantras.

TEXT 201

*daiva-gati tathāya āilā haridāsa
ḍaṅka-nṛtya dekkena haiyā eka-pāśa*

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

*manuṣya-śarīre nāga-rāja mantra-bale
adhiṣṭhāna haiyā nācaye kutūhale*

By the power of the mantras chanted by the snake charmer, the king of snakes had appeared in the body of the snake charmer and was happily dancing.

The word *nāga-rāja* refers to Śeṣa, the devotee of Lord Viṣṇu; Ananta; or Vāsuki. The word *adhiṣṭhāna* means “situated” or “possessed.”

TEXT 203

*kāliya-dahe karilena ye nātya īśvare
sei gīta gāyena kāruṇya-ucca-svare*

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 Garuḍa, the fierce poisonous snake named Kāliya, the son of Kadru and Kaśyapa, 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

*śuni' nija-prabhura mahimā haridāsa
paḍilā mūrccita hai' kothā nāhi śvāsa*

*kṣaneke caitanya pāi, kariyā huṅkāra
ānande lāgila nṛtya karite apāra*

*haridāsa-ṭhākurera āveśa dekhiyā
eka-bhita hai' ḍaṅka rahilena giyā*

*gaḍāgaḍi yāyena ṭhākura-haridāsa
adbhuta pulaka-aśru-kampera prakāśa*

*rodana karena haridāsa-mahāśaya
śuniñā prabhura guṇa hailā tanmaya*

As Haridāsa heard the glorious pastimes of the Lord, he fell unconscious to the ground and his breath stopped. When he regained consciousness some moments later, he roared loudly and began to dance in ecstasy. Seeing Haridāsa's ecstatic mood, the snake charmer stopped his dancing and stood off to the side. Ṭhākura 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 Ṭhākura 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 Ṭhākura 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, Ṭhākura

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 beḍi' sabe gāyena hariṣe
yoḍa-haste rahi' ḍaṅka dekhe eka-pāṣe*

Then everyone surrounding Haridāsa joyfully began chanting Kṛṣṇa's glories, while the snake charmer respectfully stood to the side with folded hands.

TEXT 210

*kṣaṇeke rahila haridāsera āveśa
punaḥ āsi' ḍaṅka nṛtye karilā praveśa*

After Haridāsa returned to external consciousness, the snake charmer again began to dance.

TEXT 211

*haridāsa-ṭhākurerā dekhiyā āveśa
sabei hailā ati ānanda-viśeṣa*

Everyone was overwhelmed with joy after seeing Haridāsa's ecstatic absorption.

TEXT 212

*yekhāne paḍaye tān'ra caraṇera dhūli
sabei lepena aṅge hai' kutūhalī*

They all eagerly took the dust from his footprints and smeared it on their bodies.

TEXT 213-218

*āra eka ḍhaṅga-vipra thāki' seikhāne
“muṇi o nācimu āji” gaṇe mane-mane*

*“bujhilāṇa,—nācilei abodha barbāre
alpa manusyere o parama-bhakti kare”*

*eta bhāvi' sei-kṣaṇe āchāḍa khāiyā
paḍila yehena mahā-aceṣṭa haiyā*

*yei-mātra paḍila ḍaṅkera nṛtya-sthāne
mārite lāgilā ḍaṅka mahā-krodha-mane*

āṣe-pāṣe ghāḍe-muḍe vetrera prahāra
nirghāta mārāye ḍaṅka, rakṣā nāhi āra

vetrera prahāre dvija jarjara haiyā
'bāpa bāpa' bali' ṣeṣe 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 *ḍhaṅga-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* Vaiṣṇava Ṭhākura 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 abundant respect. Therefore, since people offered such respect to Haridāsa Ṭhākura, 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 Vaiṣṇava Ṭhākura'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 nonseminal *brāhmaṇa* like Haridāsa Ṭhākura 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 Vaiṣṇava.” 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 ḍaṅka nija-sukhe nācilā vistara
sabāra janmila baḍa vismaya antara

Thereafter the snake charmer happily continued on with his dance, as everyone there watched in astonishment.

TEXT 220

yoda-haste sabe jijñāsena ḍaṅka-sthāne
“kaha dekhi,—e-viprere mārīlā vā kene?”

Later they all folded their hands and asked the snake charmer, “Please explain for us. Why did you beat the *brāhmaṇa*?”

TEXT 221

haridāsa nācite vā 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 ḍaṅka-mukhe viṣṇu-bhakta nāga
kahite lāgilā haridāsera prabhāva

Then the serpent devotee of Viṣṇu spoke through the mouth of the snake charmer about the glories of Haridāsa.

TEXT 223

tomarā ye jijñāsīlā,—e baḍa 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 Ṭhākura fell unconscious in ecstatic love of God after his uncommon dancing? And why did you mercilessly beat this *prākṛta-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-ṭhākurera dekhiyā āveśa
tomarā ye bhakti baḍa karīlā viśeṣa

“You all felt great reverence for Haridāsa when you saw his ecstatic dance.

TEXT 225

*tāhā dekhi' o-brāhmaṇa dhāṅgāti kariyā
paḍilā mātsarya-buddhye āchāḍa khāiyā*

“Seeing this, that pseudo *brāhmaṇa* fell to the ground in an envious imitation of Haridāsa.

TEXT 226

*āmāra nṛtya-sukha bhaṅga karibāre
mātsarya-buddhye kon jane śakti dhare?*

“Who has the power to enviously disturb the pleasure of My dancing?”

TEXT 227

*haridāsa-saṅge sparaddhā mithyā kari' kare
ataeva śāsti bahu kariluṅ uhāre*

“Out of audacity, he tried to imitate Haridāsa, and therefore I punished him accordingly.

“Haridāsa Ṭhākura 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 *mahā-bhāgavata* Vaiṣṇava Ṭhākura 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

*“baḍa loka kari' loka jānuka 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 *baka-vrata* and *vaiḍāla-vrata* as found in the following verses:

*adho-dṛṣṭir naikṛtikah
svārtha-sādhana-tatparaḥ
śaṭho mithyā-vinītaś ca
baka-vrata-paro dvijaḥ*

“An imposter *brāhmaṇa*, the follower of *baka-vrata*, ‘the vow of the duck,’ is he who always looks down in order to make a show of humility, who is cruel, and who pretends to be submissive.

*dharmadhvajī sadā lubdhāś
chādmiko loka-dambhakaḥ
vaiḍāla-vratiko jñeyo
himsra-sarvābhisandhikaḥ*

“One should know that the *dharmadhvajī* (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 *vaiḍāla-vratī*, ‘the vow of a cat.’”

TEXT 229

*e-sakala dāmbhikera kṛṣṇe prīti nāi
akaitava haile se kṛṣṇa-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* Vaiṣṇava with the desire to accumulate mundane fame as a devotee have no attitude of service to the lotus feet of the Lord. Although in order to gratify their own material senses they proudly accept the dress of devotees, their artificial external exhibition of devotional symptoms is simply meant to cheat people. Pure devotion to Kṛṣṇa is present wherever the symptoms of *dharmadhvajīs*, *vaiḍāla-vratīs*, and *baka-vratīs* 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 kṛṣṇa nācena āpane
brahmāṇḍa pavitra haya o-nṛtya-darśane*

“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-sahajiyās* 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 Ṭhākura Haridāsa exhibits the transcendental pastime of dancing, then, being controlled by his nonduplicitous love, Kṛṣṇacandra along with His associates also dance. By seeing such transcendental dancing, many fortunate persons of this world become free from heaps of sinful reactions accumulated over many lifetimes and thus achieve piety that leads to devotional service.

TEXT 232

*uhāna se yogya pada `haridāsa'-nāma
niravadhi kṛṣṇa-candra hṛdaye uhāna*

“His name, ‘Haridāsa,’ is appropriate, for Lord Kṛṣṇa 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
īśvarera saṅge prati-janme avatārī*

“He is affectionate to all living entities, and he is always engaged in their welfare. He accompanies the Lord whenever He incarnates.

Haridāsa Ṭhākura 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

*uñhi se niraparādha viṣṇu-vaiṣṇavete
svapne o uñhāna dṛṣṭi nā yāya vipathe*

“He is never offensive to Viṣṇu or the Vaiṣṇavas, and even in a dream he does not deviate from the proper path.

Since Haridāsa Ṭhākura is a direct associate of the Lord, he cannot commit any offenses against Viṣṇu or the Vaiṣṇavas. He can never deviate from his endeavor to serve Kṛṣṇa like an ordinary human being, even in a dream.

TEXT 235

*tilārdhha uñhāna saṅga ye-jīvera haya
se avaśya pāya kṛṣṇa-pāda-padmāśraya*

“One who associates with Haridāsa for even a fraction of a moment will certainly attain shelter at the lotus feet of Kṛṣṇa.

If by the good fortune resulting from accumulated pious activities over many lifetimes, a living entity associates with Haridāsa Ṭhākura for even a short time, he will certainly achieve the lotus feet of the Lord.

TEXT 236

*brahmā-śivo haridāsa-hena bhakta-saṅga
niravadhi karite cittera baḍa raṅga*

“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

*ḥjāti, kula, saba-nirarthaka' bujhāite
janmilena nīca-kule prabhura ājñāte*

“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 Ṭhākura appeared in a Moslem family in order to preach this supreme truth to the entire world.

TEXT 238

*ḥadhama-kulete yadi viṣṇu-bhakta haya
tathāpi se-i se pūjya'—sarva-śāstre kaya*

“If a devotee of the Lord is born in a low-class family, he is still worthy of worship. This is the verdict of the scriptures.

Taking birth in superior or inferior families indicates the superiority or inferiority of the fruits of one's karma. The living entity is constitutionally a devotee of Lord Viṣṇu, and although by temporary familial identification he may be inferior or superior, he is actually superior or inferior in proportion to his devotion to the Lord. This is loudly proclaimed in all Vaiṣṇava literatures. It is not a fact that one who is born in a lower family is not qualified for devotional service to Viṣṇu. A Vaiṣṇava born in a lower family is a qualified *brāhmaṇa*, spiritual master, and worshipable by all nondevotees born in higher class families.

TEXT 239

*“uttama-kulete janmi' śrī-kṛṣṇe 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 eṣāṁ puruṣāṁ sākṣād

*ātma-prabhavam īśvaram
na bhajanty avajānanti
sthānād bhraṣṭāḥ patanty adhaḥ*

“If any of the members of the four *varṇas* and four *āśramas* fail to worship or intentionally disrespect the Personality of Godhead, who is the source of their own creation, they will fall down from their position into a hellish state of life.”

TEXT 240

*ei saba veda-vākyera sākṣī dekhāite
janmilena haridāsa adhama-kulete*

“Haridāsa thus took birth in a low-class family to prove the words of the scriptures.

TEXT 241-242

*prahlāda yehena daitya, kapi hanūmān
ei-mata haridāsa nīca-jāti nāma*

*haridāsa-sparśa vāñchā kare deva-gaṇa
gaṅgā o vāñchena haridāsera majjana*

Haridāsa was born in a low-class family just as Prahlāda was born in a demoniac family and Hanumān was born in a monkey family. The demigods desire the touch of Haridāsa, and even mother Gaṅgā desires that Haridāsa immerse in her waters.

Just as Śrī Prahlāda appeared in a demon family that was naturally averse to Viṣṇu and Śrī Hanumānjī appeared in a family of animals, by the supreme will of the Lord, Ṭhākura Haridāsa appeared in a low-class Moslem family. Generally human beings desire to become purified by either touching the demigods or taking bath in the Gaṅgā. But what to speak of the demigods headed by Lord Brahmā, even the most sanctified Gaṅgā, who emanates from the lotus feet of Viṣṇu, desires to become glorious by the touch of *mahā-bhāgavata*, *paramahansa*, Vaiṣṇava *ācārya* Haridāsa Ṭhākura, who is the representative of all the demigods.

TEXT 243

*sparśera ki dāya, dekhilei haridāsa
chiṅḍe' sarva-jīvera anādi karma-pāśa*

“What to speak of his touch, just by seeing Haridāsa one is released from the bondage of fruitive activities.

What to speak of touching Haridāsa, if one simply sees him, then all material bondage born of nescience from time immemorial is at once cut to pieces.

TEXT 244

haridāsa āśraya karibe yei jana

tā'ne dekhile o khaṇḍe' saṁsāra-bandhana

“Indeed, even if one sees a person who has taken shelter of Haridāsa, he is freed from material bondage.

Even if a conditioned soul sees those who consider Nāmācārya Haridāsa as their spiritual master, he is released from all material bondage.

TEXT 245-246

*śata-varṣa śata mukhe uhāna mahimā
kahile o nāhi pāri karibāre sīmā*

*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 Ṭhākura Haridāsa for one hundred years with one hundred mouths, I would not finish.”

TEXT 247

*sakṛt ye balibeka haridāsa-nāma
satya satya seha yāibeka kṛṣṇa-dhāma”*

“I assure you that one who simply chants the name of Haridāsa without offense will certainly attain the abode of Kṛṣṇa.”

If a person even once utters the transcendental name of the Vaiṣṇava Ṭhākura, “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 ṭhākurera anubhāva
kahiyā āchena pūrve śrī-vaiṣṇava-nāga*

Thus the Vaiṣṇava snake related the glories of Haridāsa Ṭhākura.

TEXT 250

*sabāra parama-prīti haridāsa-prati
nāga-mukhe śuni' haraṣita 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 ṭhākura-haridāsa
gauracandra nā karena bhaktira prakāśa*

Haridāsa Ṭhākura passed his days in this way, before Gauracandra manifested His devotional feelings.

TEXT 252

*sarva-dike viṣṇu-bhakti-śūnya sarva-jana
uddeṣo nā jāne keha kemana kīrtana*

People throughout the world were devoid of devotional service to Lord Viṣṇu. They had no understanding of the meaning or goal of *kīrtana*.

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 Ṭhākura was performing *hari-nāma-saṅkīrtana* 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 prakāśa
vaiṣṇavere sabei karaye parihāsa*

There was no trace of devotional service to Viṣṇu anywhere. Everyone simply taunted the Vaiṣṇavas.

Due to the absence of discussing topics of Hari, people were devoid of devotion to Viṣṇu. So without understanding the exalted position of the Vaiṣṇavas, people simply ridiculed them.

TEXT 254

*āpanā-āpani saba sādhu-gaṇa 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-gaṇa mahā-krodha kare
pāṣaṇḍī pāṣaṇḍī 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 nāśa
ihā sabā' haite ha'be durbhikṣa prakāśa*

“These *brāhmaṇas* will destroy this country and bring about famine.

TEXT 257

*e vāmanagulā saba māgiyā khāite
bhāvuka-kīrtana kari' nānā chala pāte*

“These *brāhmaṇas* perform sentimental *kīrtana* 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

*gosāñira śayana variṣā cāri-māsa
ihāte ki yuyāya ḍākite baḍa ḍāka?*

“The Lord takes rest for four months during the rainy season, but these *brāhmaṇas* loudly call Him even at that time. Is this proper?”

The atheistic *smārtas* who were attached to fruitive activities used to say, “Lord Viṣṇu takes rest during the four months of Cāturmāsya, therefore no one should chant the names of Kṛṣṇa during these four months—Śrāvaṇa, Bhadra, Āśvina, and Kārtika. If one chants the names of Kṛṣṇa during this period, it will disturb the Lord by interrupting His *yoga-nidrā*. Therefore if the Vaiṣṇavas transgress the scriptural injunctions by loudly chanting the names of Hari during His sleep, the Lord will certainly become very angry and send various tribulations such as famine.”

TEXT 259

*nidrā bhaṅga haile kruddha haibe gosāñi
durbhikṣa karibe deṣe,—ithe dvidhā nāi*

“If the Lord's sleep is disturbed, He'll become angry and create a famine in this country. There's no doubt about it.”

TEXT 260

*keha bale,—“yadi dhānya kichu mūlya caḍe
tabe e-gulāre dhari' kilāimu ghāḍe”*

Someone said, “If the price of rice increases, then I'll catch them and give them a punch.”

TEXT 261

*keha bale,—“ekādaśī-niṣi-jāgāraṇe
karibe govinda-nāma kari' uccāraṇe*

Someone else said, “On Ekādaśī, these devotees stay up all night and chant the name of Govinda.

TEXT 262

*prati-dina uccāraṇa kariyā ki kāya?”
ei-rūpe bale yata madhyastha-samāja*

“What is the need for chanting the Lord's name every day?” In this way, the atheists condemned the devotees in various ways.

On the pretext of being indifferent, some fruitive workers used to say, “There is no benefit in loudly and repeatedly chanting the names of the Lord every day. Since the living entities are bound by the fruits of their karma, and since the Supreme Lord is also under the subordination of karma, the living entities who are forced to enjoy the fruits of their karma simply increase their bile secretion by chanting the names of the Lord.” In this way, middle class people, who were neither devotees

nor nondevotees, put forth such arguments and useless talk.

TEXT 263

*duḥkha pāya śuniyā sakala bhakta-gaṇa
tathāpi nā chāde keha hari-saṅkīrtana*

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 baḍa 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 kari'
balena prabhura saṅkīrtana mukha bhari'*

In spite of this, Haridāsa continued to loudly chant the holy names of the Lord.

TEXT 266

*ihāte o atyanta duṣkṛti pāpi-gaṇa
nā pāre śunite ucca-hari-saṅkīrtana*

The most sinful miscreants were even unable to hear this loud chanting.

Due to their sinful propensities, people did not wish to hear the uninterrupted and unmotivated chanting of the names of Hari from the mouth of Haridāsa Ṭhākura. Actually, only unfortunate people develop such sinful and inauspicious propensities. But Haridāsa Ṭhākura is a nonduplicious servant of the Absolute Truth, Lord Kṛṣṇa, and devoid of all fear born of material absorption. Even after facing various impediments and obstacles from the sinful people, he did not desist from *hari-saṅkīrtana*.

TEXT 267

*harinadī-grāme eka brāhmaṇa durjana
haridāse dekhi' krodhe balaye vacana*

In this regard, there was one impious *brāhmaṇa* that lived in the village of Harinadī. He once angrily said to Haridāsa.

There are two methods for ascertaining one's *varṇa*: (1) One is by seminal consideration. According to normal procedure, the *varṇa* of a child is the same as the *varṇa* of his legitimate father, because he is born from his semen. (2) The second is to ascertain one's *varṇa* according to his occupation, which is determined by his qualities and activities. The nature of people is of two types—pious and sinful. Vaiṣṇavas who are engaged in the service of the Lord are pious, and proud persons who are averse to the Lord and devoid of good qualities are sinful, though they may belong to any one of the *varṇas*. Although one may be identified as a *brāhmaṇa* according to seminal consideration, as a result of being envious of pious persons, he is considered sinful. Whenever envy is directed towards Viṣṇu, the devotional service of Viṣṇu, or the devotees of Viṣṇu, then due to such demoniac propensities even respected so-called *brāhmaṇas* are designated as sinful by the pious.

At that time there was a famous village named Harinadī in the district of Yaśohara. On seeing Śrī Haridāsa loudly and constantly chant the holy names, a local seminal *brāhmaṇa* who was envious of devotional service angrily put forward some false arguments.

TEXT 268

*“aye haridāsa! e ki vyabhāra tomāra
dākiyā ye nāma laha, ki hetu ihāra?”*

“O Haridāsa, what is this behavior? Why are you are loudly chanting the names of the Lord?”

That foolish, ignorant, atheistic, fallen *brāhmaṇa* said, “There is no injunction for loudly chanting the names of Hari in any scripture; rather, it is recommended that one chant within his mind. Therefore the loud chanting of Hari's names by Haridāsa is prohibited by the scriptures. Therefore his engagement in such activities is most improper.” Being controlled by such blind faith, that *brāhmaṇa* arrogantly asked Haridāsa the reason for his loud chanting. His conception was that since Haridāsa Ṭhākura was not born in a seminal *brāhmaṇa* family, he was completely unqualified to act as a spiritual master, the giver of the holy names. He feared that if Haridāsa loudly chanted the names of Hari he would have to automatically hear the holy names from the mouth of a pure devotee and thus naturally become his disciple, so he wanted Haridāsa to refrain from loudly chanting *hari-nāma*, which is the function of a *jagad-guru*. This proves the *brāhmaṇa*'s foolishness, ignorance, and mistaken ideas regarding the scriptural conclusions.

TEXT 269

mane mane japibā,—ei se dharma haya

ḍādiyā laite nāma kon śāstre kaya?

“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 ḍākiyā laite?
ei ta' paṇḍita-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 suniñā se āmi
balitechī, balibāna yebā kichu jāni*

“Therefore I have simply repeated and will repeat whatever I have heard from you.

Ṭhākura 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 *śāstras* 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 puṇya haya
doṣa ta' nā kahe śāstre, guṇa se varṇana”*

“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 Kṛṣṇa *mahā-mantra* should only be chanted softly in *japa* are averse to realizing the purport of the scriptures. The three names of address—Hare, Kṛṣṇa,

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-guṇaṁ 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-guṇa puṇya-phala haya, ki hetu ihāra?”*

The *brāhmaṇa* said, “How does one get one hundred times more benefit by loud chanting?”

TEXT 276

*haridāsa balena,—“śunaha, mahāśaya!
ye tattva ihāra, vede bhāgavate kaya”*

Haridāsa replied, “My dear sir, listen to the verdict of the *Vedas* and *Śrīmad Bhāgavatam* in this regard.”

TEXT 277

*sarva-śāstra 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 ecstasy of Kṛṣṇa consciousness.

TEXT 278

“śuna, vipra! sakṛt śunile kṛṣṇa-nāma
paśu, pakṣī, kīṭa yāya śrī-vaikuṅṭha-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 Vaikuṅṭha.

“O *brāhmaṇa*, when the transcendental sound of Kṛṣṇa's holy names emanates from the mouths of sadhus, bhaktas, or Vaiṣṇavas 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 Vaikuṅṭha, 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 Vaikuṅṭha. 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 Vaikuṅṭha 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 Vaiṣṇava literatures in pursuance of the *Vedas* is proof of a living entity's misfortune.

TEXT 279

Once the cowherd men headed by Śrī Nanda came to Ambikāvana on the bank of the River Sarasvatī. After 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 Vidyādhara, and by the order of the Lord he began to relate the history of his sinful activities in his previous life. While offering prayers, he described the glories of receiving the touch of the Lord's lotus feet, which are rarely attained by the demigods, in the following verse from *Śrīmad Bhāgavatam* (10.34.17).

*yan-nāma grhṇann akhilān
śrotṛṇ ātmānam eva ca
sadyaḥ punāti kim bhūyas
tasya sprṣṭaḥ padā hi te*

Anyone who chants Your name purifies all who hear his chanting, as well as himself. How much more beneficial, then, is the touch of Your lotus feet?

“Moreover, O Lord, I have been directly touched by Your lotus feet. Now I will return to my own planet and purify everyone by my touch, as I have been purified by the touch of Your lotus feet. By the statement, ‘By once chanting the holy names of the Lord a person purifies himself and others,’ the argument that chanting the holy names requires prior faith (in other words, the consideration that until knowledge of one’s relationship with the Lord based on faith is awakened, there is no need to chant the holy names) is refuted. One can and should chant the names of the Lord while avoiding the ten offenses even during the four faithless situations of *saṅketa* (indirectly), *parihāsa* (jokingly), *stobha* (as musical entertainment), or *hela* (neglectfully). By the using the verb *grhṇan*, 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 *akhilān*, 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 *sannyāsa*, 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 *sadyaḥ*, 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 *śrotṛṇ*, 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 Jīva Prabhu’s *Vaiṣṇava-toṣaṇī*)

TEXT 280

*paśu-pakṣi-kīṭa-ādi balite nā pāre
śunilei hari-nāma tā'rā saba tare'*

“Although animals, birds, and insects cannot chant, when they hear the holy

names they will all be delivered.

TEXT 281

*japile śrī-kṛṣṇa-nāma āpane se tare
ucca-saṅkīrtane para upakāra kare*

“If one silently chants the names of Kṛṣṇa, then he is delivered; but if one loudly chants, then he delivers others also.

One who softly chants the transcendental names benefits only himself, whereas one who loudly and congregationally chants the transcendental names can benefit the audience along with himself. Only a spiritual master who is engaged in *kṛṣṇa-kīrtana* is compassionate to all living entities and able to perform the highest welfare activities for all.

TEXT 282

*ataeva ucca kari' kīrtana karile
śata-guṇa phala haya sarva-śāstre bale*

“Therefore the scriptures say that one gets a hundred times more benefit by chanting loudly.

TEXT 283

*japato hari-nāmāni
sthāne śata-guṇādhikāḥ
ātmānam ca punāty uccair
japan śrotṛṇ punāti ca*

“One who loudly chants the holy names of the Lord is a hundred times greater than one who silently chants, because those who chant silently purify only themselves, while those who chant loudly purify themselves as well as those who hear them.’

[This verse was spoken by Prahlāda Mahārāja in the *Nāradya Purāna*.]

TEXT 284

*japa-kartā haite ucca-saṅkīrtana-kārī
śata-guṇa adhika se purāṇete dhari*

“The *Purānas* say that a person who chants the Lord's name loudly is a hundred times more pious than 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 chanters are more benefited than the soft chanters. Those who cannot realize the difference between *nāma-aparādha*, *nāmābhāsa*, and *śuddha-nāma* often commit the first of the ten *nāma-aparādhas*—criticizing a sadhu or Vaiṣṇava who has fully taken shelter of the holy names—and they commit the grave offense of disregarding the spiritual master by considering him a mortal being and envying him. They commit offense by considering material objects as worshipable and seeing Lord Viṣṇu, the controller of all, as equal to the demigods. As a result, they become Vaiṣṇava offenders by being faithless of the unalloyed Vaiṣṇavas. They then become inattentive to the service of Śrī Nāma Prabhu, and the offenses of considering the glories of chanting the holy names as imaginary and giving some interpretation on the holy names capture them. They then consider the holy names as equal to pious activities and become attached to committing sinful activities on the strength of chanting the holy names. Being greedy for donations, such people accept the garb of a guru and, like common merchants, pretend to give instructions on the holy names to faithless persons. In this way they bring inauspiciousness to the entire world. Being overwhelmed by thoughts of “I” and “mine,” they gradually become averse to the Vedic literatures and literatures in pursuance of the Vedic version. These ten offenses result in the falldown of chanters; but by the influence of good association the loud chanters of the holy names understand these offenses and therefore retire from the inconvenience of *nirjana-bhajana*.

TEXT 285

*śuna, vipra! mana diyā ihāra kāraṇa
japi' āpanāre sabe karaye poṣaṇa*

“O *brāhmaṇa*, listen carefully to the reason behind this. One who softly chants the holy names liberates only himself.

TEXT 286

*ucca kari' karile govinda-saṅkīrtana
jantu-mātra śuniñāi pāi vimocana*

“One who loudly chants the names of Govinda, however, liberates himself along with all living entities who hear him.

TEXT 287

*jihvā pāiñāo nara-vinā sarva-prāṇī
nā pāre balite kṛṣṇa-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 *vaikunṭha-nāma*, or spiritual names. Since such sounds are able to award insignificant results, they are simply known as *nāma-aparādha*, or offenses to the holy names, and as such they cannot awaken one's love for Kṛṣṇa, which is the fruit of chanting the pure names.

TEXT 288

*vyartha-janma ihārā nistare yāhā haite
bala dekhi,—kon doṣa se karma karite?*

“Tell me, what is wrong with that activity by which living entities who have taken useless births will be delivered?”

Although all living entities are not able to chant the spiritual names, they can certainly hear the spiritual names chanted by devotees of the Lord. The lives of those who are not qualified to hear the spiritual names are certainly most useless. Since by hearing the chanting of the spiritual names, all living entities can be eligible for liberation in this lifetime, such loud chanting of Hari's names can never be the subject of argument, fault, or criticism.

TEXT 289

*keha āpanāre mātra karaye poṣaṇa
keha vā poṣaṇa kare sahasreka jana*

“One person may maintain himself, while another may maintain a thousand people.”

TEXT 290

*duite ke baḍa, bhāvi' bujhaha āpane
ei abhiprāya guṇa' ucca-saṅkīrtane”*

“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 kathana
balite lāgila 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 nāśa*

“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, Kaṇāda, 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-śeṣe śūdra veda karibe vākhāne
ekhanai tāhā dekhi, śeṣe 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-śeṣe* refers to the last part of Kali-yuga. A *mahā-yuga* consists of the four *yugas*—Satya, Tretā, Dvāpara, 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 Śveta-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 *varṇas*, *brāhmaṇa*, *kṣatriya*, and *vaiśya*, are eligible to study the *Vedas*; and of them, only the *brāhmaṇas* are qualified to teach

the *Vedas*. These three twice-born castes generally accept ten *saṁskāras*, or purificatory rites, but the sinful *sūdras* are not at all qualified to undergo the *saṁskāras* of the twice-born. The *sūdras* can never have any qualification for either studying or teaching the *Vedas*, but due to the influence of Kali, deviations and distortions in *varṇāśrama* principles are seen. Although there are deviations in *varṇāśrama* principles, twice-born persons still desire to increase their prestige simply by external symptoms. In the consideration of *varṇa*, there are three types of birth—*śaukra*, by semen; *sāvitra*, by initiation; and *daikṣa*, by becoming a perfect *brāhmaṇa*. Those who want to become twice-born through seminal birth must accept the *sāvitra-saṁskāra*, or sacred thread ceremony. Then, by taking Viṣṇu-dīkṣa after becoming a twice-born, one achieves the third, or *daikṣa*, birth. A *sūdra*, however, has no second or third birth. Due to wide-spread discrepancies in the practice of *garbhādhāna-saṁskāra*, it is more reasonable and faultless to ascertain one as a twice-born by his symptoms, nature, and *āgama-dīkṣa*, or Vedic initiation, rather than by seminal consideration. That is why the Vaiṣṇava consideration does not approve of seminal consideration. Though persons engaged in fruitive activities do not highly regard Vaiṣṇava considerations, the Vaiṣṇava considerations based on *śāstras* are the most respectable methods for ascertaining *daiva-varṇāśrama* principles. Since ignorant persons expert in material knowledge follow nonscriptural methods of ascertaining *varṇa*, 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 *sūdra*.

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 Ṭhākura 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 *sūdras*. Actually that atheist was himself an abominable *sūdra*. Godlessness, cripple-mindedness, and untruthfulness made him averse to pure Vaiṣṇavas in every sphere of his life. Although he was a fallen *sūdra* 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 *sūdra*, who was envious of the Vaiṣṇavas and proud of being a *brāhmaṇa*, must have heard descriptions of Kali-yuga stating that *sūdras* attentive to worldly subjects rather than the study of the *Vedas* will become so-called *brāhmaṇas* and study and teach the *Vedas* in Kali-yuga. But the popular statement that one can also become a *brāhmaṇa* through *śaiva-dīkṣa*, or initiation into the worship of Śiva, is not approved by Vedic literature. Rather, according to the *Pañcarātras*, on the strength of *viṣṇu-dīkṣa*, the devotees attain Vedic brahminical status. One cannot study the *Vedas* through *śaiva-dīkṣa*. This is clearly described in the *Brahma-sūtra*. Śrī Yāmūnācārya 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 *sāvitra-anuvācana* (chanting the Vedic mantras that establish someone as a wearer of the sacrificial thread) and instead observe the forty

saṁskāras enjoined in the *Ekāyana-śruti* are properly adhering to the principles enunciated in the *Gṛhya-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 *saṁskāras*. The nondevotee *brāhmaṇas* who have undergone ten *saṁskāras* are known as Āyāra (Iyer). The Āyengāras undergo fifteen *saṁskāras*. Among the Gauḍīya Vaiṣṇavas there are five additional *saṁskāras*. Therefore they undergo twenty *saṁskāras*. In his *Saṁskāra-dīpikā*, which is an appendix to his *Sat-kriyā-sāra-dīpikā*, Gopāla Bhaṭṭa Gosvāmī has mentioned these *saṁskāras*. The Vaiṣṇavas state:

*svayaṁ brahmaṇi niṣaptān
jātān eva hi mantrataḥ
vinītānatha putrādīn
saṁskṛtya pratibodhayet*

“When the guru gives mantra to his disciple according to the rules and regulations of *pāñcarātri-ka-viddhi*, then, by the influence of that mantra, the disciple never takes birth again. A humble disciple behaves with great respect for his spiritual master as if he is a son of the guru. To such a humble disciple, who has been purified by the appropriate *saṁskāras*, 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 Pāñcarātri-ka 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 śūdrā bhagavad-bhaktās
te tu bhāgavatā matāḥ
sarva-varṇeṣu te śūdrā
ye na bhaktā janārdane*

“A devotee should never be considered a *śūdra*. 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 *śūdra*.” 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-drohī*, or envious of the spiritual master.

TEXT 294

*ei-rūpe āpanāre prakāṭa 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 fruitive 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 vyākhyā karile tui, e yadi nā lāge
tabe tora nāka kāṇa kāṭi' tora āge”*

“If the explanation that you have made is not true, then I will cut off your nose and ears.”

Hearing Haridāsa Ṭhākura'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 Ṭhākura is not in agreement with the scriptures, then I will take revenge by publicly cutting off his (Haridāsa Ṭhākura's) nose and ears.”

TEXT 296

*śuni' viprādhamera vacana haridāsa
`hari' bali' īṣat 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' kīrtana 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, Ṭhākura Haridāsa did not reply but rather chanted loudly and immediately left that place, which was polluted with the offense of giving some interpretation on the holy names of the Lord.

TEXT 298

*yebā pāpī sabhāsad, seha pāpa-mati
ucita uttara kichu nā karila ithi*

The sinful members of that assembly were all wicked-minded. They neither supported the authorized statements of Haridāsa nor did they protest the offensive words of the *brāhmaṇa*.

Those sociable persons who support and encourage sinful persons with loose-character are also sinful. What to speak of supporting the scriptural based statements of Ṭhākura Haridāsa, the members of that assembly neither supported

the scriptural based statements of Haridāsa nor protested the unpalatable words of that atheistic fallen *brāhmaṇa*. If in spite of being born in a *brāhmaṇa* family a person becomes averse to the worship of Hari, which is his prescribed brahminical duty, then he is called a *rākṣasa*, or demon. When sinful persons who are averse to the prescribed brahminical duties give up the service of Hari, which is their only duty, then they fall from their position and become *rākṣasas*. Some people call such persons *brāhmaṇa-bruva*—“so-called *brāhmaṇas*” or *brāhmaṇādhama*—“fallen *brāhmaṇas*.” After death such persons receive profuse punishment from Yamarāja, and in this life they fall from their brahminical position.

TEXT 299

*e sakala rākṣasa, brāhmaṇa nāma mātra
ei-saba loka yama-yātanāra pātra*

They were *brāhmaṇas* only in name. Actually they were all demons, fit to be punished by Yamarāja.

TEXT 300

*kali-yuge rākṣasa-sakala vipra-ghare
janmibeka sujanera himsā karibāre*

In Kali-yuga, demons are born in the families of *brāhmaṇas* in order to harass the saintly persons.

Though demoniac persons who are envious of Viṣṇu and the Vaiṣṇavas may take birth in *brāhmaṇa* families, they nevertheless envy the Vaiṣṇavas. This is the specialty of Kali-yuga.

TEXT 301

*rākṣasāḥ kalim āśritya
jāyante brahma-yoniṣu
utpannā brāhmaṇa-kule
bādhante śrotriyān kṛṣṇān*

“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 sparśa, kathā, namaskāra
dharma-śāstre sarvathā niṣedha karibāra*

The scriptures forbid one from touching, speaking to, or offering respects to such *brāhmaṇas*.

One should not even touch those proud *brāhmaṇas* who are opposed to Viṣṇu and the Vaiṣṇavas. If by chance one touches such a *brāhmaṇa*, he should take bath in

the Ganges with his clothes on. If one converses with such a *brāhmaṇa*, then his falldown is guaranteed. If one respects such a person by offering him obeisances, then one is sure to be deviated from devotional service to Viṣṇu. That is why persons and the families of persons who are averse to following Vaiṣṇava etiquette have been declared as fallen in the following words from the *Dharma-śāstras* (*Manu* 2.168) and the *Śrīmad Bhāgavatam* (11.5.3):

*yo 'nadhītya dvijo vedam
anyatra kurute śramam
sa jīvan eva sūdratvam
āśu gaccati sāṅvayaḥ*

“A *brāhmaṇa* who in his lifetime does not endeavor to study the *Vedas* but labors hard in other pursuits quickly becomes a *sūdra* along with his family.

*ya eṣāṁ puruṣaṁ sāksād
ātma-prabhavam īsvaram
na bhajanty avajānanti
sthānād bhraṣṭāḥ patanty adhaḥ*

“If one simply maintains an official position in the four *varṇas* and *āśramas* but does not worship the Supreme Lord Viṣṇu, he falls down from his puffed-up position into a hellish condition.”

TEXT 303

*kim atra bahunoktena
brāhmaṇā ye hy avaiṣṇavāḥ
teṣāṁ sambhāṣaṇaṁ sparśam
pramādenāpi varjjayet*

“There is no need to speak further on this. Even by mistake one should not touch or speak to those *brāhmaṇas* who have no devotion for the Supreme Lord.

[This and the following verse are spoken by Lord Śiva in the *Padma Purāṇa*.]

TEXT 304

*śvapākam iva nekṣeta
loke vipram avaiṣṇavam
vaiṣṇavo varṇa bāhyo 'pi
punāti bhuvana-trayam*

“Just as one in this world should never see a dog-eating *caṇḍāla*, one should never see a nondevotee *brāhmaṇa*.”

TEXT 305

*brāhmaṇa haiyā yadi avaiṣṇava haya
tabe tā'ra ālāpeha puṇya yāya kṣaya*

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-saṁskāra* yet has not taken Vaiṣṇava initiation, who envies the Vaiṣṇavas and considers himself a non-Vaiṣṇava, then one's heaps of accumulated piety are destroyed.

TEXT 306

*se viprādhamera kata-divasa thākiyā
vasante nāsikā tā'ra paḍila 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-ṭhākurere balileka yena
kṛṣṇa o tāhāra sāsti karilena tena*

The punishment he had proposed for Haridāsa Ṭhākura was awarded to himself by Kṛṣṇa.

Although Haridāsa Ṭhākura did not curse or desire inauspiciousness on that sinful atheist, since that offensive atheist criticized and spoke unpalatable envious words to Haridāsa Ṭhākura, the Lord awarded such severe punishment on him.

TEXT 308

*viṣayete magna jagat dekhi' haridāsa
duḥkhe `kṛṣṇa kṛṣṇa' bali' chādena niḥsvāsa*

Aggrieved to see the entire world absorbed in sense gratification, Haridāsa would sigh deeply as he chanted the name of Kṛṣṇa.

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 Kṛṣṇa consciousness. That is why the Vaiṣṇava Ṭhākuras 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-nāṭaka* 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 *kṣatriyas* are *kṣatriyas* in name only. The *vaiśyas* 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 *brahmacārīs* are situated in that *āśrama* only because they cannot marry. The *grhasthas* are interested only in filling the bellies of their wives and children. The *vānaprasthas* are qualified only by the name *vānaprastha* travelling on the path of the ears. The *sannyāsīs* are different from the others only in their saffron dress.

“And look at these mental speculators! From their very birth, they simply discuss words like ‘designation,’ ‘social class,’ ‘logical inference,’ ‘universal principle,’ and thus remain far away from talk of the Supreme Personality of Godhead. Thinking whoever is most expert at logic is the wisest, these logicians think that their speculation is the only scripture.

“Now here are some *Māyāvādīs*. They say that the Supreme is ‘only eternity,’ ‘without qualities,’ ‘without designations,’ ‘beyond thought,’ and ‘without actions,’ and they say ‘I am Brahman.’ Alas, alas, hating the Personality of Godhead's form and denying the Lord's inconceivable potencies and qualities, they shun love for the Supreme Person. Obeisances to them from a distance.

“And here learned persons debate the theories of Kapila, Kaṇāda, 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 Raṅga, 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 *kṛṣṇa-kīrtana*, 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-dīne `vaiṣṇava' dekhite icchā kari'
āilena haridāsa navadvīpa-purī*

After a few days Haridāsa went to Navadvīpa with a desire to associate with the Vaiṣṇavas there.

In order to see the pure Vaiṣṇavas, Haridāsa Ṭhākura came to Śrī Māyāpur, which is situated in Navadvīpa, Gauḍa-deśa's center of education.

TEXT 310

*haridāse dekhiyā sakala bhakta-gaṇa
hailena atīśaya parānanda-mana*

All the devotees of Navadvīpa were overjoyed on seeing Haridāsa.

Seeing Śrī Haridāsa Ṭhākura, 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 Ṭhākura.

TEXT 311

*ācārya-gosāni haridāsere pāiyā
rākhilena prāṇa haite adhika kariyā*

Upon obtaining the association of Haridāsa, Advaita Ācārya treated him as dear as His own life.

Having received Śrī Haridāsa at Śrī Māyāpur-Navadvīpa, Śrī Advaita Prabhu considered him more dear than his own life and maintained him with utmost care.

TEXT 312

*sarva-vaiṣṇavera prīti haridāsa-prati
haridās o karena sabāre bhakti ati*

All the Vaiṣṇavas showered their affection on Haridāsa, and he reciprocated with great devotion.

TEXT 313

*pāṣaṇḍī-sakale yata deya vākya-jvālā
anyo'nye sabe tāhā kahite lāgilā*

They discussed amongst themselves the burning offensive statements of the

atheists.

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 lai' sarva-bhakta-gaṇa
anyo'nye vicāre thākena 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 *prākṛta-sahajiyās*, the devotees of the Lord discussed the conclusive statements of Vaiṣṇava literatures like *Gītā* and *Bhāgavata*. While conducting *iṣṭa-goṣṭhīs* in this way, they desired the highest eternal benefit for the entire world.

TEXT 315

*ye-jane paḍaye śunaye e-saba ākhyāna
tāhare milibe gauracandra bhagavān*

One who reads or hears these topics will attain the lotus feet of the Supreme Lord, Śrī Gauracandra.

TEXT 316

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

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

Thus ends this English translation of the Gauḍīya-bhāṣya commentary on Śrī Caitanya-bhāgavata, Ādi-khaṇḍa, Chapter Sixteen, entitled, "The glories of Śrī Haridāsa Ṭhākura."

Chapter Seventeen
The Lord's Travel to Gayā

This chapter describes Śrī Gaurasundara's visit to Gayā via Mandāra and Punpun, His meeting with Īśvara Purī at Gayā, His bestowing mercy on Īśvara Purī on the pretext of accepting initiation, His manifestation of Himself, His attempts to go to Mathurā while being maddened in separation from Kṛṣṇa, His return home to Navadvīpa-Māyāpur after hearing a voice from the sky on the way, and the

conclusion of the *Ādi-khaṇḍa*.

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 Gayā for performing worldly fruitive 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 Gayā. Thereafter, to exhibit His affection towards His servants and the potency of water that has washed the feet of qualified *brāhmaṇas*, He drank water that had washed the feet of a *brāhmaṇa* and ended His pastime of having fever. On reaching Punpun, the Lord performed His pastime of worshiping the forefathers and then entered Gayā. He took bath at Brahma-kuṇḍa and, after displaying the pastimes of duly respecting His father at that place, He came to Cakravedā 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 Gayā is to meet pure devotees like Īśvara Purī, that seeing Vaiṣṇavas is matchlessly greater than worshiping and offering oblations to the forefathers at Gayā, and that His purpose of traveling to Gayā was to permanently surrender at the lotus feet of a *mahā-bhāgavata* spiritual master. Without disturbing the foolish ill-motivated fruitive workers who are bewildered by the three modes of material nature, to teach them that until one receives initiation into Kṛṣṇa mantras from a bona fide spiritual master he is eligible only for performing fruitive activities, and to simultaneously bewilder the atheists, Śrī Gaurasundara exhibited the pastimes of offering various oblations to the forefathers at Gayā according to worldly customs. Thereafter He returned to His room and began to personally cook. At that time Śrīpāda Īśvara Purī arrived there overwhelmed with love of Kṛṣṇa. The Lord personally served all the foodstuffs that He cooked for Himself to Śrī 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-Nārāyaṇa 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 Gayā to return to Navadvīpa. Being greatly overwhelmed by separation from Kṛṣṇa, the Lord

departed towards Mathurā in the early morning without informing anyone, while addressing Kṛṣṇa, “O dear Kṛṣṇa, O dear child! Where will I go? Where will I meet Muralī-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 Īsvara Purī 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 śrī-gaurasundara maheśvara
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-vaiṣṇavera dhana prāṇa
kṛpā-dṛṣṭye kara', prabhu, sarva-jīve trāṇa*

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, śuna sāvadhāne
śrī-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 śrī-vaikuṅṭha-nātha
adhyāpaka-śiromaṇi-rūpe kare vāsa*

In this way the Lord of Vaikuṅṭha resided at Navadvīpa as the crest jewel of teachers.

TEXT 5-6

*catur-dike pāṣaṇḍa bāḍaye gurutara
bhakti-yoga' nāma haila śunite duṣkara*

*mithyā-rase dekhi' ati lokera ādara
bhakta-saba duḥkha baḍa bhāvena antara*

As the number of atheists increased in Navadvīpa, 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-viṣṭhā-rasa*, the stool-like mellows of material enjoyment. Seeing that they were averse to drinking the *sac-cid-ānanda-kṛṣṇa-rasa*, the eternally, cognizant, blissful mellows of Kṛṣṇa consciousness, and busy collecting temporary *anarthas* devoid of nectar, the devotees of the Lord were always greatly distressed and desired such persons' eternal benefit. Aside from the devotees, all the nondevotees simply spent their time uselessly envying each other. Seeing the pathetic condition of the godless people, only the devotees felt distress in their hearts and prayed to the Lord for such persons' eternal benefit. For a description of the situation at that particular time, one should refer to the purport of verse 308 of the previous chapter.

TEXT 7

*prabhu se āviṣṭa hai' āchena adhyayane
bhakta-saba duḥkha pāya,—dekkena āpane*

Although the Lord was absorbed in studying and teaching, He noted the devotees' distress.

TEXT 8

*niravadhi vaiṣṇava-sabere duṣṭa-gaṇe
nindā kari' bule, tāhā śunena āpane*

He heard how the miscreants were constantly blaspheming the Vaiṣṇavas.

Śrī Gaurasundara is the Supreme Personality of Godhead and the cause of all causes. All living entities are His devotees and controlled subordinate servants. Therefore, on seeing the pathetic sinful propensities, the lack of friendship, and

the miserable condition of His servants, resulting from one servant being envious of another servant, His compassion was aroused. The devotees are never envious of other living entities, rather the nondevotees are envious of the devotees. That is why Lord Śrī Gaurasundara, who is affectionate to His devotees, continued to hear about the criticism and torture of the pure devotees by the godless nondevotees, who had forgotten their constitutional position. In spite of hearing the blasphemy of His devotees, He had not yet manifest Himself before the eyes of the public as the only protector and maintainer of the devotees.

TEXT 9-10

*citte icchā haila ātma-prakāśa karite
bhāvilenā—“āge āsi' giyā gayā haite”*

*icchā-maya śrī-gaurasundara bhagavān
gayā-bhūmi dekhite haila icchā tā'na*

The Lord thus desired to manifest Himself, but He thought He should first visit Gayā. The supremely independent Lord Gaurasundara desired to see the holy place of Gayā.

The purport of the Lord's visit to Gayā is as follows: Śrī Gaurasundara desired to visit Gayā in order to personally enact the pastime of accepting the dress of a devotee prior to exhibiting His opulence of being the only shelter of His devotees. One time the city of Gayā was greatly disturbed by the Buddhists. The Buddhists started a powerful movement there for the purpose of destroying *karma-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 Yajñeśvara 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 *Vedas*. Although the lotus feet of Viṣṇu were placed on the head of the Buddhist *ācārya*, 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 *Vedas*. 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 *Vedas*, Lord Gadādhara Viṣṇu established at Gayā His supreme lotus feet, which are full of transcendental variegatedness. According to the mantra from *Rg Veda: tredhā nidadhe padam*—“I placed three steps,” Śrī Vāmanadeva is the predominating Deity of Gayā-dhāma. By worshiping these lotus feet, which are the

source of transcendental pastimes, the impersonal conception of the Lord is defeated.

TEXT 11

*śāstra-vidhi-mata śrāddha karmādi kariyā
yātrā kari' calilā aneka śiṣya laiṅyā*

After performing the *śrāddha* ceremony for His father according to scriptural injunctions, the Lord departed for Gayā with many of His students.

TEXT 12

*jananīra ājñā lai' mahā-harṣa-mane
calilena mahāprabhu gayā-daraśane*

The Lord first took permission from mother Śacī and then happily left to see Gayā.

TEXT 13

*sarva-deśa-grāma kari' puṅya-tīrtha-maya
śrī-caraṇa 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

*dharmā-kathā, vāko-vākya, parihāsa-rase
mandāre āilā prabhu kateka divase*

The Lord and His students conversed, joked, and discussed various religious topics, and after a few days they arrived at Mandāra Hill.

TEXT 15

*dekhīyā mandāre madhusūdana tathāya
bhramilena sakala parvata svalīlāya*

The Lord first saw the Deity of Madhusūdana at the top of the hill, and then He wandered about the hill according to His desire.

The words *mandāre madhusūdana* are explained as follows: From Calcutta on the E.B.R. or E.I.R. railway, one should come to Bhagalpur Station, and from there

take the branch railway line up to Mandāra Hill Station. Mandāra Hill is situated about 3 km. from this station. The peak of Mandāra Hill is 3 km. from the foot of the hill. On the top of the hill there are two temples. Of the two, the Deity of Madhusūdana was worshiped long ago in the bigger temple. It is heard that both temples are presently under the control of the Jains. Due to fear of the dacoit Kālāpāhāḍa, the Deity of Madhusūdana was shifted to the village Vauṁsi, 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 Navadvīpa and birthplace of Śrī Gaura, we will soon establish a temple of Śrī Caitanya's lotus feet at Mandāra Hill.

TEXT 16

*ei-mata kata patha āsite āsite
āra dina jvara prakāśilena dehete*

While traveling like this, one day the Lord manifested a fever.

Although the original Supreme Personality of Godhead Śrī Gaurasundara is eternally perfect and possesses a *sac-cid-ānanda* body, in order to deceive and bewilder the conception and intelligence of the materialists, who are illusioned by *māyā*, He performed the drama of becoming afflicted with fever just as the ordinary mundane body of a living entity who is forced to accept the fruits of his karma becomes afflicted with fever.

TEXT 17

*prākṛta-lokera prāya vaikunṭha-īśvara
loka-śikṣā dekhāite dharilena jvara*

In order to instruct people, the Lord of Vaikuṅṭha displayed a fever like an ordinary person.

The *sac-cid-ānanda* body of Viṣṇu, who is the controller of *māyā*, is never subjected to transformations like happiness and distress as experienced by ordinary mortal beings. One who will consider the fully *sac-cid-ānanda-vigraha* of Śrī Caitanyadeva as equal to that of an ordinary living entity will certainly sink in the mire of grave offenses. Fearing that living entities who are forced to accept the fruits of their material activities, who are qualified for being punished by Yamarāja, and who are subjected to bewilderment and death would consider their mundane bodies spiritual and that *prākṛta-sahajiyās* would consider themselves transcendently 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

madhya-pathe jvara prakāśilena īśvare

śiṣya-gaṇa hailena cintita antare

When the Lord manifested His fever halfway to Gayā, the hearts of His students were filled with anxiety.

TEXT 19

*pathe rahi' karilena bahu pratikāra
tathāpi nā chāḍe 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 vyavasthilā auśadha āpane
sarva-duḥkha khaṇḍe 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 Viṣṇu, 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 Viṣṇu. Just as in the pastimes of Nārāyaṇa, the Lord increased the glories of His devotees by accepting the mark of Bhṛṅgu'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 lakṣaṇam proktam
pumso varṇābhivyañjakam
yad anyatrāpi drśyeta
tat tenaiva vinirdīśet*

“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 Brahman 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 *kṛpaṇas*, or misers. The *Dharma-śāstra* writer Atri has stated:

*brahma-tattvaṁ na jānāti
brahma-sūtreṇa garvitaḥ
tenaiva 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-pādodakera mahimā bujhāite
pāna karilena prabhu āpane sākṣāte*

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-kṣaṇe 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-purāṇa 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 *varṇāśrama-dharma*. Ordinary mundane people who are attached to fruitive activities are unable to understand the higher purpose of *varṇāśrama*. 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):

*tāvat karmāṇi kurvīta
na nirvidyeta yāvatā
mat-kathā-śravaṇādau vā
śraddhā yāvan na jāyate*

“As long as one is not satiated by fruitive activity and has not awakened his taste for devotional service by *śravaṇam 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:

*laukikī vaidikī 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.” 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:

*eta saba chāḍi' āra varṇāśrama-dharma
akiñcana hañā laya kṛṣṇaika-śaraṇa*

“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 *paramahansa* 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:

*ājñāyaivam guṇān doṣān
mayādiṣṭān api svakān*

*dharmān santyajya yaḥ sarvān
mām bhajeta sa tu sattamaḥ*

“Such a person perfectly understands that the ordinary religious duties prescribed by Me in various Vedic scriptures possess favorable qualities that purify the performer, and he knows that neglect of such duties constitutes a discrepancy in one's life. Having taken complete shelter at My lotus feet, however, a saintly person ultimately renounces such ordinary religious duties and worships Me alone. He is thus considered to be the best among all living entities.” And in the *Bhagavad-gītā* (18.66) it is stated:

*sarva-dharmān parityajya
mām ekaṁ śaraṇam vraja
ahaṁ tvām sarva-pāpebhyo
mokṣayiṣyāmi mā śucaḥ*

“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 *niyamāgraha*, simply imitating without effect. From the spiritual point of view, the gradual advancement or levels of the devotional path has been properly described by Śrī Rāmānanda Rāya, who is a *mahā-bhāgavata* spiritual master of the *paramahamsas*, while replying to Śrī Gaurasundara's inquiries. The *Bhagavad-gītā*, which was instructed to Arjuna by Lord Gaurasundara in His pastimes as Kṛṣṇa, also instructs karma-yoga and *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

*ye yathā mām prapadyante
tāms tathaiva bhajāmy aham
mama vartmānuvartante*

manuṣyāḥ pārtha sarvaśaḥ

“As all surrender unto Me, I reward them accordingly. Everyone follows My path in all respects, O son of Pṛthā.”

“Lord Śrī Kṛṣṇa, 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 *Subodhinī* commentary)

TEXT 25

*ye tāhāna dāśya-pada bhāve nirantara
tāhāna avaśya dāśya kareṇa īśvara*

The Lord desires to be the servant of anyone who always desires to be a servant of the Lord.

There is no possibility of achieving pure devotional service by either karma or *jñāna*. Considering the qualification of those who cannot or do not desire to surrender unto the lotus feet of the Lord, the Lord has inaugurated the processes of karma and *jñāna* in this world. The conditioned souls wander throughout the universe while following karma and *jñāna*. It is generally found that such persons have no qualification for achieving devotional service to the Lord. But when the desires for material enjoyment or liberation of persons who are on the platform of devotional service mixed respectively with karma or *jñāna* are gradually uprooted, then by the influence of pure devotional service they can attain eternal supreme auspiciousness. Without surrender, neither the karmis nor the *jñānis* are qualified for the service of the Lord. The devotees of the Lord are constantly endeavoring to achieve the eternally relishable service of the Lord. They are never prepared to serve any temporary, mundane, enjoyable object that is not related to the Lord. The Lord awards one the qualification to serve Him according to one's serving propensity. One should not misunderstand from this that the conditioned souls may treat the Supreme Lord as a servant or independently subjugate Him by considering Him a controlled instrument for fulfilling one's illicit desires and expect that the Lord will serve such an atheist as a so-called servant. Rather, one must remember that in order to encourage the demoniac propensity of being completely controlled by the mundane fruitive activities of living entities who are averse to the Lord from time immemorial—in other words, in order to deceive and bewilder the godless living entities—the Lord has engaged His external energy, *māyā*, on the pretext of facilitating such living entities. Due to illusion the conditioned soul accepts the illusory energy of the Lord as an object of enjoyment,

as dear, as related to him, and as worshipable and thus embraces misconceptions about the Absolute Truth, and in this way, rather than worshiping the Lord, he becomes intoxicated with the desire to enjoy the fruits of his karma. If one engages in the uninterrupted and unmotivated devotional service of the Supreme Lord, who is eternally worshipable, the proprietor of *māyā*, 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 *brāhmaṇa* 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 *tṛṇād api sunīca* 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 *māyā*, 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 *kṛpaṇas*, 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 nondual Lord are of the same platform; but Śrī Gaurasundara displays the proper conclusion of the verse: *śva-pākam iva nekṣeta loke vipram avaiṣṇavam*—“If a person born in a *brāhmaṇa* family is an *avaiṣṇava*, a nondevotee, one should not see his face, exactly as one should not look upon the face of a *caṇḍāla*, 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 mām prapadyante tāms tathaiva bhajāmy aham*, 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:

*astv evam aṅga bhagavān bhajatām mukundo
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.” *Māyā*, 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 *viṣaya*, or object, of all *rasas*. The Lord, as the *viṣaya*, can favorably accept any one of five types of *rasas*. In His form of Nārāyaṇa, the Lord accepts two and half types of *rasas*—*śānta* (neutrality), *dāsyā* (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*—*viśrambha-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-premādhīnatva*, being controlled by the love of His devotees.

TEXT 26

*ataeva nāma tā'na `sevaka-vatsala'
āpane hāriyā bādāyena 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 Viṣṇu, 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 Parīkṣit in the *Śrīmad Bhāgavatam* (10.9.18-19) as follows: “Because of mother Yaśodā's hard labor, her whole body became covered with perspiration, and the flowers and comb were falling from her hair. When child Kṛṣṇa saw His mother thus fatigued, He became merciful to her and agreed to be bound. O Mahārāja Parīkṣit, this entire universe, with its great, exalted demigods like Lord Śiva, Lord Brahmā and Lord Indra, is under the control of the Supreme Personality of Godhead. Yet the Supreme Lord has one transcendental attribute: He comes under the control of His devotees. This was now exhibited by Kṛṣṇa in this pastime.”

TEXT 27

*sarvatra rakṣaka-hena prabhura caraṇa
bala dekhi,—ke-mate chāḍibe bhakta-gaṇa?*

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 Viṣṇu, 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-tīrthe āsi' hailā prakāśa*

After being cured of His fever in this way, the Lord and His students came to the bank of the holy Punpunā River.

The word *punpunā-tīrtha* refers to the Punpunā River. This river is famous in two places. The first is near the Punpun Station, which is the next station after Patna on the Patna-Gayā line branching from the main E.I.R. line, and the other is near the Pāmāra-gaṇja Station on the E.I.R. Grand Chord line. Travelers coming from the east alight at Punpun Station, and those coming from the west alight at Pāmāra-gaṇja 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 Maṭha, 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' pitṛ-deva kariyā arcana
gayāte praviṣṭa hailā śrī-śacīnandana*

After taking bath and offering oblations to His forefathers, Śrī Śacīnandana 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-kāṇḍa* injunctions in order to fulfil His debts to His forefathers. According to worldly customs mentioned in the *Dharma-śāstras*, one should take bath in a river before

entering a holy place. The Lord exhibited the pastime of following this injunction and then entered Gayā. Simply by undeviated worship of Lord Acyuta, the controller of all controllers, all one's debts are cleared—those attached householders who lack faith in this statement assist their forefathers in again receiving gross bodies in this world by offering them oblations, imagining that they have become ghosts.

For the description and glories of Gayā-tīrtha, one should see the *Garuḍa Purāṇa*, Chapters 82-86, the *Vāyu Purāṇa*, *Śveta-varāha-kalpa*, Chapter 108, and the *Agni Purāṇa*, Chapters 114-116.

TEXT 30

*gayā tīrtha-rāje prabhu praviṣṭa haiyā
namaskarilena prabhu śrīkara yuḍiyā*

As the Lord entered Gayā, the king of holy places, He offered obeisances with folded hands.

By offering obeisances to Gayā, which is the king of holy places, the Lord displayed His quality of *bhakta-vātsalya*, affection for His devotees.

TEXT 31

*brahma-kuṇḍe āsi' prabhu karilena snāna
yathocita kailā pitṛ-devera sammāna*

Thereafter the Lord came to Brahma-kuṇḍa, wherein He took bath and offered oblations to His forefathers.

All the activities performed by the Lord beginning at Punpun up to His entrance into Gayā-dhāma were simply meant for attracting people, yet it can not be denied that there was also spiritual significance in these activities.

TEXT 32

*tabe āilena cakravedera bhitare
pāda-padma dekhibāre calilā satvare*

The Lord then entered Cakraveda and quickly went to see the lotus feet of Lord Viṣṇu.

The word *cakraveda* refers to Gayā-tīrtha. This is where the lotus feet of Viṣṇu are situated.

TEXT 33

*vipra-gaṇa veḍiyāche śrī-caraṇa-sthāna
śrī-caraṇe mālā,—yena deula-pramāṇa*

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, puṣpa, dhūpa, dīpa, vastra, alāṅkāra
kata paḍiyāche,—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-gaṇa
kariteche pāda-padma-prabhāva varṇana*

The *brāhmaṇas* appeared like divine beings as they described the glories of the Lord's lotus feet.

TEXT 36

*“kāśinātha hṛdaye dharilā ye-caraṇa
ye-caraṇa niravadhi lakṣmīra jīvana*

“Lord Śiva accepted these same lotus feet in his heart, and these same lotus feet are constantly served by Lakṣmī.

The word *kāśinātha* refers to Lord Śiva, the controller of the universe.

TEXT 37

*bali-śire āvirbhāva haila ye-caraṇa
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-caraṇa 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-carāṇa
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 *haṭha* or *rāja* yogas. Those who are expert in *yoga-śāstras* 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-carāṇe bhāgīrathī hailā prakāśa
niravadhi hṛdaye nā chāḍe 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-śayyāya ati-priya ye-carāṇa
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

*carāṇa-prabhāva śuni' vipra-gaṇa mukhe
āviṣṭa hailā prabhu premānanda-sukhe*

Hearing the glories of the Lord's lotus feet from the *brāhmaṇas*, the Lord became absorbed in ecstatic love.

The phrase *carāṇa-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 Gayāsura 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 Gadādhara. Since the *pañcopāsakas* ultimately become impersonalists, they are simply Buddhists in disguise. The conceptions of the

fruitive workers who are opposed to Vedic injunctions are under the shelter of ignorance; the conceptions of the Buddhists are opposed to the *Vedas* and deny spiritual existence; and the conceptions of the impersonalists, though not directly Buddhist, superficially follow the *Vedas*, deny material existence, and are a covered form of Buddhism. Since the covered Buddhist impersonalists and their followers, the *pañcopāsakas*, consider the eternal form and eternal lotus feet of Gadādhara as material, perceivable by their senses, and products of material nature, they are eternally bereft of the good fortune of seeing them. The devotees who accept the eternally variegated pastimes of the Lord never give respect to the philosophy of covered Buddhism that superficially follows the *Vedas*. The lotus feet of the Lord attract Śiva, Brahmā, Śukadeva, and many other self-satisfied souls; they are the eternal Absolute Truth, or *sac-cid-ānanda-vigraha*. Therefore the impersonalists' conception of *pañcopāsana*, which is meant for deceiving people, is nothing but cheating innocent foolish people. Therefore the most intelligent devotees never accept impersonalism, the covered form of Buddhism.

TEXT 43

*aśru-dhārā vahe dui śrī-padma-nayane
loma-harṣa-kampa haila carāṇa-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 ārambha*

Lord Gauracandra then began to manifest ecstatic devotional service for the benefit of the entire world.

Śrī Gaurasundara appeared in this world in order to bestow eternal benefit on the universe. So far He had not manifested any sign of awarding loving devotion to the people of this world. But after seeing the lotus feet of the Lord at Gayā, He inaugurated His pastimes of awarding loving devotion to the people of the world. Understanding that these lotus feet of the Lord had appeared in the material world to give pious persons who are free from the clutches of impersonalism an opportunity to serve the Lord's lotus feet, the Lord became overwhelmed with the eight transformations of ecstatic love. Being bereft of Kṛṣṇa's service, persons who are averse to Kṛṣṇa in this world maintain the sinful desire of becoming the Lord or the enjoyer of the material world. After destroying the conditioned souls' desire for material enjoyment or liberation, when the lotus feet of the Lord appear in the purified hearts of the living entities, then their propensity for serving the Lord is awakened. In order to exhibit and preach this great truth, the Lord accepted the dress of a devotee and had *darśana* of the transcendental lotus feet of Gadādhara through His service inclined senses. When the living entities are bound by gross and subtle chains and wander throughout the material sky, they remain averse to the service of the Lord. But when their service propensity is awakened on the strength of the mercy received from Hari, Guru, and Vaiṣṇava, then the lotus feet

of the worshipable Lord Viṣṇu become the object of this propensity of His servant's awakened consciousness. Without a service mentality, one cannot become fortunate enough to see the form of the Lord. Without the piety resulting from devotional service, one's faith does not awaken. On the strength of piety born of the devotees' mercy, a living entity receives the opportunity to hear topics of Lord Hari. Sometimes on the strength of piety born from Kṛṣṇa's mercy a living entity becomes freed from the bondage to material sense objects and thus encounters the worshipable Lord Kṛṣṇa—this is spiritual vision. When, after full surrender, a living entity hears and glorifies topics of Lord Kṛṣṇa, the propensity of his consciousness is constantly engaged in the service of Kṛṣṇa—this is the result of piety born of a devotee's mercy. In spite of being the only worshipable object of all surrendered souls, Śrī Gaurasundara considered Himself a servant of the worshipable object and thus began to propagate transcendental love of Kṛṣṇa by chanting His glories. The eight transformations of ecstatic love manifested in the body of the Lord as a result of seeing the lotus feet of Gadādhara marked the beginning of His propagation of loving devotional service.

TEXT 45

*avicchinna gaṅgā vahe prabhura nayane
parama-adbhuta saba dekhe vipra-gaṇe*

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-purī o sei-kṣaṇe
āilena īśvara-icchāya sei-sthāne*

By the divine will of the Supreme Lord, at that moment Śrī Īśvara Purī arrived at that place.

When Lord Śrī Gaurasundara's hair stood on end due to love of God while seeing His own lotus feet, by the will of the Lord and by providence, Śrī Īśvara Purīpāda arrived there as a *mahānta-guru* in order to serve his own Lord by assisting Him in His pastimes. In order to disclose that He is a descendent of Śrīmad Pūrṇaprajña Madhvācārya Ānandatīrtha in the Vedic disciplic succession, Śrī Gaurasundara, who is the Supreme Lord of all *ācāryas*, inspired Īśvara Purīpāda to come there.

TEXT 47

*īśvara-purīre dekhi' śrī-gaurasundara
namaskarilena ati kariyā ādara*

On seeing Śrī Īśvara Purī, Śrī Gaurasundara respectfully offered him obeisances.

TEXT 48

*īśvara-purī o gauracandrere dekhiyā
āliṅgana karilena mahā-harṣa haiyā*

Īśvara Purī was also delighted to see Gauracandra, and he happily embraced Him.

TEXT 49

*doṅhākāra vighraha doṅhākāra prema-jale
siñcita hailā premānanda-kutūhale*

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 Īśvara Purīpāda 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-yātrā saphala āmāra
yata-kṣaṇe dekhilāna caraṇa 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 Bhaktivinoda Ṭhākura, the crest-jewel of the *mahājanas*, has written in his *Kalyāṇa-kalpa-taru* as follows:

*mana, tumi tīrthe sadā rata
ayodhyā, mathurā, māyā, kāśī, kāñci, avantiyā,
dvārāvatī, āra āche yata*

“My dear mind, you are always attached to the different places of pilgrimage such as Ayodhyā, Mathurā, Haridvāra, Kāśī, Kāñci, Avantī, and Dvārakā.

tumi cāha bhramibāre, e sakala bāre bāre,

*mukti-lābha karibāra tare
se sakala taba bhrama, nirarthaka pariśrama,
citta sthira tīrthe 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.

*tīrtha-phala sādhu-saṅga, sādhu-saṅge antaraṅga
śrī-kṛṣṇa-bhajana manohara
yathā sādhu, tathā tīrtha, sthira kari' nija citta,
sādhu-saṅga kara nirantara*

“The real benefit of visiting any holy place is to achieve the association of the pure-hearted devotees of the Lord living there. Establishing intimate and friendly relations with such great souls, let your heart be captivated by performing the charming worship of Lord Kṛṣṇa in their association. Wherever the Lord's devotees are living, that place becomes a place of pilgrimage. Therefore you should become fixed by constantly remaining in the company of such devotees.

*ye tīrthe vaiṣṇava nāi, se tīrthete nāhi yāi,
ki lābha hāṅṭiyā dūra-deśa
yathāya vaiṣṇava-gaṇa, sei stāna vṛndāvana,
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.

*kṛṣṇa-bhakti yei sthāne, mukti dāsī seikhāne,
salila tathāya mandākinī
giri tathā govardhana, bhūmi tathā vṛndāvana,
āvīrbhūta āpani hlādinī*

“Liberation personified is herself the humble maidservant of places that are surcharged with devotion to Kṛṣṇa. All the water at the place is the celestial Ganges, every hill there is Govardhana, and the very earth is indeed Vṛndāvana. Only such a place can manifest the eternal spiritual joy which is revealed by the Lord's pleasure-potency.

*vinoda kahiche bhāi, bhramiyā ki phala pāi,
vaiṣṇava-sevana mora vrata*

“I ask you now, dear brother, what benefit would I get by circumambulating all the holy places of pilgrimage? Personally, my vow is to serve the Vaiṣṇavas with firm resolution and untiring endeavor.”

TEXT 51-52

*tīrthe piṇḍa dile se nistare piṭṭ-gaṇa
seha,—yāre piṇḍa deya, tare' sei jana*

*tomā' dekhilei mātra koṭi-pitr-gaṇa
sei-kṣaṇe sarva-bandha pāya vimocana*

“If one offers oblations to the forefathers in a holy place, then the forefathers are delivered. But one delivers only he to whom the oblation was offered. By seeing you, however, millions of forefathers are immediately freed from material bondage.

“Only those forefathers who are offered oblations at Gayā are delivered as a result of receiving those oblations, yet simply on the strength of piety accrued by seeing an eternally perfect associate of Kṛṣṇa like yourself, millions of forefathers whose names are unknown are immediately delivered from the ocean of material existence. There is no need to separately offer them oblations for their deliverance. Those most fortunate living entities who receive the mercy of seeing a beloved associate of the Lord deliver millions of their forefathers from the bondage of repeated birth and death; in other words, they attain Vaikuṅṭha through the worship of the Lord.”

TEXT 53

*ataeva tīrtha nahe tomāra samāna
tīrther o parama tumi maṅgala 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 Yudhiṣṭhira to Bhaktarāja Vidura in *Śrīmad Bhāgavatam* (1.13.10):

*bhavad-vidhā bhāgavatās
tīrtha-bhūtāḥ svayaṁ vibho
tīrthī-kurvanti tīrthāni
svāntaḥ-sthena gadābhṛtā*

“My Lord, devotees like your good self are verily holy places personified. Because you carry the Personality of Godhead within your heart, you turn all places into places of pilgrimage.”

TEXT 54

*samsāra-samudra haite uddhāraha more
ei āmi deha samarpilāna tomāre*

“Please deliver Me from the ocean of material existence. I surrender Myself unto you.

Taking shelter at the lotus feet of a spiritual master is the main entrance to the practice of devotional service to the Lord. That is why the spiritual master of all servants and the *ācārya* of *abhidheya*, Śrīla Rūpa Gosvāmī Prabhupāda, has in the

course of describing the symptoms of devotional service in his *Bhakti-rasāmṛta-sindhu* written as follows:

*guru-pādāśrayas tasmāt
kṛṣṇa-dīkṣādi-śikṣaṇam
viśrambheṇa guroḥ sevā
sādhu-vartmānuvartanam*

Those living entities who desire their eternal ultimate benefit and freedom from material bondage should first take shelter of a bona fide spiritual master who is a manifestation of the Supreme Lord. There is no way of being delivered from the ocean of *anarthas* without fully surrendering at the lotus feet of the spiritual master. Unless one takes shelter of a bona fide spiritual master who is fixed in the Absolute Truth and conversant in Vedic knowledge, a living entity cannot attain the goal of life by any other process such as argument. The argument-afflicted hearts of godless people who are ever-forgetful of the lotus feet of the spiritual master and who are averse to the Vedic way of life have taken shelter of the four defects—*bhrama* (the tendency to commit mistakes), *pramāda* (the tendency to be illusioned), *vipralipsā* (the tendency to cheat) and *karaṇāpātava* (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 *śaraṇāgati*, in the form of *ātma-nikṣepa* and *kārpaṇya*, full self-surrender and humility. Those who follow the path of material argument in order to fulfil the deficiency and insubstantiality of a spiritual master who is fully surrendered to Kṛṣṇa and whose all endeavors are meant for the pleasure of Kṛṣṇa have no possibility of being delivered from the pangs of hell.

TEXT 55

*ḥkṛṣṇa-pāda-padmera amṛta-rasa pāna
āmāre karāo tumi'—ei cāhi dāna*

“I beg that you make Me drink the nectar of Kṛṣṇa's lotus feet.”

Persons in whose hearts the eternally beneficial realization, *sajātīyāśaye snigdhe sādhou saṅgaḥ 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
kavitam va jagad-isa kamaye*

*mama janmani janmaniśvare
bhavatād bhaktir ahaitukī tvayi*

“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 Gadādhara manifested and constantly remained in the heart of Śrī Īśvara Purīpāda on the strength of Śrī Mādhavendra Purī's full nonduplicious mercy.

TEXT 56

*balena īśvara-purī,—“śunaha, paṇḍita!
tumi ye īśvara-amśa,—jāninu niścita*

Īśvara Purī then said, “Listen, dear Paṇḍita. 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—kṛṣṇera `nitya-dāsa'
kṛṣṇera `tatasthā-śakti' `bhedābheda-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 paṇḍitya, ye caritra tomāra
seha ki īśvara-amśa bai haya āra?*

“Can anyone other than an expansion of the Supreme Lord possess the extraordinary learning and characteristics that You have?”

“Due to absorption in *māyā*, materially conditioned souls are under the control of the illusory energy of the Lord, but for pure spirit souls there is no scope for absorption in *māyā*. The characteristics of conditioned souls and the characteristics of liberated souls are not ‘one;’ therefore I do not consider You anyone other than an expansion of the Supreme Lord. It is understood from Your learning and characteristics that You are none other than an expansion of the Supreme Lord.”

TEXT 58

*yena āji āmi śubha svapna dekhilāna
sākṣāte 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, paṇḍita! tomāra daraśane
parānanda-sukha yena pāi anukṣaṇe*

“O Paṇḍita, I’m telling You the truth! I’m feeling great ecstasy every moment since I’ve seen You.”

TEXT 60

*yadavadhi tomā’ dekhīyāchi nadiyāya
tadavadhi citte āra kichu nāhi bhāya*

“From the time I saw You in Nadia, my heart has had no other attraction.”

TEXT 61

*satya ei kahi,—ithe anya kichu nāi
kṛṣṇa-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 Navadvīpa, 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 vākya
hāsiyā balena prabhu,—“mora baḍa bhāgya”*

Hearing His beloved Īśvara Purī's truthful words, the Lord smiled and said, “It is My great fortune.”

TEXT 63

*ei-mata kata āra kautuka-sambhāṣa
yata haila, tāhā varṇibena veda-vyāsa*

In this way the two exchanged many other pleasing words which will be described in the future by Vedavyāsa.

TEXT 64

*tabe prabhu tāna sthāne anumati laiyā
tīrtha-śrāddha karibāre vasilā āsiyā*

The Lord then took leave of Īśvara Purī 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 Purīpāda and then offering oblations at Gayā according to prescribed duties. The path of pure devotional service and the path of fruitive activities based on the *smṛtis* are not similar. Only after rejecting fruitive activities can one enter into spiritual life. Since materially conditioned living entities are not self-realized or God-realized before hearing topics of the Lord, they take to fruitive activities such as offering oblations to their forefathers and the demigods according to external considerations.

TEXT 65

*phalgu-tīrthe kari' bālakāra piṇḍa dāna
tabe gelā giriśṛṅge 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 Hāṭa-kholā, Calcutta. On the wall of the temple there is an inscription reading: “Śrī Śrī Rādhā-Kṛṣṇāya namaḥ. Śrī Caitanya-candrāya namaḥ. Śrī Śiva-Durgā śaraṇam. 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 Nārāyaṇa, the husband of Lakṣmī.” Construction on the 395 steps was begun and completed in the year 1775.

TEXT 66

*preta-gayā-śrāddha kari' śrī-śacīnandana
dakṣiṇāye vākye tuṣilena vipra-gaṇa*

Śrī Śacīnandana offered *śrāddha* at that place and then satisfied the *brāhmaṇas* there with sweet words.

After enacting the pastime of offering oblations at Preta-gayā, the Lord satisfied the local *brāhmaṇas* with *dakṣiṇā* 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 *pāṇḍās* 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 *pāṇḍās* simply with sweet words.

TEXT 67

*tabe uddhāriyā pitṛ-gaṇa santarpiyā
dakṣiṇa-mānase calilena harṣa haiyā*

After duly delivering the forefathers, the Lord happily went to Dakṣiṇa-mānasa.

TEXT 68

*tabe calilena prabhu 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 piṇḍa dilena tathāya
sei prītye tathā śrāddha kailā gaura-rāya*

Yudhiṣṭhira Mahārāja had previously performed *śrāddha* there. Out of affection for Yudhiṣṭhira, Gaura also performed *śrāddha* there.

TEXT 71

*catur-dike prabhure veḍiyā vipra-gaṇa
śrāddha karāyena sabe paḍāna vacana*

All the *brāhmaṇas* there sat around the Lord and directed Him in the procedures of the *śrāddha* ceremony.

TEXT 72

*śrāddha kari' prabhu piṇḍa 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-śacīnandana
se-saba viprera yata khaṇḍila bandhana*

Śrī Śacīnandana smiled on seeing this, and thus the *brāhmaṇas* were freed from all material bondage.

TEXT 74

*uttara-mānase prabhu piṇḍa dāna kari'
bhīma-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 āche
saba kari' ṣoḍaśa-gayāya gelā pāche*

Thereafter the Lord performed the prescribed rites at Śiva-gayā, Brahma-gayā, and finally at Ṣoḍaśa-gayā.

TEXT 76

*ṣoḍaśa-gayāya prabhu ṣoḍaśī kariyā
sabāre dilena piṇḍa śraddhā-yukta haiyā*

While at Ṣoḍaśa-gayā, the Lord faithfully offered *śrāddha* with sixteen ingredients on behalf of all His forefathers.

The word *ṣoḍaśī* refers to a particular type of *śrāddha* in which the following sixteen ingredients are offered: land, *āsana*, 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-kuṇḍe kari' snāna
gayā-śire āsi' karilena piṇḍa dāna*

Thereafter the Lord took bath at Brahma-kuṇḍa and offered oblations at Gayā-śira.

TEXT 78

*divya mālā-candana śrī-haste prabhu laiya
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-gaṇe santoṣiyā*

After completing His offerings of *śrāddha* and satisfying the *brāhmaṇas* 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 yaḥ śrāddham
karoti pṛthivī pate
saphalam tasya taj janma
jāyate pitṛ tuṣṭidam*

“O King, a person who goes to Gayā and offers oblations makes his life successful by satisfying his forefathers.”

TEXT 80

*tabe mahāprabhu kata-kṣaṇe sustha haiyā
randhana karite prabhu vasilena giyā*

After He took some rest, the Lord then sat down to cook.

TEXT 81

*randhana sampūrṇa haila, henai samaya
āilena śrī-īśvara-purī mahāśaya*

As soon as the Lord finished cooking, Śrī Īśvara Purī arrived there.

TEXT 82

*prema-yoge kṛṣṇa-nāma balite balite
āilena prabhu-sthāne dhulite dhulite*

Īśvara Purī'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 Purīpāda 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 eḍiyā prabhu parama-sambhrame
namaskari' tāne vasāilena āsane*

The Lord immediately left the kitchen and, after respectfully offered obeisances, He seated Īśvara Purī comfortably.

TEXT 84

*hāsiyā balena purī,—“śunaha, paṇḍita!
bhālai samaye hailāna upanīta”*

Īśvara Purī smiled and said, “Listen, O Paṇḍita. I see I've come at the right time.”

TEXT 85

*prabhu bale,—“yabe haila bhāgyera udaya
ei anna bhikṣā āji kara mahāśaya”*

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”*

Īsvara 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*

Īsvara 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 tumi saba khāo*

The Lord smiled and said, “If you really want to please Me, then eat whatever I've cooked.

TEXT 89

*tilārdheke āra anna rāndhibāna āmi
nā kara' saṅkoca kichu, bhikṣā kara, tumi”*

“I'll cook again within a moment. You take your meal without hesitation.”

TEXT 90

*tabe prabhu āpanāra anna tāñre diyā
āra anna rāndhite se gelā harṣa haiyā*

The Lord then gave His meal to Īsvara Purī and happily went to cook for Himself.

TEXT 91

*hena kṛpā prabhura īsvara-purī-prati
purīr o nāhika kṛṣṇa-chāḍā anya-mati*

Īsvara 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-kṣaṇe ramā-devī ati-alakṣite
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 dearest maidservant of Gaura-Nārāyaṇa, immediately cooked nectarean foodstuffs for her beloved husband.

TEXT 94

*tabe prabhu āge tāne bhikṣā karāiyā
āpane o bhojana karilā harṣa haiyā*

Then, after the Lord first fed Īśvara Purī, He happily ate Himself.

TEXT 95

*īśvara-purīra saṅge prabhura bhojana
ihāra śravaṇe mile kṛṣṇa-prema-dhana*

One who hears about the Lord taking His meal with Īśvara Purī will achieve the wealth of love of Kṛṣṇa.

TEXT 96

*tabe prabhu īśvara-purīra sarva-aṅge
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 Purīpāda 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 īśvarera īśvara-purīre
tāhā varṇibāre kon jana śakti dhare*

Who has the ability to describe the Lord's love for Śrī Īśvara Purī?

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 Purī.

The birthplace of Īśvara Purī is situated in the village of Kumārahaṭṭa, which is 3 km. from the Halisahara Station on the E.B.R. line. Recently the *sakhībhekīs* 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,—“kumārahaṭṭerer namaskāra
śrī-īśvara-purīra ye-grāme avatāra”*

The Lord said, “I offer My obeisances to the village of Kumārahaṭṭa, where Śrī Īśvara Purī appeared.”

TEXT 100

*kāndilena vistara caitanya sei sthāne
āra śabda kichu nāhi `īśvara-purī' vine*

Lord Caitanya cried profusely at that place and spoke nothing other than the name of Īśvara Purī.

TEXT 101

*se-sthānera mṛttikā āpane prabhu tuli'
lailena bahirvāse bāndhi' eka jhūli*

The Lord took some dust from the birthplace of Īśvara Purī and tied it in His cloth.

TEXT 102

*prabhu bale,—“īśvara-purīra janma-sthāna
e mṛttikā-āmāra jivana dhana-prāṇa*

The Lord said, “The dust from the birthplace of Īśvara Purī is My life, wealth,

and living force.”

TEXT 103

*hena īśvarera pṛīta īśvara-purīre
bhaktere bāḍāte prabhu saba śakti dhare*

The Lord exhibited such affection for Īśvara Purī, because He takes pleasure in increasing the glories of His devotees.

Because the Lord worships His devotees, Lord Gaurasundara increased the prestige of His dear devotees by accepting Īśvara Purīpāda as His spiritual master.

TEXT 104

*prabhu bale,—“gayā karite ye āilāna
satya haila,—īśvara-purīre dekhilāna”*

The Lord said, “I came to Gayā to offer oblations to My forefathers. Now that I have seen Īśvara Purī, My journey has become successful.”

In order to teach His *sādhaka* disciples, the Lord, as spiritual master of the world and teacher of all, personally spoke the following words: “On the occasion of My visit to Gayā, I was fortunate enough to see the lotus feet of the spiritual master, who is the personification of the holy places, and as a result I have attained the fruits of visiting all holy places.”

TEXT 105

*āra dine nibhṛte īśvara-purī-sthāne
mantra-dīkṣā cāhilena madhura-vacane*

On another day the Lord went privately to Īśvara Purī and in sweet words requested him for initiation.

The phrase *mantra-dīkṣā* is defined in the *Bhakti-sandarbha* (207) as *mantra-dīkṣā-rūpaḥ anugrahaḥ*—“receiving mercy in the form of initiation.” According to the passage, *mananāt trāyate yasmāt tasmān mantraḥ prakīrtitaḥ*, 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*:

*divyaṁ jñānaṁ yato dadyāt
kuryāt pāpasya saṅkṣayam
tasmād dīkṣeti sā proktā
deśikais tattva-kovidaiḥ*

“*Dīkṣā* 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 *dīkṣā*.” According to regulative principles, the initiation ceremony has five factors. Among them, the three *saṁskāras*—*tāpa-saṁskāra*, *ūrdhva-puṇḍra-saṁskāra*, and *nāma-saṁskāra*—are

found in the gross material world. Apart from these three, those who are *madhyama-adhikārīs* 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-pañcaka* are called *uttama-adhikārīs*. Persons who have received *pāñcarātrika* 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-sampradāya*, the *kaniṣṭha-adhikārīs* who engage in Deity worship lack scientific knowledge about the devotees of the Lord, because, apart from worshipping 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-adhikārī*, 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 vā baliyā kon kathā?
prāṇa āmi dite pāri tomāre sarvathā”*

Īśvara Purī replied, “What to speak of mantra, I can give my life to You.”

TEXT 107

*tabe tāna sthāne śikṣā-guru nārāyaṇa
karilena daśākṣara-mantrera grahaṇa*

Then in order to instruct everyone, the Lord accepted the ten syllable mantra from Īśvara Purī.

Śrī Gaurasundara is directly Śrī Kṛṣṇa. (In the first verse of Līlāsuka Bilvamaṅgala's *Śrī Kṛṣṇa-karṇāmṛta* it is stated: *śikṣā-guruś ca bhagavān śikhi-piñcha-mauliḥ*—“All glories to my instructing spiritual master, the Supreme Personality of Godhead, who wears peacock feathers in His crown.”) Though situated in the heart of Īśvara Purīpāda 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 Purīpāda as His guru and enacted the pastime of receiving the ten syllable mantra from him.

TEXT 108

*tabe prabhu pradakṣiṇa kariyā purīre
prabhu bale,—“deha āmi dilāna tomāre*

The Lord then circumambulated Īśvara Purī and said, “I fully surrender Myself unto you.

TEXT 109

*hena śubha-dṛṣṭi tumi karaha āmāre
yena āmi bhāsi kṛṣṇa-premera sāgare”*

“Please glance mercifully on Me, so that I may float in the ocean of love of Kṛṣṇa.”

Some people consider the *tri-varga*—religiosity, economic development, and sense gratification—as the goal of life, and some consider liberation the goal of life; but most people are unable to ascertain the fifth goal, love of God, as the goal of life. In order to instruct people, *jagad-guru* Gaurasundara enacted the pastimes of a disciple desiring to attain love of Kṛṣṇa by completely rejecting the four cheating objectives of life—*dharma*, *artha*, *kāma* and *mokṣa*—and praying to His spiritual master, Īśvara Purīpāda, for love of Kṛṣṇa, which is the only principle goal for a devotee to achieve. Personally realizing that love of Kṛṣṇa is the only goal of life, He then glorified it before Īśvara Purī.

TEXT 110

*śuniyā prabhura vākya śrī-īśvara-purī
`prabhure dilena ālingana vakṣe dhari'*

Hearing the Lord's words, Śrī Īśvara Purī embraced Him.

TEXT 111

*donhāra nayana-jale donhāra śarīra
sīncita hailā preme, keha nahe sthira*

The bodies of both became soaked with their tears and agitated due to ecstatic love.

TEXT 112

*hena-mate īśvara-purīre kṛpā kari'
kata-dina gayāya rahilā gaurahari*

In this way, while bestowing mercy on Īśvara Purī, Śrī Gaurahari remained in Gayā for a few days.

Inexperienced material enjoyers, fruitive workers, celibates, yogis, mental speculators, and ascetics, who are all busy fulfilling their material desires that are not related to Kṛṣṇa, think that Gaurasundara is a mortal living entity forced to

accept the fruits of His karma like themselves, and therefore He was obliged to accept someone as His spiritual master in order to attain freedom from the bondage of material existence. Due to this offensive mentality, they display superficial respect to mundane, nondevotee, so-called gurus and thus accumulate offenses at the feet of *guru-tattva*, the bona fide guru. But in this case, even though Lord 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

*ātma-prakāśera āsi' haila samaya
dine-dine bāḍe 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*, *sakhya-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*, *sakhya-prema-bhakti* is included in *vātsalya-prema-bhakti*, *dāsya-prema-bhakti* is included in *sakhya-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 vasiyā nibhṛte
nija-iṣṭa-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 prabhu rodana ḍākiyā*

After some time, when the Lord regained His external consciousness, He began to shed tears and call for Kṛṣṇa.

The word *dhyāna* is defined (in *Bhakti-sandarbha* 278) as *viśeṣato rūpādi cintanam*

dhānam—“the transcendental spiritual cultivation of specifically contemplating the forms, names, qualities, and pastimes of the Lord.” No one should think that the word *dhyāna* refers to the practice of contemplating the enjoyable objects of the material world. In the Absolute Truth, which is the goal of *viṣṇu-mantras*, there are no objects enjoyable or perceivable to the material senses of the conditioned souls. Since there is no possibility of transcendence in artificial meditators’ contemplation on their respective worshipable lords concocted by their temporary minds, which are absorbed in material objects, such persons are simply another branch of the *prākṛta-sahajiyā-sampradāya*. Since the Absolute Truth is the object of meditation for pure minds and is situated beyond this material kingdom, pleasing Him by contemplating the form of that Absolute Truth by the pure mind through meditation is also known as meditation, a limb of devotional service. The transcendental symptoms that Śrī Gaurasundara exhibited in the external world after engaging in the cultivation of Kṛṣṇa consciousness by meditating on His worshipable mantra are indicative of His *vipralambha-rasa*, or feelings of separation from Kṛṣṇa. At that time, in spite of being with Kṛṣṇa, He felt that He had not achieved Him, so shedding tears became His principle activity. Feelings of separation alone are the means and nourishment for *sambhoga*, or conjugal love in direct contact. In order to remove the illusions born of the false conclusions of those who accept *sambhoga* rather than *vipralambha* as their *sādhana*, the Lord, who proudly considers Himself a servant afflicted with separation from Kṛṣṇa, the supreme goal, is preaching that the mood of separation is a means of achieving the goal of life. Actually, the Lord appeared in this world from the spiritual world, Goloka, simply to preach the glories of the radiant exalted mood of separation from the Lord in this world. Not understanding these mysteries, the *prākṛta-sahajiyās* accept the Śākteya philosophy of *sambhoga*, which is averse to devotional service and ruins everything, and thus establish and advertise themselves as another community of material enjoyers. Considering Himself a surrendered servant, afflicted with separation from Kṛṣṇa, Śrī Gaurasundara began to cry while loudly addressing Kṛṣṇa in a devotion-filled voice.

TEXT 116

“*kṛṣṇa re! bāpa re! mora jīvana śrī-hari!*
kon dike gelā mora prāṇa kari' curi?”

“O My dear Kṛṣṇa! O father! O Hari, My life and soul! Where did You go after stealing My heart?”

Being situated in the mood of pure *dāsyā-rasa* as a servant of Kṛṣṇa, the Lord considered Kṛṣṇa as His father and Himself as the son and began to speak as follows: “O father, Kṛṣṇa, You are My life and soul. Where did You go after stealing My heart? I have become overwhelmed by not finding the object stolen by You. But I have certainly understood that the same thief who has stolen My heart is My maintainer and protector.”

TEXT 117

pāinu īśvara mora kon kike gelā?”
śloka paḍi' prabhu kāndite lāgilā

“I saw My Lord, but now where has He gone?” The Lord then began to cry and recite various verses.

The verses dealing with feelings of separation from Kṛṣṇa in the *Śrīmad Bhāgavatam* are as follows: 10.30.5-12, 10.31.10-31, and 10.47.12-21. These verses, however, should be discussed only by qualified persons.

TEXT 118

*prema-bhakti-rase magna hailā īśvara
sakala śrī-aṅga 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 ḍāke uccaiḥ-svare
“kothā gelā, bāpa kṛṣṇa, chāḍiyā 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 *sakhya-rasa*, He is the friend; in *dāsyā-rasa*, He is the young boy of Vraja, son of the King of Vraja; and in *śānta-rasa*, He is the unknown worshipable object for the spiritually sheltered cows, sticks, and flutes. In this way the one, supreme, nondual spiritual object, Kṛṣṇa, is served by the Goloka Vṛndāvana residents, who are under the shelter of five types of *rasas*, with five types of moods.

TEXT 120

*ye prabhu āchilā ati-parama-gambhīra
se prabhu hailā preme parama-asthira*

That Lord who was previously most grave now became greatly agitated in ecstatic love.

That same Nimāi Paṇḍita, who as a teacher in Navadvīpa was previously most grave, has today become most agitated in love for Kṛṣṇa. The incomparable nature

of love for Kṛṣṇa is such that, when overcome by it, even a person as grave as millions of oceans becomes controlled by the most wonderful restlessness and waywardness. One should discuss the following verse from *Caitanya-caritāmṛta* (Ādi 4.147): “The beauty of Kṛṣṇa has one natural strength: it thrills the hearts of all men and women, beginning with Lord Kṛṣṇa Himself.” It is also stated (*Antya* 3.268): “The holy name of Kṛṣṇa is so attractive that anyone who chants it—including all living entities, moving and nonmoving, and even Lord Kṛṣṇa Himself—becomes imbued with love of Kṛṣṇa. This is the effect of chanting the Hare Kṛṣṇa *mahā-mantra*.”

TEXT 121

*gaḍāgaḍi' yāyena kāndena ucca-svare
bhāsilena nija-bhakti-viraha-sāgare*

He rolled on the ground, cried loudly, and floated in the ocean of devotional feelings of separation.

The phrase *bhakti-viraha-sāgare* means “in the mature stage of *vipralambha-rasa*.”

TEXT 122

*tabe kata-kṣaṇe āsi' sarva-śiṣya-gaṇe
sustha karilena āsi' aśeṣa yatane*

Then, after some time, Nimāi's students came and pacified Him with great care.

TEXT 123

*prabhu bale,—“tomarā sakale yāha ghare
mui āra na yāimu saṁsāra-bhitare*

The Lord said to them, “You all go back to Navadvīpa, I will not return to material life.

TEXT 124

*mathurā dekhite mui calimu sarvathā
prāṇanātha mora kṛṣṇacandra pāna yathā”*

“I must go see Mathurā, where I'll see the Lord of My life, Śrī Kṛṣṇacandra.”

Being absorbed in the mood of the *gopīs*, who are the abodes of *madhura-rasa*, the phrase *prāṇanātha kṛṣṇacandra* is used by the Lord to address Vrajendra-nandana, who is the object of that *rasa*.

TEXT 125

*nānā-rūpe sarva-śiṣya-gaṇa 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' vaikuṅṭhēra pati
citte svāsthya nā pāyena, rahibena kati*

The Lord of Vaikuṅṭha, however, was absorbed in devotional sentiments and His heart was agitated, so how could He remain peaceful?

TEXT 127

*kāhāre nā bali' prabhu kata-rātri-śeṣe
mathurāke calilena premera āveśe*

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-vāṇī
“ekhane mathurā nā yāibā, dvijamaṇi!*

After traveling a while, the Lord heard a voice from the sky say, “O crest-jewel of the *brāhmaṇas*, don't go to Mathurā now.

TEXT 130

*yāibāra kāla āche, yāibā takhane
navadvīpe nija gṛhe calaha ekhane*

“You will go when the appropriate time comes. Now You should return to Your house in Navadvīpa.

TEXT 131

*tumi śrī-vaikuṅṭha-nātha loka nistārite
avatīrṇa haiyācha sabāra sahite*

“You are the Lord of Vaikuṅṭha, and You have appeared along with Your associates to deliver the people of the world.

TEXT 132

*ananta-brahmāṅḍa-maya kariyā kīrtana
jagatere bilāibā prema-bhakti-dhana*

“When You distribute the wealth of ecstatic love, Your *kīrtana* will inundate innumerable universes.

TEXT 133-134

*brahmā-śiva-sanakādi ye-rase vihvala
mahāprabhu `ananta' gāyena ye maṅgala*

*tāhā tumi jagatere dibāra kārṇe
avatīrṇa haiyācha,—jānaha āpane*

“You have advented to distribute that love which Lord Ananta always glorifies and which Brahmā, Śiva, and the four Kumāras are overwhelmed with. This fact is known to You.

TEXT 135-137

*sevaka āmarā, tabu cāhi kahibāra
ataeva kahilāna caraṇe tomāra*

*āpanāra vidhātā āpane tumi prabhu
tomāra ye icchā, se laṅghana nahe kabhu*

*ataeva, mahāprabhu! cala tumi ghara
vilambe dekhībā āsi' mathurā-nagara”*

“We are Your servants, therefore we offer this reminder at Your lotus feet. O Lord, You are supremely independent; whatever You desire cannot be 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-Navadvīpa.”

TEXT 138

*śuniṅā ākāśa-vaṇī 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-śiṣyera sahite
nija-gr̥he calilena bhakti prakāṣite*

The Lord returned to His room in Gayā and then took His students back to Navadvīpa, where He revealed the devotional service of Kṛṣṇa.

TEXT 140

*navadvīpe gauracandra karilā vijaya
dine-dine bāḍe prema-bhaktira udaya*

After Lord Gauracandra arrived in Navadvīpa, His loving sentiments began to increase day by day.

TEXT 141

*ādi-khaṇḍa-kathā paripūrṇa ei haite
madhya-khaṇḍa-kathā ebe śuna bhāla-mate*

The topics of *Ādi-khaṇḍa* are thus completed. Please hear now the topics of *Madhya-khaṇḍa*.

TEXT 142

*ye vā śune īśvarera gayāya vijaya
gauracandra prabhu tāre miliba 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

*kṛṣṇa-yaśa śunite se kṛṣṇa-saṅga pāi
īśvarera saṅge 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 *kṛṣṇa-līlā*.

TEXT 144

*antaryāmī nityānanda balilā kautuke
caitanya-caritra kichu likhite pustake*

Lord Nityānanda has inspired me from within my heart to describe some of Lord Caitanya's pastimes in this book.

TEXT 145

*tāhāna kṛpāya likhi caitanyera kathā
svatantra haite śakti 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

*kāṣṭhera putali yena kuhake nācāya
ei-mata gauracandra more ye bolāya*

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

TEXT 147

*caitanya-kathāra ādi-anta nāhi 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 Caitanya-deva 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

*pakṣī yena ākāśera anta nāhi pāya
yata-dūra śakti tata-dūra uḍi' yāya*

As there is no end to the vast sky, a bird only flies as far it is able.

In *Caitanya-caritāmṛta* (Ādi 8.78-79) it is stated: “Actually Śrī Caitanya-caritāmṛta is not my writing but the dictation of Śrī Madana-mohana. My writing is like the repetition of a parrot. As a wooden doll is made to dance by a magician, I write as Madana-gopāla orders me to do so.” Also in Chapter 12, verses 93-94, it is stated: “The ocean of the pastimes of Lord Caitanya Mahāprabhu is immeasurable and unfathomable. Who can take the courage to measure that great ocean? It is not possible to dip into that great ocean, but its sweet mellow fragrance attracts my mind. I therefore stand on the shore of that ocean to try to taste but a drop of it.” Since the sky is beginningless and unlimited, a bird is able to fly in the sky only as far as its physical strength allows; similarly without finding the limit of the unlimited pastimes of Lord Caitanya, I am only describing a small portion according to my ability. In the *Caitanya-caritāmṛta* (Madhya 17.233) it is stated: “The whole world became merged in the inundation of the pastimes of Śrī Caitanya Mahāprabhu. One can swim in that water to the extent that he has the strength.” Also in *Caitanya-caritāmṛta* (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 Vṛndāvana has given the order that is making me write. Although this should not be disclosed, I

disclose it because I am unable to remain silent.”

TEXT 149

*ei-mata caitanya-yaśera anta nāi
yāre yata śakti-kṛpā, sabhe tata gāi*

In a similar way, there is no end to the glories of Lord Caitanya, so a person can glorify Him only as far as he is empowered.

TEXT 150

Before commencing the recitation of the topics of *Śrīmad Bhāgavatam* in answer to the questions of the sages of Naimiṣāraṇya lead by Śaunaka, who were desirous of hearing the topics of *Śrīmad Bhāgavatam* from *mahā-bhāgavata* Sūta Gosvāmī, Śrī Sūta describes the unlimitedness of Kṛṣṇa's topics, names, forms, qualities, associates, and pastimes in the following words:

*nabhaḥ patanty ātma-samaṁ patattriṇas
tathā samaṁ viṣṇu-gatiṁ vipaścitaḥ*

As the birds fly in the sky as far as their capacity allows, so the learned devotees describe the Lord as far as their realization allows.

“While flying in the sky according to their own strength, the birds stop flying when their energy is exhausted; they do not stop because of thinking that the unlimited sky has an end. Similarly, although learned persons like Brahmā attempt to achieve knowledge of Viṣṇu according to their own capacities, they desist only due to their own insufficient capacity; they do not desist because of thinking that the unlimited qualities of Śrī Govinda have an end or limit.” (Śrī Vijayadhvaja)
“As a bird or crane flies in the sky according to its own strength, learned persons attempt to grasp the glories of the Lord on the strength of their own intelligence. The purport is that a bird or crane does not return from flight due to a limit in the sky, rather they return due to the limit of their ability. Similarly, learned persons also retire from their attempts to grasp knowledge of Viṣṇu due to the exhaustion of their intelligence, not because the glories of the Lord are exhausted, finished, or limited.” (Śrī Vīrarāghava)

TEXT 151

*sarva-vaiṣṇavera pā'ye mora namaskāra
ithe aparādha kichu nahuka āmāra*

I offer my respectful obeisances unto the feet of all the Vaiṣṇavas, so that they may not consider my offenses.

“Accepting subordination to all Vaiṣṇavas, I am humbly offering obeisances and praying at their lotus feet that they may not consider my offenses.” Without understanding the purport of pure devotional service, the *prākṛta-sahajiyās*, who are so-called devotees, consider themselves devotees or Vaiṣṇavas; but since they are either material enjoyers or pseudo renunciates, they are situated far away from nonduplicious devotional service. Therefore, rather than achieving the service of

Viṣṇu, they enjoy Viṣṇu's illusory energy and mistakenly accept this as service to Viṣṇu. By using the phrase *sarva-vaiṣṇava* in this verse, Vaiṣṇava *ācārya* Ṭhākura Vṛndāvana did not refer to pseudo devotees, atheists, or *prākṛta-sahajiyās*. He has taught everyone to accept subordination to the Vaiṣṇavas.

*āula, bāula, kartābhajā, neḍā, daraveśa, sāni
sahajiyā, sakhībhekī, smārta, jāta-gosāni
ativāḍī, cūḍādhārī, gaurāṅga-nāgarī
totā kahe, ei tera'ra saṅga nāhi kari*

“One should avoid associating with the thirteen different classes of imitation devotees known as *āula, bāula, kartābhajā, neḍā, daraveśa, sāni, sakhībhekī, smārta, jāta-gosāni, ativāḍī, cūḍādhārī* and *gaurāṅga-nāgarī*.” These thirteen types of *apa-sampradāyas* opposed to Gaura's teachings and identified by an ancient *mahājana* cannot be called pure Vaiṣṇavas, because they are purely non-Vaiṣṇava. Giving up their bad association and accepting subordination of pure Vaiṣṇavas has been indicated in this verse. If one offensively thinks that the word *sarva-vaiṣṇava* 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 Viṣṇu and qualified to receive the title of *asura*, or “demon.” All living entities are by nature Vaiṣṇavas, but the mind's restlessness and the gross body's sinful activities, which are born from the bodily concept of life, are not included in the pure nonduplicious principles of Vaiṣṇavism. Acceptance of subordination to the pure Vaiṣṇavas and encouraging *vaiṣṇava-aparādha* born from the external enjoying propensity are never the same.

TEXT 152

*samsārera pāra haiyā bhaktira sāgare
ye ḍubibe, se bhajuka nitāicāndere*

Anyone who wants to cross the material ocean and merge in the ocean of devotional service must worship the lotus feet of Lord Nityānanda.

Nityānanda 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 Nityānanda 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 Nityānanda 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 Nityānanda, because Nityānanda Svarūpa is the personified manifestation of Śrī Caitanya. The imaginary insignificant object that the *prākṛta-sahajiyās*, the pseudo devotees, and the nondevotee communities misidentify as guru while considering the transcendental *guru-tattva* is not Nityānanda Svarūpa.

TEXT 153

*āmāra 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 Svarūpa is my Lord, and Gaurasundara is the Lord of my Lord, or Mahāprabhu. Since Gaurasundara alone is the worshipable Lord of my spiritual master, I always maintain firm faith in my heart that by the mercy of my Lord, who is my spiritual master, I will certainly be qualified in my pure sanctified state to engage in pure devotional service to Mahāprabhu at some time or other; in other words, Mahāprabhu will consider me the servant of the servant of His servant.”

TEXT 154-158

*keha bale,—“prabhu-nityānanda-balarāma”
keha bale,—“caitanyera mahā-priya-dhāma”*

*keha bale,—“mahā-tejīyān adhikārī”
keha bale,—“kona-rūpa bujhite nā pāri”*

*kibā yati nityānanda, kibā bhakta, jñānī
yāra yena-mata icchā nā bolaye keni*

*ye-se kene caitanyera nityānanda nahe
se caraṇa-dhana mora rahuka ḥṛdaye*

*eta parihāre o ye pāpī nindā kare
tabe lāthi māroṅ tāra śirera upare*

Someone says, “Nityānanda Prabhu is Balarāma,” and another says, “He is the most beloved devotee of Lord Caitanya.” Someone else says, “He is a powerful personality,” and another says, “We don't understand who He is.” Someone may consider Nityānanda a *sannyāsī*, 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 Caitanyadeva. There are others still who consider Him a *mahā-bhāgavata*, an *avadhūta*, or a *paramahansa*. And there are some people who cannot understand who He is. Nityānanda Svarūpa may be the *paramahansa avadhūta* spiritual master of the *sannyāsīs*, or He may be a devotee learned in the science of God; people may address Him in any way they want, or He may have any kind of relationship with Caitanyadeva, 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 Andhātāmisra 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 Ṭhākura 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 Ṭhākura 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, Ṭhākura Vṛndāvana has acted as *ācārya-guru* in this world. The ignorant, asslike, pseudo devotees who consider the *prākṛta-sahajiyās*, who are hellish living incarnations of cheating humility, as ideal spiritual masters simply commit offenses at the lotus feet of Ṭhākura Vṛndāvana. No pure devotee under the shelter of Caitanya and Nityānanda will ever associate in any way with the sinful *apa-sampradāyas* who are opposed to Ṭhākura 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 whose ill-motivated mind has deviated from the lotus feet of Vṛndāvana dāsa Ṭhākura. The community of arrogant persons will take millions and millions of births to understand Vṛndāvana dāsa Ṭhākura'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 nonduplicitous 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 Ṭhākura 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-jīvana
tomāra caraṇa mora hauka śaraṇa*

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 gāṇa
janme-janme yena tomā' saṁhati beḍāna*

As Your servant, let me sing the glories of Lord Caitanya, and let me accompany You birth after birth.

“O Lord, I may take birth in any species of life, but please be merciful that I may remain Your servant. Moreover, O Lord, since You do not engage in any activity other than glorifying the qualities of Mahāprabhu, may I, as Your most insignificant servant, constantly engage in assisting a little in Your service.” Presently the transcendental Vaiṣṇavas who live in the *maṭhas* as members of the Viśva-vaiṣṇava Rāja-sabhā have abandoned all varieties of material activities and are following in the footsteps of Nityānanda Svarūpa in order to glorify the qualities of Gauracandra. They alone are the genuine, pure disciples of Ṭhākura 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-khaṇḍe 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

*īśvara-purīra sthāne haiyā vidāya
grhe āilena prabhu śrī-gaurāṅga-rāya*

After taking leave of Īśvara Purī, Lord Gaurāṅga returned home.

TEXT 163

*śuni' sarva navadvīpa haila ānandita
prāṇa āsi' dehe yena haila upanīta*

Everyone in Navadvīpa was happy to hear of the Lord's arrival. They felt as if their life air had returned to their body.

When the life air of a living entity leaves the body, it is called dead; and when the life returns to an inert body, it is called healthy and conscious. Similarly, when Gaurasundara went from Śrī Māyāpur to Gayā and stayed there for some time, all the residents of Navadvīpa became lifeless. Now by Śrī Gaurasundara's return to Śrī Māyāpur-Navadvīpa, they all regained their lives.

TEXT 164

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

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

*Thus ends this English translation of the Gauḍīya-bhāṣya commentary on Śrī
Caitanya-bhāgavata, Ādi-khaṇḍa, Chapter Seventeen, entitled, "The Lord's Travel to
Gayā."*

Madhya-khaṇḍa

Chapter One

The beginning of the Lord's manifestation and instructions on kṛṣṇa-saṅkīrtana

This chapter describes Mahāprabhu's loving transformations after His return from Gayā-dhāma, His activities of explaining to His students all words in relation to Kṛṣṇa, and His instructions on the congregational chanting of the holy names of Lord Kṛṣṇa.

After returning from Gayā-dhāma, the Lord began to manifest ecstatic symptoms out of feelings of separation from Kṛṣṇa while describing the glories of Gayā. The Lord described topics regarding the holy place to the devotees. This chapter includes descriptions of the meeting of devotees headed by Śrīvāsa, Śrīmān, Gadādhara, and Sadāśiva at the house of Śuklāmbara Brahmācārī; their astonishment and crying on seeing the Lord's ecstasy in separation from Kṛṣṇa; the Lord's visit to the houses of Gaṅgādāsa Paṇḍita and Mukunda Sañjaya; mother Śacī's anxiety for her son and her prayers to Kṛṣṇa on His behalf; the Lord's explanation to His students that the name of Kṛṣṇa is the only purport of all words and scriptures; the Lord's taking bath in the Ganges; at the time of eating the Lord's glorification to His mother that all scriptures are related with Kṛṣṇa; the Lord's description of the pathetic condition of the godless conditioned soul within the womb; the Lord's explanation to His students that everything is related to Kṛṣṇa; the Lord's boasting that His explanation of the scriptures is incomprehensible to logicians during His conversation with Gaṅgādāsa Paṇḍita; the Lord's manifestation of ecstatic symptoms upon hearing Ratnagarbha Ācārya recite with devotion a verse in glorification of Kṛṣṇa; the Lord's explanation to His students that verbs are the energies of Lord Kṛṣṇa; the Lord's blessing and the students' crying when the Lord thereafter bids them goodbye; the author's lamentation on remembering all these pastimes of Gaura; and, finally, the process for performing *kṛṣṇa-saṅkīrtana* is described by the Lord to His students.

TEXT 1

ājānu-lambita-bhujau kanakāvadātau

saṅkīrtanaika-pitarau kamalāyatākṣau

*viśvambharau dvija-varau yuga-dharma-pālau
vande jagat priya-karau karuṇāvatārau*

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

See *Ādi-khaṇḍa*, Chapter One, verse 1.

TEXT 2

*namas trikāla satyāya
jagannātha sutāya ca
sa-bhṛtyāya sa-putrāya
sa-kalatrāya te namaḥ*

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

See *Ādi-khaṇḍa*, Chapter One, verse 2.

TEXT 3

*jaya jaya jaya viśvambhara dvija-rāja
jaya viśvambhara-priya vaiṣṇava samāja*

All glories to Viśvambhara, the king of the *brāhmaṇas*. All glories to the society of devotees, who are dear to Viśvambhara.

The phrases *viśvambhara `dvija-rāja'* and *viśvambhara-priya `vaiṣṇava samāja'* are explained as follows: Although Śrī Gaurasundara is Himself the full manifestation of the *brāhmaṇa's* worshipable Lord, He is the best of the *brāhmaṇas*; and the society of devotees, or the *paramahansa* Gurus of all *varṇas* and *āśramas*, are most dear to Him. People who have not undergone *saṁskāras*, or purificatory processes, are known as once-born *śūdras*, and persons who have undergone *saṁskāras* are known as twice-born. Although *kṣatriyas* and *vaiśyas* are also known as twice-borns, the word *dvija-rāja* refers only to the *brāhmaṇas*. 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 *saṁskāras*, He neither encouraged nor opposed their observance. He was partial to *daiva-varṇāśrama* principles that were favorable to devotional service; non-Vaiṣṇava, or *adaiva-varṇāśrama*, principles were not appreciated by Him. He accepted those actual *āśramas* and those *varṇas* based on occupation that were favorable to devotional service as *daiva-varṇāśrama*; that is why the society of devotees is dear to Him. In the society of nondevotees there is special stress given to *karma-kāṇḍa* 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-Gauḍīya-samāja, as most dear. He established Mādhva-Gauḍīya *brāhmaṇas* 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 Gauḍīya-sampradāya is most dear. In due course of time the course and practice of Gauḍīya Vaiṣṇava society was greatly disturbed by the considerations of *smārtas* like the *pañcopāsakas*, the worshipers of five gods. That is why He ordered Śrīmat Sanātana Gosvāmipāda, who was born in the Śrī Madhva *brāhmaṇa* society, to compile the Vaiṣṇava *smṛti* named *Hari-bhakti-vilāsa*. Since Śrīpāda Gopāla Bhaṭṭa Gosvāmī, who appeared in the Śrī Rāmānuja Vaiṣṇava society, was very dear to both Śrīmat Sanātana and Rūpa Prabhus, Śrīmat Sanātana Gosvāmī 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 Gauḍīya Vaiṣṇava *smṛtis* and Gauḍīya Vaiṣṇava scriptures on social codes. In the Vaiṣṇava society following Śrī Gaurasundara we find a few special characteristics. Since the doctrine of the *smārtas* has created various obstacles on the path of Vaiṣṇava *smṛtis*, Śrī Dhyānacandra, Śrī Rasikānanda, and, more recently, Śrī Śrīmad Bhaktivinoda Ṭhākura Mahāśaya have aspired for the actual eternal benefit of the Gauḍīya Vaiṣṇava society in the line of Śrī Gaura. The Gauḍīya Vaiṣṇava society established by Śrīmad Bhaktivinoda Ṭhākura was established in the city of Calcutta in the fifth century of the Caitanya era. At that time the so-called Gauḍīya Vaiṣṇavas had not yet begun to discuss the topics of their own *sampradāya*. After a short span of time, a new concocted *sampradāya* devoid of eternal Vedic injunctions called Gaurāṅga-samāja was established in Calcutta. Gauḍīya 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-samāja 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 Gauḍīya 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 *pañcopāsanā* covered by karma and *jñāna*, 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-samrāt Śrīla Jagannātha dāsa and his follower Śrī Śrīmad Bhaktivinoda Ṭhākura Mahāśaya have totally removed many discrepancies that had entered Gauḍīya Vaiṣṇava society. Therefore, at present, these pure exalted Vaiṣṇavas and their nonduplicious beloved followers can be addressed as *viśvambhara-priya vaiṣṇava 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 saṅkīrtana-maya sundara-śarīra*

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 *saṅkīrtana*.

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 Vaikuṅṭha. We find that Gaurasundara was the original propounder of the *acintya bhedābheda* 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 *prākṛta-sahajiyā* philosophy, which is based on maintaining irreligiosity, and material sense gratification, which is freely indulged in under the name of religion, are both mundane or worldly; in other words, they are both based on materialistic external knowledge. Lord Gaurahari, who is the protector of *sanātana-dharma*, taught everyone how to cross beyond worldly considerations and attain the service of 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 *tridaṇḍa-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 *gauranāgarīs*, 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 *saṅkīrtana-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 prāṇa
jaya gadādhara-advaitera prema-dhāma*

All glories to the Lord, who is the friend, wealth, and life of Nityānanda. All glories to the abode of Gadādhara and Advaita's love.

TEXT 6

*jaya śrī jagadānanda-priya-atisaya
jaya vakreśvara-kāśīśvarera hṛdaya*

All glories to the Lord, who is most dear to Jagadānanda. All glories to the heart and soul of Vakreśvara and Kāśīśvara.

TEXT 7

*jaya jaya śrīvāsādi priya-varga-nātha
jīva-prati kara' prabhu! śubha-dṛṣṭi-pāta*

All glories to He who is the Lord of His beloved associates headed by Śrīvāsa. O Lord, please bestow Your merciful glance on the living entities!

TEXT 8

*madhya-khaṇḍa-kathā yena amṛtera khaṇḍa
ye kathā śunile ghuce antara-pāṣaṇḍa*

The topics of the *Madhya-khaṇḍa* are just like drops of nectar. Atheism will be vanquished from the heart of anyone who hears these narrations.

TEXT 9

*madhya-khaṇḍa-kathā, bhāi, śuna eka-citte
saṅkīrtana ārambha haila yena mate*

O dear brothers, please hear attentively the topics of the *Madhya-khaṇḍa*,

wherein the inauguration of the *saṅkīrtana* pastimes is described.

TEXT 10

*gayā kari' āilena śrī-gaurasundara
paripūrṇa dhvani haila nadyā-nagara*

As soon as Śrī Gaurasundara returned from Gayā, the entire city of Nadia was filled with the news.

TEXT 11

*dhāilena yata saba āpta-varga āche
keha āge, keha mājhe, keha ati pāche*

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 sambhāṣa
viśvambhare dekhi' sabe hailā ullāsa*

The Lord spoke befittingly with everyone, and they all became jubilant on seeing Viśvambhara.

TEXT 13

*āguvāḍi' sabe ānilena nija-ghare
tīrtha-kathā sabāre kahena viśvambhare*

They all greeted the Lord and accompanied Him home, where Viśvambhara narrated the topics of His pilgrimage.

The word *āguvāḍi'* means “coming before to greet” or “arriving before.”

TEXT 14

*prabhu bale,—“tomā' sabākāra āśīrvāde
gayā-bhūmi dekhiyā āinu 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

*śire hasta diyā keha `cirajīvī' kare
sarva-aṅge 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 vakṣe hasta diyā kare āśīrvāda
"govinda śītalānanda 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 śacī 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 uṭhila
pati-mukha dekhiyā lakṣmīra duḥkha gela*

The parents and relatives of Lakṣmī became most happy, and Lakṣmī's distress was vanquished as she looked at the face of her husband.

TEXT 20

*sakala vaiṣṇava-gaṇa hariṣa hailā
dekhite-o sei-kṣaṇe keha keha gelā*

All the Vaiṣṇavas became pleased. Some of them immediately went to see the Lord.

TEXT 21

*sabākāre kari' prabhu vinaya-sambhāṣa
vidāya dilena sabe gelā nija-vāsa*

The Lord humbly spoke to everyone, and after taking leave they all returned to

their homes.

TEXT 22

*viṣṇu-bhakta guṭi-dui-cāri-jana laiṃyā
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
kṛṣṇera 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 maṅgala viśeṣa*

“As soon as I entered the abode of Gayā, I heard the most auspicious sounds.

TEXT 25

*sahasra sahasra vipra paḍe veda-dhvani
`dekha dekha viṣṇu pādodaka tīrtha-khāni'*

“Thousands and thousands of *brāhmaṇas* were reciting prayers from the *Vedas*. They said, ‘Come and see the holy spot where Lord Viṣṇu washed His lotus feet.’

TEXT 26

*pūrve kṛṣṇa yabe kailā gayā-agamana
sei-sthāne rahi' prabhu dhuilā caraṇa*

“When Kṛṣṇa previously visited Gayā, He washed His feet at that place.

TEXTS 27-28

*yān'ra pādodaka lāgi' gaṅgāra mahattva
śire dhari' śiva jāne pādodaka-tattva*

*se caraṇa-udaka-prabhāve sei sthāna
jagate haila `pādodaka-tīrtha' nāma”*

“The Ganges became glorious due to being touched by the lotus feet of the Lord, and Lord Śiva realized those glories by holding that water on his head. By the influence of that water that has washed the Lord's feet this place has become famous by the name Pādodaka-tīrtha.”

In the *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

*śeṣe prabhu hailena baḍa 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 puṣpera vana mahāprema-jale
mahāśvāsa chāḍi' 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 paṇḍita-ādi yata bhakta-gaṇa
dekhena apūrva kṛṣṇa-premera krandana*

Śrīmān Paṇḍita and the other devotees all watched as the Lord cried out of intense love for Kṛṣṇa.

TEXT 34

*catur-dike nayane bahaye prema-dhāra
gaṅgā 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-kṛṣṇera anugraha haila ihāne
ki vaibhava pathe vā haila daraśane”*

“He must have received the mercy of Lord Kṛṣṇa, or perhaps He has seen something wonderful on the way.”

TEXT 37

*bāhya-dṛṣṭi prabhura haila kata-kṣaṇe
śeṣe 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! āji ghare yāha
kāli yathā bali' tathā āsibāre cāha*

The Lord said, “O friends, please return home today. I will tell you where you may come and meet Me tomorrow.

TEXT 39

*tomā' sabā sahita nibhṛta eka sthāne
mora duḥkha 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 sadāsiva āsiha satvare”*

“You and Sadāsiva should come early tomorrow to Śuklāmbara Brahmācārī's house.”

If the word *tumi* in this verse is accepted as singular, then it must refer to Śrīmān Paṇḍita (see the following verse 70).

TEXT 41

*sambhāṣa 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 *Śrīmad Bhāgavatam* (11.2.42): “Devotion, direct experience of the Supreme Lord, and detachment from other things—these three occur simultaneously for one who has taken shelter of the Supreme Personality of Godhead, in the same way that pleasure, nourishment and relief from hunger come simultaneously and increasingly, with each bite, for a person engaged in eating.”

TEXT 43

*bujhite nā pāre āi putrera carita
tathāpiha putra dekhi' mahā-ānandita*

Mother Śacī could not understand the conduct of her son, yet she was overjoyed to see Him.

TEXT 44

*ḥkṛṣṇa kṛṣṇa bali' prabhu karaye krandana
āi dekhe,—aśru-jale bharila aṅgana*

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 bāḍaye pracura*

The Lord cried out, “Where is Kṛṣṇa? Where is Kṛṣṇa?” While calling out in this way, His love incessantly increased.

TEXT 46

*kichu nāhi bujhe āi kon vā kāraṇa
kara-yoḍe lailā āi govinda-śaraṇa*

His mother could not understand anything, therefore she sought the protection of Govinda with folded hands.

TEXT 47

*ārambhilā mahāprabhu āpana-prakāśa
ananta brahmāṇḍa-maya haila ullāsa*

As the Supreme Lord began to manifest Himself, innumerable universes rejoiced.

TEXT 48

*`prema-vr̥ṣṭi karite prabhura śubhārambha'
dhvani śuni' yāya yathā bhāgavata-vṛnda*

All the devotees immediately came there as they heard about the auspicious beginning of the Lord's distribution of love.

Being compassionate to the living entities, the Lord began to shower love of God at an auspicious moment. As soon as this news was circulated, the devotees immediately came to see Him.

TEXT 49

*ye-saba vaiṣṇava gelā prabhu-daraśane
sambhāṣā karilā prabhu tān' sabāra sane*

All the Vaiṣṇavas who came to see the Lord were warmly greeted by Him.

TEXT 50

*“kālī śuklāmbara-ghare milibā āsiyā
mora duḥkha nivedimu nibhṛte vasiyā”*

“Meet tomorrow at Śuklāmbara's house, where I will submit My sorrows to you in seclusion.”

TEXT 51

*hariṣe pūrṇita hailā śrīmān-pañḍita
dekhīyā adbhuta prema mahā haraṣita*

Śrīmān Paṇḍita was filled with joy. He was delighted on seeing the wonderful manifestation of love.

TEXT 52

*yathā kṛtya kari' uṣaḥ-kāle sāji laiyā
calilā tulite puṣpa haraṣita haiyā*

After performing his duties early the next morning, he took a basket and happily went to collect flowers.

TEXT 53

*eka kunda gācha āche śrīvāsa-mandire
kunda-rūpe kibā kalpa-taru avatare*

In the house of Śrīvāsa there was a *kunda* flower tree that appeared like the

incarnation of a *kalpa-vṛkṣa*.

TEXT 54

*yateka vaiṣṇava tole tulite nā pāre
akṣaya avyaya puṣpa sarva-kṣaṇa dhare*

The Vaiṣṇavas picked as many flowers as they liked, but the supply of flowers always remained inexhaustible and undiminished.

TEXT 55

*ūṣaḥ-kāle uṭhiyā sakala bhakta-gaṇa
puṣpa tulibāre āsi' hailā milana*

After rising in the morning, all the devotees would regularly meet there to gather flowers.

TEXT 56

*sabei tolana puṣpa kṛṣṇa-kathā rase
gadādhara, gopīnātha, rāmāṇi, śrīvāse*

Gadādhara, Gopīnātha, Rāmāṇi, and Śrīvāsa all picked flowers while discussing topics of Kṛṣṇa.

TEXT 57

*henai samaye āsi' śrīmān-pañḍita
hāsīte hāsīte āsi' hailā vidita*

At that moment, Śrīmān Paṇḍita arrived there with a smile on his face.

TEXT 58

*sabei balena,—“āji baḍa dekhi hāsya?”
śrīmān kahena,—“āche kāraṇa avāśya”*

They all said, “It seems you are very happy today?” Śrīmān Paṇḍita replied, “There is, of course, a good reason.”

TEXT 59

*“kaha dekhi”—balilena bhāgavata-gaṇa
śrīmān-pañḍita bale,—“śunaha kāraṇa*

The devotees said, “Please explain.” Śrīmān Paṇḍita then said, “Please hear the reason.

TEXT 60

*parama-adbhuta kathā, mahā asambhava
`nimāi-pañḍita hailā parama vaiṣṇava'*

“A most wonderful and most impossible incident has occurred; Nimāi Paṇḍita has become the greatest Vaiṣṇava.

“The same Nimāi Paṇḍita 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 āilena sakala kuśale
śuni' āmi sambhāṣite gelāṇa vikāle*

“Hearing that He has happily returned from Gayā, I went to greet Him yesterday afternoon.

TEXT 62

*parama-virakta-rūpa sakala sambhāṣa
tilārdheka audhathyera nāhika prakāśa*

“Everything He said revealed His utmost aversion to the world. He did not display any arrogance for even a moment.

TEXT 63

*nibhṛte kahite lāgilena kṛṣṇa-kathā
ye ye sthāne dekhilena ye apūrva yathā*

“In a secluded place He began to speak about Kṛṣṇa 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 aṅga 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 Kṛṣṇa!' He fell to the ground.

TEXT 66

*sarva aṅge dhātu nāhi, hailā mūrchita
kata-kṣaṇe bāhya-dṛṣṭi hailā camakita*

“When He fell unconscious, there was no sign of life in His body. Then, after a while, He regained His external consciousness with a sudden jerk.

TEXT 67

*śeṣe ye baliyā `kṛṣṇa' kāndite lāgilā
hena bujhi,—gaṅgādevī āsiyā mililā*

“Then finally He cried out the name of Kṛṣṇa. It seemed as if Gaṅgā herself appeared in His eyes.

TEXT 68

*ye bhakti dekhilu āmi tāhāna nayane
tāhāne manuṣya-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
“śuklāmbara-ghara kālī 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 paṇḍita murāri
tomā' sabā' sthāne duḥkha kariba gohāri*

“I wish to reveal My distress to you, Sadāśiva, and Murāri Paṇḍita.'

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 maṅgala 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

*śrīmānera vacana śuniyā bhakta-gaṇe
`hari' bali' mahādhvani karilā takhane*

On hearing the news from Śrīmān Paṇḍita, the devotees triumphantly chanted the name of Hari.

TEXT 73

*prathamei balilena śrīvāsa udāra
“gotra bādāuna kṛṣṇa āmā' sabākāra”*

The most magnanimous Śrīvāsa was the first to speak, “May Lord Kṛṣṇa increase our family.”

The word *gotra* means “family” or “assembly.”

TEXT 74

gotraṁ nu vardhatām iti

May our family increase.

TEXT 75

*ānande kareṇa sabe kṛṣṇa-saṁkathana
uṭhila maṅgala-dhvani parama-mohana*

As all the devotees happily discussed topics of Kṛṣṇa, the most auspicious and enchanting sound vibration arose.

TEXT 76

*`tathāstu' `tathāstu' bale bhāgavata-gaṇa
`sabei bhajuka kṛṣṇacandrera caraṇa'*

All the devotees repeatedly exclaimed, “May it be so. Let everyone worship the lotus feet of Kṛṣṇacandra.”

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 Kṛṣṇa 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-gaṇa
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-pañḍita calilena gaṅgā-tīre
śuklāmbara-brahmacārī—tāhāna mandire*

Śrīmān Pañḍita went to the house of Śuklāmbara Brahmācārī on the bank of the Ganges.

TEXT 79

*śuniyā e-saba kathā prabhu-gadādhara
śuklāmbara gṛha-prati calilā satvara*

When Gadādhara Prabhu heard the news, he quickly went to the house of Śuklāmbara.

TEXT 80

*'ki ākhyāna kṛṣṇera kahena śuni giyā'
thākilena śuklāmbara-gṛhe lokāiyā*

Thinking, “Let me hear what topics of Kṛṣṇa 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 vaiṣṇava-samāja*

At that time Viśvambhara, the king of the twice-born, arrived there to meet the assembled Vaiṣṇavas.

TEXT 83

*parama-ānande sabe karena sambhāṣa
prabhura nāhika bāhya-dr̥ṣṭi-parakāṣa*

They all greeted Him in great happiness, but the Lord did not manifest any external vision.

TEXT 84

*dekhilena mātra prabhu bhāgavata-gaṇa
paḍite lāgilā śloka bhaktira lakṣaṇa*

As soon as the Lord saw the devotees, He began to recite verses glorifying the characteristics of devotional service.

After seeing the eagerness of the devotees at the house of Śuklāmbara, the Lord, who was overwhelmed with love of Kṛṣṇa, recited the following verses glorifying the characteristics of pure devotional service:

*sarvopādhi-vinirmuktaṁ
tat-paratvena nirmalam
hṛṣīkeṇa hṛṣīkeṣa-
sevanam bhaktir ucyate*

“Bhakti, or devotional service, means engaging all our senses in the service of the Lord, the Supreme Personality of Godhead, the master of all the senses. When the spirit soul renders service unto the Supreme, there are two side effects. One is freed from all material designations, and, simply by being employed in the service of the Lord, one's senses are purified.”

*anyābhilāṣitā-sūnyam
jñāna-karmādy-anāvṛtam
ānukūlyena kṛṣṇānu-
śīlanam bhaktir uttamā*

“One should render transcendental loving service to the Supreme Lord Kṛṣṇa favorably and without desire for material profit or gain through fruitive activities or philosophical speculation. That is called pure devotional service.” He also recited the following verse spoken by Śrī Mādhavendra Purī which is the purport to the following verse 85: *pāinu, īśvara mora kon dike gelā?*—“I attained My Lord, but, Oh! where has He gone?”

*ayi dīna-dayārdra nātha he
mathurā-nātha kadāvalokyase*

*hṛdayam tvad-aloka-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?” This verse indicates the mood of separation from the Lord.

TEXT 85

*“pāinu, īśvara mora kon dike gelā?”
eta bali' stambha kole kariyā paḍilā*

“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 Kṛṣṇa, but now He has left Me.” While speaking in this way, the Lord tightly embraced a pillar of the house out of love for Kṛṣṇa.

TEXT 86

*bhāṅgila gṛhera stambha prabhura āveśe
`kothā kṛṣṇa?' baliyā paḍilā 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 Kṛṣṇa?”

TEXT 87

*prabhu paḍilena mātra `hā kṛṣṇa' baliyā
bhakta saba paḍilena ḍhaliyā ḍhaliyā*

As soon as the Lord fell to the ground saying, “O Kṛṣṇa,” all the devotees tottered and also fell to the ground.

TEXT 88

*gṛhera bhitare mūrchā gelā gadādhara
kebā kon dike paḍe, nāhi parāpara*

Gadādhara Paṇḍita 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-devī haiyā vismita*

All the devotees lost consciousness due to ecstatic love of Kṛṣṇa, and the goddess Jāhnavī smiled in amazement.

TEXT 90

*kata-kṣaṇe bāhya prakāśiyā viśvambhara
`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 punaḥ bhūmite paḍilā*

“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-dike veḍi' kānde bhāgavata-gaṇa*

The son of Śacī cried out of love for Kṛṣṇa, and all the devotees surrounding the Lord also cried loudly.

TEXT 93

*āchāḍera samuccaya nāhika śrī-aṅge
nā jāne ṭhākura kichu nija-prema-raṅge*

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 kīrtana-rola premera krandana
prema-maya haila śuklāambarera bhavana*

There arose the combined sounds of chanting and weeping as the house of Śuklāmbhara became filled with love of God.

TEXT 95

*sthira hai, kṣaṇeke 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

*heṅta māthā kariyā kāndena gadādhara
dehkiyā santoṣa baḍa prabhu viśvambhara*

Gadādhara bent his head down and cried. Seeing this, Lord Viśvambhara became greatly satisfied.

TEXT 98

*prabhu bale,—“gadādhara! tumi se sukr̥ti
śīṣu haite kṛṣṇete karilā dṛḍha-mati*

The Lord said, “O Gadādhara, you are indeed most fortunate. From your childhood you have had a strong inclination for Kṛṣṇa.”

TEXT 99

*āmāra se hena janma gela vṛthā-rase
pāinu amūlya nidhi gela daiva-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 Kṛṣṇa since your childhood, you are most fortunate. I did not have the strong determination for serving Kṛṣṇa like you. I have uselessly wasted My time by studying books on logic. Although I found My lost wealth, Kṛṣṇa, due to My misfortune I am now bereft of Him.”

TEXT 100

*eta bali' bhūmite paḍilā viśvambhara
dhūlāya loṭāya sarva-sevya kalevara*

After saying this, Viśvambhara again fell to the ground, and His entire body, which is worshipable to everyone, became covered with dust.

The transcendental body of Śrī Gaura is worshipable by all subordinates within the fourteen material worlds and the transcendental spiritual abodes of Vaikuṅṭha and Goloka-Vṛndāvana.

TEXT 101

*punaḥ-punaḥ haya bāhya, punaḥ-punaḥ paḍe
daive rakṣā pāya nāka-mukha se āchāḍe*

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 cakṣu prema-jale
sabe eka `kṛṣṇa kṛṣṇa' śrī-vadane bale*

He could not open His eyes due to excessive tears of love. Other than the name of Kṛṣṇa, nothing issued from His beautiful mouth.

TEXT 103

*dhariyā sabāra galā kānde viśvambhara
“kṛṣṇa kothā?—bhāi saba! balaha satvara”*

Grasping the necks of those present, Viśvambhara wept and asked, “O brothers, tell Me quickly, where is Kṛṣṇa?”

TEXT 104

*prabhura dekhiyā ārti kānde bhakta-gaṇa
kā'ro mukhe āra kichu nā sphure vacana*

Seeing the earnest longing of the Lord, all the devotees cried. They were all unable to speak.

TEXT 105

*prabhu bale,—“mora duḥkha karaha khaṇḍana
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 chāḍi' punaḥ-punaḥ kānde
lotāya bhūmite keśa, tāhā nāhi bāndhe*

After saying this, the Lord sighed deeply and wept repeatedly. His hair was not bound and trailed on the ground.

TEXT 107

*ei sukhe sarva-dina gela kṣaṇa-prāya
kathañcit sabā'-prati hailā vidāya*

The whole day passed like a moment in this blissful state. Then the Lord took leave of the devotees for a short time.

In spite of feeling intense distress due to separation from 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 paṇḍita
śuklāmbara-ādi sabe hailā vismita*

The devotees headed by Gadādhara, Sadāśiva, Śrīmān Paṇḍita, and Śuklāmbara became struck with wonder on seeing the transformations of ecstasy displayed by the Lord.

TEXT 109

*ye ye dekhilena prema, sakei avākya
apūrva dekhiyā kā'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
ānupūrvī kahilena āśeṣa-viśeṣe*

They all joyfully went to the community of Vaiṣṇavas and narrated in detail the entire incident.

TEXT 111

*śuniyā sakala mahā-bhāgavata-gaṇa
'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 sakei vismita
keha bale,—“īśvara vā 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 paṇḍita bhāla haile”
pāṣaṇḍīra muṇḍa chiṇḍibāre pāri hele”*

Someone said, “If Nimāi Paṇḍita becomes a good devotee, then we can easily tear off the heads of the atheists.”

TEXT 114

*keha bale,—“haibeka kṛṣṇera rahasya
sarvathā sandeha nāi, jāniha 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 Paṇḍita. There is no doubt about it.”

TEXT 115

*keha bale,—“īśvara purīra saṅga haite
kibā dekhilena kṛṣṇa prakāśa gayāte”*

Others said, “By associating with Īśvara Purī, He must have seen some manifestation of Kṛṣṇa at Gayā.”

TEXT 116

*ei-mata ānande sakala bhakta-gaṇa
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 kṛṣṇera prasāda”*

They all jointly blessed the Lord with the words, “May He be the object of

Kṛṣṇa's mercy.”

TEXT 118

*ānande lāgilā sabe karite kīrtana
keha gāya, keha nāce, karaye krandana*

All the devotees began to perform *kīrtana* in ecstasy. Some of them sang, some danced, and some cried.

TEXT 119

*hena mate bhakta-gaṇa āchena hariṣe
ṭhākura āviṣṭa 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

*kathañcit bāhya prakāśiyā viśvambhara
calilena gaṅgādāsa paṇḍitera ghara*

Returning to partial external consciousness, Viśvambhara went to the house of Gaṅgādāsa Paṇḍita.

TEXT 121

*gurura karilā prabhu caraṇa vandana
sambhrame uṭhiyā guru kailā āliṅgana*

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 jīvana
pitṛ-kula mātṛ-kula karilā mocana*

His Guru said, “Glorious is Your life, my dear. You have delivered both Your father's and mother's families.

TEXT 123

*tomāra paḍuyā saba—tomāra avadhi
puṅthi 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 *avadhi* (“the border,” “the end,” “the limit”) means “to advance or progress under guidance” or “too much `great.”

TEXT 124

*ekhane āilā tumi sabāra prakāśa
kāli haite paḍāibā āji yāha vāsa*

“Now that You have returned, You should begin teaching from tomorrow. Today go home.”

The phrase *sabāra prakāśa* indicates the Lord, who manifests the beauty and bliss in everyone's heart, who revives the illuminating mood of awe and reverence, and who unfolds the real truth.

TEXT 125

*guru namaskariyā calilā viśvambhara
catur-dike paḍuyā veṣṭita śasadhara*

After offering obeisances to His Guru, Viśvambhara left that place. Surrounded by His students, He appeared like the moon amidst the stars.

TEXT 126

*āilena śrī-mukunda-sañjayera ghare
āsiyā vasilā caṇḍī-maṇḍapa-bhitare*

The Lord then arrived at the house of Mukunda-Sañjaya, where He sat down within the Caṇḍī-maṇḍapa.

TEXT 127

*goṣṭhī-saṅge mukunda-sañjaya puṇyavanta
ye haila ānanda, tāhāra nāhi anta*

Accompanied by his relatives, the most pious Mukunda-Sañjaya experienced unlimited happiness.

TEXT 128

*puruṣottama-sañjayere prabhu kaila kole
siñcilena aṅga tāna nayanera jale*

The Lord embraced Puruṣottama-Sañjaya and drenched his body with tears.

TEXT 129

jayakāra dite lāgilena nārī-gaṇa

parama-ānanda haila mukunda-bhavana

All the ladies made auspicious sounds, and the house of Mukunda became the abode of supreme happiness.

TEXT 130

*śubha dr̥ṣṭipāta prabhu kari' sabākāre
āilena mahāprabhu āpana-mandire*

After glancing mercifully on everyone, Mahāprabhu returned to His house.

TEXT 131

*āsiyā vasilā viṣṇu-grhera duyāre
pr̥īti kari' vidāya dilena sabākāre*

He came and sat at the doorstep of His Viṣṇu temple, where He affectionately bid farewell to His students.

TEXT 132

*ye-ye-jana āise prabhure sambhāṣite
prabhura caritra keha nā pāre bujhite*

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-kṣaṇa*

They found none of the arrogance that the Lord previously exhibited, rather they found Him always in a renounced mood.

TEXT 134

*putrera caritra śacī kichui nā bujhe
putrera maṅgala lāgi' gaṅgā-viṣṇu pūje*

Mother Śacī was unable to understand anything of her son's behavior, she simply worshiped the Ganges and Lord Viṣṇu for the welfare of her son.

TEXT 135

*“svāmī nilā kṛṣṇacandra! nilā putra-gaṇa
avaśiṣṭa sabe-mātra āche eka-jana*

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

*anāthinī more, kṛṣṇa! ei deha' vara
sustha-citte grhe mora rahu viśvambhara”*

“O Kṛṣṇa! I am a widow. Please give me the benediction that Viśvambhara may peacefully remain at home.”

TEXT 137

*lakṣmīre āniṅā putra-samīpe vasāya
dṛṣṭipāta kariyā 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 *lakṣmī* in this verse refers to Viṣṇupriyā-devī. Seeing Nimāi's indifferent nature towards everything that was not related to Kṛṣṇa, Śacī acted like an ordinary worldly mother who is fond of increasing her son's family attachment and thought as follows: “If I create opportunities for my son to engage in intimate conversations with my daughter-in-law, Śrī Viṣṇupriyā-devī, then perhaps my son's strong tendency and attachment for worshiping Kṛṣṇa, which is just contrary to material enjoyment, will diminish.” According to ordinary worldly consideration, conditioned souls in their youth try to enjoy their wives, thinking of them as objects of enjoyment, and thus they become attached to material existence and *grhamedhi* family life, but such a consideration never arose in the Lord. Although while maintaining indifference and being afflicted by separation from Kṛṣṇa He gave Viṣṇupriyā a token glance, He did not become enthusiastic to see the personification of servitude, Viṣṇupriyā-devī, as an object of enjoyment.

TEXT 138

*niravadhi śloka paḍi' karaye rodana
“kothā kṛṣṇa! kothā kṛṣṇa!” bale anukṣaṇa*

The Lord constantly recited verses and cried as He continually implored, “Where is Kṛṣṇa? Where is Kṛṣṇa?”

TEXT 139

*kakhano kakhano yebā huṅkāra karaya
dare palāyena lakṣmī, 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 kṛṣṇa-rase
virahe nā pāya svāsthya, uṭhe, paḍe, vaise*

Due to feelings of separation from Kṛṣṇa, 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 sambaraṇa
ūśaḥ-kāle gaṅgā-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 Kṛṣṇa, He would consider them mundane and therefore control and conceal His transformations of ecstatic love arising from intense feelings of separation from Kṛṣṇa.

TEXT 142

*āilena mātra prabhu kari' gaṅga-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

*ḥkṛṣṇa' vinā ṭhākurerā nā āise vadane
paḍuyā-sakala ihā kichui nā jāne*

The Lord did not explain anything other than Kṛṣṇa, so the students could not understand anything.

No word other than Kṛṣṇa was explained by the Lord, who was engaged in the loving service of Kṛṣṇa 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 paḍāite

paḍuyā-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' puñthi melilena śiṣya-gaṇa
śuniñā ānanda hailā śrī-śacīnandana*

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 śuniñā hari-dhvani
śubha-dṛṣṭi sabāre karilā dvija-maṇi*

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 karena vyākhyāna
sūtra-vṛtti-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 view point, 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 kṛṣṇa-nāma
sarva-śāstre `kṛṣṇa' bai nā balaye āna*

The Lord said, “The holy names of Kṛṣṇa are the eternal Truth. All scriptures explain Kṛṣṇa and nothing else.

The holy names of Kṛṣṇa are not temporary objects that are subject to creation and annihilation within the jurisdiction of time. Since there is no material difference between the names of Kṛṣṇa and Kṛṣṇa Himself, the form of Kṛṣṇa, which is the personified source of time, and His holy names are at all times the undivided Truth. All Vaiṣṇava literatures have no aim other than Kṛṣṇa. As stated in the *Hari-varṇā*:

*vede rāmāyaṇe caiva
purāṇe bhārate tathā
ādāv ante ca madhye ca
hariḥ sarvatra gīyate*

“In the Vedic literature, including the *Rāmāyaṇa*, *Purāṇas*, and *Mahābhārata*, from the very beginning (*ādau*) to the end (*ante ca*), as well as within the middle (*madhye ca*), only Hari, the Supreme Personality of Godhead, is explained.”

TEXT 149

*hartā kartā pālayitā kṛṣṇa se īśvara
aja-bhava-ādi, saba—kṛṣṇera kinkara*

“Kṛṣṇa is the supreme controller, the creator, the maintainer, and the annihilator. Everyone beginning from Lord Brahmā and Lord Śiva is His servant.

Kṛṣṇa is the Supreme Personality of Godhead and the cause of all causes. He is the original creator, maintainer, and annihilator of all universes. Wherever Lord Brahmā and Lord Rudra are described as the creator and annihilator it is to be understood that they are empowered secondary agents under the instructions of Kṛṣṇa, and therefore they are established as predominating deities of the modes of passion and ignorance.

TEXT 150

*kṛṣṇera caraṇa chāḍi' ye āra vākhāne
vrthā janma yāya tāra asatya-vacane*

“The life of anyone who gives up the lotus feet of Kṛṣṇa and explains things as separate from Him is useless as a result of his false statements.

Kṛṣṇa alone is the cause of all causes and the original source of everything. Proud, asslike, ignorant people who give up the service of His lotus feet and take shelter of the unenlightened point of view distort the meaning of the scriptures with superficial explanations, thus they waste their rarely attained meaningful human form of life. In other words, as stated in the *Śrīmad Bhāgavatam*, they are actually

jīvan-mṛta (living dead), *jīvañ-chava* (dead bodies), or *śvasan-śava* (dead although breathing).

TEXT 151

*āgama-vedānta-ādi yata daraśana
sarva-śāstre kahe `kṛṣṇa-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 kṛṣṇera māyāya
chāḍiyā kṛṣṇera 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

*karuṇā-sāgara kṛṣṇa jagat-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
paḍiyā o sarva-śāstra, 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-śāstera abhiprāya
ihāte sandeha yāra, se-i duḥkha pāya*

“This is the purport of all scriptures. Anyone who doubts this fact suffers.

TEXT 157

*kṛṣṇera bhajana chāḍi' ye śāstra vākhāne
se adhama kabhu śāstra-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 *Purānas*.

The *Chāndogya Upaniṣad* (6.14.2) states: *ācāryavān puruṣo veda*—“One who follows the disciplic succession of *ācāryas* knows things as they are.”

The *Śvetāśvatara Upaniṣad* (6.23) states:

*yasya deve parā bhaktir
yathā deve tathā gurau
tasyaite kathitā hy arthāḥ
prakāśante mahātmanaḥ*

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

The *Kaṭha Upaniṣad* (1.2.23) states:

*nāyam ātmā pravacanena labhyo
na medhayā na bahunā śrutena*

*yam evaiṣa vṛṇute tena labhyas
tasyaiṣa ātmā vivṛṇute tanūṃ 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:

*śabda-brahmaṇi niṣṇāto
na niṣṇāyāt pare yadi*

*śramas tasya śrama-phalo
hy adhenum iva rakṣataḥ*

“If one is learned in Vedic literature but is not a devotee of Lord Viṣṇu, his work is a useless waste of labor, just like the keeping of a cow that does not give milk.”

The *Śrīmad Bhāgavatam* (10.14.29) further states:

*athāpi te deva padāmbuja-dvaya-
prasāda-leśānugṛhīta eva hi*

*jānāti tattvaṁ bhagavan-mahimno
na cānya eko 'pi ciraṁ 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.”

TEXT 158

*śāstrera nā jāne marma, adhyāpanā kare
gardabhera prāya yena śāstra vahi' 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 Sarasvatī, the goddess of transcendental knowledge. Just as cows and asses are unable to relish the sweetness of honey or sugar kept in a jar, the study and teaching of the *Vedas* by such 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 Prācīnabarhi as follows: “Although expert speakers continually deliberated on the strength of austerity, knowledge, and *samādhi*, they could not fully know the Supreme Personality of Godhead, who witnesses all things.”

TEXT 159

*paḍiñā-śuniñā loka gela chāre-khāre
kṛṣṇa mahā-mahotsave vañcilā 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 kailā mukti-dāna
hena kṛṣṇa chāḍi' loke 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 bakī yaṁ stana-kāla-kūṭam
jighāṁsayāpāyayad apy asādhvī*

*lebhe gatim dhātry-ucitām tato 'nyam
kaṁ vā dayāluṁ śaraṇam 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

*aghāsura-hena pāpī ye kailā mocana
kon sukhe chāḍe loka tāñhāra kīrtana?*

“For what happiness will someone give up the glorification of He who delivered the most sinful Aghāsura?”

TEXT 162

*ye kṛṣṇera nāme haya jagat pavitra
nā bale duḥkhita jīva tānhāra caritra*

“The entire world is purified by the name of Kṛṣṇa, yet wretched living entities abstain from chanting His glories.

TEXT 163

*ye-kṛṣṇera mahotsave brahmādi vihvala
tāhā chāḍi nṛtya-gīte kare amaṅgala*

“Even the demigods headed by Brahmā are overwhelmed by Kṛṣṇa's festivals, yet people give up such festivals and take pleasure in inauspicious dancing and singing.

TEXT 164

*ajāmīle nistārīlā ye-kṛṣṇera nāme
dhana-kula-vidyā-made tāhā nāhi jāne*

“The holy names of Kṛṣṇa delivered Ajāmīla, 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 Ajāmīla's deliverance through *kṛṣṇa-nāmābhāsa*, a glimpse of offenseless chanting of Kṛṣṇa's name.

The second line of this verse is confirmed in Kuntī's prayer to Kṛṣṇa in the *Śrīmad Bhāgavatam* (1.8.26):

*janmaīśvarya-śruta-śrībhir
edhamāna-madaḥ pumān
naivārhaty abhidhātum vai
tvām akiñcana-gocaram*

“My Lord, Your Lordship can easily be approached, but only by those who are materially exhausted. One who is on the path of [material] progress, trying to improve himself with respectable parentage, great opulence, high education and bodily beauty, cannot approach You with sincere feeling.”

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-candrāmṛta* (90): “O devotees, give up all unfavorable bodily and mental activities that are contrary to

the pleasure of Kṛṣṇa's senses and become attached to the lotus feet of Gaurāṅga-candra.”

TEXT 166-167

*ye-caraṇa sevite lakṣmīra abhilāṣa
ye-caraṇa-seviṇā śaṅkara śuddha-dāsa*

*ye-caraṇa haite jāhnavī-parakāśa
hena pāda-padma, bhāi, sabe kara āśa*

“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 become known as a pure servant, and the same lotus feet from which the Ganges emanated.

TEXT 168

*dekhi,—kār śakti āche ei navadvīpe
khaṇḍuka āmāra vyākhyā āmāra samīpe?”*

“Who in Navadvīpa has the power to refute My explanations before Me?”

TEXT 169

*param-brahma viśvambhara śabda-mūrti-maya
ye-śabde 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 Kṛṣṇa is the reality and supreme truth.

TEXT 170

*mohita paḍuyā 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

*sahajei śabda-mātre `kṛṣṇa satya' kahe
īśvara ye vākhānibe,—kichu citra nahe*

Every word inherently establishes Kṛṣṇa 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, Kṛṣṇa. 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

*kṣaṇeke hailā bāhya-dṛṣṭi 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 vākhāniluṅ?”
paḍuyā-sakala bale—“kichu nā bujhiluṅ*

“How was My explanation of the sūtras today?” The students replied, “We have not understood anything.

TEXT 174

*yata kichu śabde vākhānaha `kṛṣṇa' mātra
bujhite tomāra vyākhyā ke vā āche pātra?”*

“You explained every word simply in relationship with Kṛṣṇa, so who is the proper candidate for understanding Your explanations?”

TEXT 175

*hāsi' bale viśvambhara,—“śuna saba bhāi!
puṅthi bāndha' āji, cala gaṅgā-snāne yāi”*

Viśvambhara smiled and said, “Listen, brothers! Pack up your books for today and let us go take bath in the Ganges.”

TEXT 176

*bāndhilā pustaka sabe prabhura vacane
gaṅgā-snāne 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

*gaṅgā-jale keli kare prabhu viśvambhara
samudrera mājhe yena pūrṇa-śaśadhara*

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

*gaṅgā-jale keli kare viśvabhara-rāya
parama-sukṛti-saba dekhe nadiyāya*

Viśvambhara's sporting in the waters of the Ganges was seen by the most pious inhabitants of Nadia.

TEXT 179

*brahmādira abhilāṣa ye rūpa dekhite
hena prabhu vipra-rūpe khele se jalete*

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

*gaṅgā-ghāṭe snāna kare yata saba jana
sabāi cā'hena gauracandrera vadana*

All those persons who were taking bath at the bathing *ghāṭas* 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

*gaṅgāra bāḍila prabhu-paraśe ullāsa
ānande karena devī taraṅga-prakāśa*

Being touched by the Lord, goddess Gaṅgā became joyful, and out of delight, she manifested her agitation in waves.

TEXT 183

*taraṅgera chale nṛtya karena jāhnavī
ananta-brahmāṇḍa 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 beḍiyā jahnu-sutā
taraṅgera chale jala dei alakṣitā*

The daughter of Jahnu encircled the Lord on all sides and showered Him with her waters while remaining incognito.

TEXT 185

*vede mātra e-saba līlāra marma jāne
kichu śeṣe vyakta habe sakala purāṇe*

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' gṛhe āilena viśvambhara
calilā paḍuyā-varga yathā yānra ghara*

After completing His bath, Viśvambhara and His students returned to their own homes.

TEXT 187-188

*vastra parivarta' kari' dhuilā caraṇa
tulasīre jala diyā karilā secana*

*yathā-vidhi kari' prabhu govinda-pūjana
āsiyā vasilā gṛhe karite bhojana*

The Lord changed His clothes, washed His feet, and then offered water to

tulasī. Then, after properly worshipping 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-mañjarīs* 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 *mañjarīs*, are certainly dear to Keśava. It is prescribed that one should offer *tulasī-mañjarīs* in worship to the Deity form of Śrī Govinda, for Tulasī has incarnated in the form of a tree. The arrangement for offering *tulasī-mañjarīs* in worship to the Deity form of Lord Viṣṇu is confirmed by all transcendental Vaiṣṇava *smṛtis*. After worshipping Śrī Tulasī in her manifested worshipable form as *tadīya* 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 remnants of foodstuffs offered to the Lord with faith and humility.

TEXT 189

*tulasīra mañjarī-sahita divya anna
mā'ye āni' sammukhe karilā upasanna*

Mother Śacī brought fine cooked rice with a *tulasī* flower on top before the Lord.

TEXT 190

*viśvaksenere tabe kari' nivedana
ananta-brahmāṇḍa-nātha karena bhojana*

After offering foodstuffs to Viśvaksena, the Lord of innumerable universes began to eat.

Viśvaksena, or Viṣvaksena, 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 Viśvaksena.” And in the *Śrīmad Bhāgavatam* (11.27.29, 43) it is stated: “With offerings such as *prokṣaṇa* one should worship Durgā, Vināyaka, Vyāsa, Viśvaksena, 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 Viśvaksena.” In his *Bhāvārtha-dīpikā* commentary on this half of the latter verse, Śrīdhara Svāmipāda has stated: “One should meditate that the Lord has finished eating and then offer Him water for washing His hands and mouth. Thereafter one should offer the remnants of the Lord's foodstuffs to Viśvaksena, and after taking his permission one may then eat.” This is the scriptural injunction.

TEXT 191

*sammukhe vasilā śacī jagatera mātā
gharera bhitare dekhe lakṣmī pati-vratā*

Śacī, the mother of the universe, sat before the Lord, and the most chaste Viṣṇupriyā watched from within.

TEXT 192

*mā'ye bale,—“āji, bāpa! ki puñthi paḍilā?
kāhāra sahita ki vā kandala karilā?”*

Mother Śacī asked, “My dear son, which book did You study today? Did You quarrel with anyone?”

TEXT 193-194

*prabhu bale,—“āji paḍilāna kṛṣṇa-nāma
satya kṛṣṇa-caraṇa-kamala guṇa-dhāma*

*satya kṛṣṇa-nāma-guṇa-śravaṇa-kīrtana
satya kṛṣṇacandrera sevaka ye-ye-jana*

The Lord replied, “Today I read about the names of Kṛṣṇa. The lotus feet of Kṛṣṇa are in fact the reservoirs of transcendental qualities. Hearing and chanting about the qualities and names of Kṛṣṇa is the Truth, and the servants of Kṛṣṇacandra are also the Truth.

In answer to Śacīdevī's inquiry, the Lord said, “The lotus feet of Kṛṣṇa 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 Kṛṣṇa's names, forms, qualities, associates, and pastimes are the eternal Truth.

TEXT 195

*se-i śāstra satya—kṛṣṇa-bhakti kahe yā'ya
anyathā haile śāstra pāṣaṇḍatva pāya*

“Those literatures that glorify devotional service to Kṛṣṇa are true scriptures, others are simply atheistic.

Those spiritual scriptures that dissipate the darkness of ignorance and glorify the devotional service of Kṛṣṇa are true and establish supreme religious principles. If any literature does not glorify topics related to Kṛṣṇa's names, forms, qualities,

associates, and pastimes; does not describe the topmost glories and eternal position of Kṛṣṇa's devotees; or does not describe devotional service to Kṛṣṇa as the topmost process for attaining the goal of life; then instead of calling it a scripture, it should be known as the useless babbling of atheists. One should never study such scriptures, understanding them as bad association.

In his commentary, Śrī Madhvācārya quotes the following verses from the *Skanda Purāṇa*:

*ṛg-yajuḥ-sāmātharvās ca
bhāratam pañcarātrakam
mūla-rāmāyaṇam caiva
śāstram ity abhidhīyate*

*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-pañcarātra*, 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*:

*sāttvikeṣu ca kalpeṣu
māhātmyam adhikam hareḥ
rājaseṣu ca māhātmyam
adhikam brahmaṇo viduḥ*

*tad-vad agneś ca māhātmyam
tāmaseṣū śivasya ca
saṅkīrṇeṣu sarasvatyāḥ
pitṛṇāmś ca nigadyate*

“The *Purāṇas* in the mode of goodness glorify the Supreme Lord, Śrī Kṛṣṇa; those in the mode of passion promote the glories of Lord Brahmā, the creator of the universe; and those in the mode of ignorance celebrate the greatness of Agni, Śiva, and Durgā. In addition many other scriptures consisting of various mixtures of goodness, passion, and ignorance glorify the ancestors and demigods and demigoddesses like 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 worshiping 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 śāstre purāṇe vā
hari-bhaktir na dṛṣyate
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

*“caṇḍāla `caṇḍāla' nahe—yadi `kṛṣṇa' bale
vipra `vipra' nahe,—yadi asatpathe cale”*

“A *caṇḍāla* is not a *caṇḍāla* 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 *śrutis*, *smṛtis*, *Purāṇas*, *Itihāsas*, and *Pañcarātras*. In his commentary on the *Chāndogya Upaniṣad*, Śrī Madhvācārya quotes from the *Sāma-saṁhitā* as follows:

*ārjavam brāhmaṇe sākṣāt
śūdro 'nārjava-lakṣaṇaḥ
gautamas tv iti vijñāya
satyakāmam 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: *śugasya tad-anādara-śravaṇāt tad-adravaṇāt sūcyate hi*—“Anyone who is affected by lamentation is called a *śūdra*.”

Śrī Pūrṇaprajña Madhvācārya has stated in his commentary on this *sūtra*: *nāsau pautrāyaṇaḥ śūdraḥ śucād-bravaṇam eva hi śudatvam*—“King Pautrāyaṇa was not a *śūdra* at birth, but because he was lamenting he was considered a *śūdra*.” In the *Padma Purāṇa* it is stated:

*rājā pautrāyaṇaḥ śokāc-
chūdreti muninoditaḥ
prāṇa-vidyām-avāpyāsmāt
paraṁ dharma-vāptavān*

King Pautrāyaṇa was a *kṣatriya*, yet because of his lamentation, Raikva Muni called him a *śūdra*. Later, Pautrāyaṇa gained knowledge of the ultimate goal of life and the supreme religion from this Raikva Muni.

In the *Mahābhārata* (*Vana-parva* 180.26) it is stated:

*yatraital lakṣyate sarpa
vṛttaṁ sa brāhmaṇaḥ smṛtaḥ
yatraitan na bhavet sarpa
taṁ śūdrām iti nirdiśet*

“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 Nīlakaṇṭha 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 caitad bhavel lakṣyaṁ
dviḥ tac ca na vidyate
na vai śūdro bhavet 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:

*brāhmaṇaḥ patanīyeṣu
vartamāno vikarmasu

dāmbhiko duṣkṛtaḥ prājñaḥ
śūdreṇa sadṛṣo bhavet
yas tu śūdro dame satye
dharme ca satatotthitaḥ

taṁ brāhmaṇam ahaṁ manye
vṛttena hi bhaved dvijaḥ*

“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 worshipping Hari.”

In the *Mahābhārata* (*Śānti-parva* 188.13 and 189.7) it is stated:

*himsāṅṛta-priyā lubdhāḥ
sarva-karmopajīvinaḥ
kṛṣṇāḥ śauca-paribhraṣṭās
te dvijāḥ śūdratām gatāḥ*

*sarva-bhakṣa-ratir nityam
sarva-karma-karo 'śuciḥ
tyakta-vedas tv anācāraḥ
sa vai śūdra iti smṛtaḥ*

“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* (*Anuṣāsana-parva* 143.50-51) it is stated:

*na yonir nāpi saṁskāro
na śrutaṁ na ca santatiḥ
kāraṇāni dvijatvasya
vṛttam eva tu kāraṇam*

*sarvo 'yaṁ brāhmaṇo loke
vṛttena tu vidhīyate
vṛtte sthitas tu śūdro 'pi
brāhmaṇatvaṁ niyacchati*

“Birth, purificatory processes, study of the *Vedas*, and good birth are not the criterion for being a *brāhmaṇa*. The only criterion is one's occupation. A person is born as a *brāhmaṇa* in this world simply as a result of his nature. A *śūdra* situated in the occupation of a *brāhmaṇa* also becomes a *brāhmaṇa*.”

The *Hari-bhakti-vilāsa* (Tenth *Vilāsa*) quotes from the *Padma Purāṇa* as follows:

*na śūdrā bhagavad-bhaktās
te tu bhāgavatā matāḥ
sarva-varṇeṣu te śūdrā
ye na bhaktā janārdane*

“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*, *kṣatriya* or *vaiśya* family.”

In the *Atri-saṁhitā* (372) it is stated:

*brahma-tattvaṁ na jānāti
brahma-sūtreṇa garvitaḥ
tenaiva sa ca pāpena*

viprah paśur udāhṛtaḥ

“A person born in a *brāhmaṇa* family who proudly advertises himself as a sanctified *brāhmaṇa* but is ignorant of the Absolute Truth is because of this sin called an animal.”

In the *Bṛhad-āranyaka Upaniṣad* (3.9.10) it is stated:

etad akṣaram gārgi viditvāsmāl lokāt praiti sa brāhmaṇaḥ

“O Gārgi, one who is acquainted with that infallible truth by which one transcends death is a *brāhmaṇa*.”

In the *Bṛhad-āranyaka Upaniṣad* (4.4.21) it is stated:

tam eva dhīro vijñāya prajñām kurvīta brāhmaṇaḥ

“A wise person who knows the Supreme Lord, Parabrahman, through the process of devotion, is a *brāhmaṇa*.”

In the *Padma Purāṇa* (*Uttara-khaṇḍa*, Chapter 39) it is stated:

*viṣṇor ayaṁ yato hy āsīt
tasmād-vaiṣṇava ucyate
sarveśāṁ caiva varṇānām
vaiṣṇavaḥ śreṣṭhaḥ ucyate*

“One who is related to Viṣṇu through devotion is known as a Vaiṣṇava. A genuine Vaiṣṇava is superior to all the *varṇas* and is the best of all.”

In the *Padma Purāṇa* (*Svarga-khaṇḍa*, Ādi 24) it is stated:

*sakṛt praṇāmī kṛṣṇasya
mātuḥ stanyaṁ piben na hi
hari-pāde mano yeṣāṁ
tebhyo nityaṁ namo namaḥ*

*pukkasah śvapaco vāpi
ye cānye mleccha-jātayaḥ
te 'pi vandyā 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 'bhaktaś catur-vedī
mad-bhaktaḥ śvapacaḥ priyaḥ
tasmai deyaṁ tato grāhyaṁ
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 fruitive activities or mental speculation.

Indeed, all respects should be given to him, and whatever he offers should be accepted. Such devotees are as worshipable as I am.”

In the *Śrīmad Bhāgavatam* (3.33.7) it is stated:

*aho bata śva-paco 'to garīyān
yaj-jihvāgre vartate nāma tubhyam*

*tepus tapas te juhuvuḥ sasnur āryā
brahmānūcur 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 Purāna*:

*brāhmaṇānām sahasrebhyaḥ
satra-yāji viśiṣyate
satra-yāji-sahasrebhyaḥ
sarva-vedānta-pāragah*

*sarva-vedānta-vit-kotyā
viṣṇu-bhakto viśiṣyate
vaiṣṇavānām sahasrebhya
ekānty eko viśiṣyate*

“It is said that out of thousands of *brāhmaṇas*, one is qualified to perform sacrifices, and out of many thousands of such qualified *brāhmaṇas* expert in sacrificial offerings, one learned *brāhmaṇa* may have passed beyond all Vedic knowledge. He is considered the best among all these *brāhmaṇas*. And yet, out of thousands of such *brāhmaṇas* who have surpassed Vedic knowledge, one person may be a *viṣṇu-bhakta*, and he is most famous. Out of many thousands of such Vaiṣṇavas, one who is completely fixed in the service of Lord Kṛṣṇa is most famous.”

TEXT 198

*kapilera bhāve prabhu janānīra 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! kṛṣṇa-bhaktira prabhāva

sarva-bhāve kara mātā! kṛṣṇe anurāga

*kṛṣṇa-sevakera mātā! kabhu nāhi nāṣa
kāla-cakra ḍarāya dekhiyā kṛṣṇa-dāsa*

*garbha-vāse yata duḥkha janme vā maraṇe
kṛṣṇera sevaka, mātā, kichui nā jāne*

“O mother, please hear the glories of devotional service to Kṛṣṇa. Be attached to Kṛṣṇa in all respects! O mother, the servants of Kṛṣṇa are never destroyed. Even the wheel of time is frightened by the sight of Kṛṣṇa's devotees. O mother, Kṛṣṇa's servants do not undergo the tribulations of residing in a womb, taking birth, or dying.

For a description of the glories of devotional service to Kṛṣṇa and the devotees of Kṛṣṇa, one should refer to the statements of Lord Kapiladeva to His mother, Devahūti, recorded in the *Śrīmad Bhāgavatam* (3.25.32-44).

One who worships Kṛṣṇa is not subjected like the conditioned souls to birth, sustenance, and death, which are effects of the material time factor. Actually, the devotees of the Lord are never vanquished by the influence of time; they lead a life of devotional service and eternally engage in the service of Hari. The formidable wheel of time, which brings about birth, sustenance, and death to everyone, including the demigods, is frightened by seeing the influence of the devotees' devotional service. The formidable wheel of time forces the conditioned souls, or persons who are averse to Kṛṣṇa, to wander through various species of life; in other words, it forces them to take birth and eventually kills them. But since the devotees of the Lord are eternal, spiritual, and self-realized, such a formidable wheel of time cannot touch them; rather, it follows them like an obedient servant. In the *Śrīmad Bhāgavatam* (3.25.43) Lord Kapiladeva speaks to His mother, Devahūti, as follows: “The yogis, equipped with transcendental knowledge and renunciation and engaged in devotional service for their eternal benefit, take shelter of My lotus feet, and since I am the Lord, they are thus eligible to enter into the kingdom of Godhead without fear.”

Being decorated with the garland of birth and death, persons who are averse to and forgetful of Kṛṣṇa suffer various tribulations in the wombs of their mothers. The devotees of the Lord, however, do not feel any inconvenience or disgust while living in the wombs of their mothers; rather, by the will of the Lord, they remain indifferent to the miseries resulting from living in a womb and engage in the service of the Lord even in that state. In fact, the devotees of the Lord do not feel any kind of distress at any stage of their life, either in the present or future life; they continually remain absorbed in the bliss of Kṛṣṇa's service. The prime example of this fact is the constant remembrance of Kṛṣṇa by the *mahā-bhāgavata* Śrī Prahlāda, while residing in the womb of his mother, Kayādhu.

TEXT 202

*jagatera pitā—kṛṣṇa, ye nā bhaje bāpa
pitṛ-drohī pātakira janma-janma tāpa*

Kṛṣṇa is the father of the entire universe, and anyone who does not respect his

father is rebellious and sinful and therefore subjected to miseries birth after birth.

Both the animate world of living entities and the inanimate world of matter emanate from Kṛṣṇa. Therefore Kṛṣṇa is the only father of the entire world. Just as it is the prime duty of the grateful son to serve and follow his father, every living entity, particularly the human beings, should understand that the lotus feet of Kṛṣṇa are the original source of the entire creation; in other words, they are the source of everything and are meant to be always worshiped by everyone. Those living entities who are bereft of the science of self-realization and do not engage in the service of Kṛṣṇa, who is the original Nārāyaṇa and the father of the lotus-born Brahmā, are in reality ungrateful sons and therefore subjected to suffer the miseries of material existence. The three types of miseries in this world—*adhyātmika*, *adhibhautika*, and *adhidaivika* (miseries inflicted by the body and mind itself, those inflicted by other living entities, and natural disturbances)—have been arranged for the benefit of such ungrateful offensive sons who transgress the principles of religion.

In the *Śrīmad Bhāgavatam* (11.5.3) Śrī Camasa Muni, who is one of the Nava-yogendras, speaks to Nimi, the King of Videha, as follows:

*ya eṣāṁ puruṣaṁ sākṣād
ātma-prabhavam īśvaram
na bhajanty avajānanti
sthānād bhraṣṭāḥ patanty adhaḥ*

“If any of the members of the four *varṇas* and four *āśramas* fail to worship or intentionally disrespect the Personality of Godhead, who is the source of their own creation, they will fall down from their position into a hellish state of life.”

TEXT 203

*citta diyā śuna, mātā! jīvera ye gati
kṛṣṇa nā bhajile pāya yateka durgati*

“Dear mother, please hear attentively about the destination of the individual soul and the volume of distress he suffers by not worshiping Kṛṣṇa.

The pathetic condition of the living entities who are bereft of the service of Lord Kṛṣṇa is described in the *Caitanya-caritāmṛta* (*Madhya* 20.117-118) as follows: “Forgetting Kṛṣṇa, the living entity has been attracted by the external feature from time immemorial. Therefore the illusory energy [*māyā*] gives him all kinds of misery in his material existence. In the material condition, the living entity is sometimes raised to higher planetary systems and material prosperity and sometimes drowned in a hellish situation. His state is exactly like that of a criminal whom a king punishes by submerging him in water and then raising him again from the water.”

One should particularly discuss *Śrīmad Bhāgavatam*, Third Canto, Chapter Thirty and the statements of Lord Kapiladeva to His mother, Devahūti, found in the *Śrīmad Bhāgavatam*, Third Canto, Chapter Thirty-one, verses 1-31.

TEXT 204

*mariyā-mariyā punaḥ pāya garbha-vāsa
sarva-aṅge haya pūrva-pāpera prakāśa*

“The living entity repeatedly dies and suffers the miseries of confinement within the womb. The reactions to his sinful activities manifest in every one of his limbs.

The statements of Lord Kapiladeva to His mother, Devahūti, found in *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 Yamarāja, he is overwhelmed and trembles in their hands. While passing on the road he is bitten by dogs, and he can remember the sinful activities of his life. He is thus terribly distressed.

“Under the scorching sun, the criminal has to pass through roads of hot sand with forest fires on both sides. He is whipped on the back by the constables because of his inability to walk, and he is afflicted by hunger and thirst, but unfortunately there is no drinking water, no shelter and no place for rest on the road.

“While passing on that road to the abode of Yamarāja, he falls down in fatigue, and sometimes he becomes unconscious, but he is forced to rise again. In this way he is very quickly brought to the presence of Yamarāja.

“Thus he has to pass ninety-nine thousand *yojanas* within two or three moments, and then he is at once engaged in the torturous punishment which he is destined to suffer.

“He is placed in the midst of burning pieces of wood, and his limbs are set on fire. In some cases he is made to eat his own flesh or have it eaten by others.

“His entrails are pulled out by the hounds and vultures of hell, even though he is still alive to see it, and he is subjected to torment by serpents, scorpions, gnats and other creatures that bite him.

“Next his limbs are lopped off and torn asunder by elephants. He is hurled down from hilltops, and he is also held captive either in water or in a cave.

“Men and women whose lives were built upon indulgence in illicit sex life are put into many kinds of miserable conditions in the hells known as Tāmisra, Andha-

tāmisra and Raurava.

“Lord Kapila continued: My dear mother, it is sometimes said that we experience hell or heaven on this planet, for hellish punishments are sometimes visible on this planet also.

“After leaving this body, the man who maintained himself and his family members by sinful activities suffers a hellish life, and his relatives suffer also.

“He goes alone to the darkest regions of hell after quitting the present body, and the money he acquired by envying other living entities is the passage money with which he leaves this world.

“Thus, by the arrangement of the Supreme Personality of Godhead, the maintainer of kinsmen is put into a hellish condition to suffer for his sinful activities, like a man who has lost his wealth.

“Therefore a person who is very eager to maintain his family and kinsmen simply by black methods certainly goes to the darkest region of hell, which is known as Andha-tāmisra.

“Having gone through all the miserable, hellish conditions and having passed in a regular order through the lowest forms of animal life prior to human birth, and having thus been purged of his sins, one is reborn again as a human being on this earth.

“The Personality of Godhead said: Under the supervision of the Supreme Lord and according to the result of his work, the living entity, the soul, is made to enter into the womb of a woman through the particle of male semen to assume a particular type of body.

“On the first night, the sperm and ovum mix, and on the fifth night the mixture ferments into a bubble. On the tenth night it develops into a form like a plum, and after that, it gradually turns into a lump of flesh or an egg, as the case may be.

“In the course of a month, a head is formed, and at the end of two months the hands, feet and other limbs take shape. By the end of three months, the nails, fingers, toes, body hair, bones and skin appear, as do the organ of generation and the other apertures in the body, namely the eyes, nostrils, ears, mouth and anus.

“Within four months from the date of conception, the seven essential ingredients of the body, namely chyle, blood, flesh, fat, bone, marrow and semen, come into existence. At the end of five months, hunger and thirst make themselves felt, and at the end of six months, the fetus, enclosed by the amnion, begins to move on the right side of the abdomen.

“Deriving its nutrition from the food and drink taken by the mother, the fetus grows and remains in that abominable residence of stools and urine, which is the breeding place of all kinds of worms.

“Bitten again and again all over the body by the hungry worms in the abdomen itself, the child suffers terrible agony because of his tenderness. He thus becomes unconscious moment after moment because of the terrible condition.

“Owing to the mother's eating bitter, pungent foodstuffs, or food which is too salty or too sour, the body of the child incessantly suffers pains which are almost intolerable.

“Placed within the amnion and covered outside by the intestines, the child remains lying on one side of the abdomen, his head turned towards his belly and his back and neck arched like a bow.

“The child thus remains just like a bird in a cage, without freedom of movement.

At that time, if the child is fortunate, he can remember all the troubles of his past one hundred births, and he grieves wretchedly. What is the possibility of peace of mind in that condition?

“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 *māyā*. 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 Paramātmā, the partial representation of the Lord, is directing all inanimate and animate objects. He is present in the three phases of time—past, present and future. Therefore, the conditioned soul is engaged in different activities by His direction, and in order to get free from the threefold miseries of this conditional life, we have to surrender unto Him only.

“Fallen into a pool of blood, stool and urine within the abdomen of his mother, his own body scorched by the mother's gastric fire, the embodied soul, anxious to get out, counts his months and prays: O my Lord, when shall I, a wretched soul, be released from this confinement?

“My dear Lord, by Your causeless mercy I am awakened to consciousness, although I am only ten months old. For this causeless mercy of the Supreme Personality of Godhead, the friend of all fallen souls, there is no way to express my gratitude but to pray with folded hands.

“The living entity in another type of body sees only by instinct; he knows only the agreeable and disagreeable sense perceptions of that particular body. But I have a body in which I can control my senses and can understand my destination;

therefore, I offer my respectful obeisances to the Supreme Personality of Godhead, by whom I have been blessed with this body and by whose grace I can see Him within and without.

“Therefore, my Lord, although I am living in a terrible condition, I do not wish to depart from my mother's abdomen to fall again into the blind well of materialistic life. Your external energy, called *deva-māyā*, at once captures the newly born child, and immediately false identification, which is the beginning of the cycle of continual birth and death, begins.

“Therefore, without being agitated any more, I shall deliver myself from the darkness of nescience with the help of my friend, clear consciousness. Simply by keeping the lotus feet of Lord Viṣṇu in my mind, I shall be saved from entering into the wombs of many mothers for repeated birth and death.

“Lord Kapila continued: The ten-month-old living entity has these desires even while in the womb. But while he thus extols the Lord, the wind that helps parturition propels him forth with his face turned downward so that he may be born.

“Pushed downward all of a sudden by the wind, the child comes out with great trouble, head downward, breathless and deprived of memory due to severe agony.

“The child thus falls on the ground, smeared with stool and blood, and plays just like a worm germinated from the stool. He loses his superior knowledge and cries under the spell of *māyā*.

“After coming out of the abdomen, the child is given to the care of persons who are unable to understand what he wants, and thus he is nursed by such persons. Unable to refuse whatever is given to him, he falls into undesirable circumstances.

“Laid down on a foul bed infested with sweat and germs, the poor child is incapable of scratching his body to get relief from his itching sensation to say nothing of sitting up, standing or even moving.

“In his helpless condition, gnats, mosquitoes, bugs and other germs bite the baby, whose skin is tender, just as smaller worms bite a big worm. The child, deprived of his wisdom, cries bitterly.

“In this way, the child passes through his childhood, suffering different kinds of distress, and attains boyhood. In boyhood also he suffers pain over desires to get things he can never achieve. And thus, due to ignorance, he becomes angry and sorry.

“With the growth of the body, the living entity, in order to vanquish his soul, increases his false prestige and anger and thereby creates enmity towards similarly lusty people.

“By such ignorance the living entity accepts the material body, which is made of five elements, as himself. With this misunderstanding, he accepts nonpermanent things as his own and increases his ignorance in the darkest region.

“For the sake of the body, which is a source of constant trouble to him and which follows him because he is bound by ties of ignorance and fruitive activities, he performs various actions which cause him to be subjected to repeated birth and death.”—One should seriously discuss these degradations, miseries in the womb, and tortures by the wheel of time experienced by conditioned souls who are averse to and forget of Kṛṣṇa. [The purport up to this point applies to verses 204-236.] In the course of time every object in the material world of birth, sustenance, and death successively takes birth, maintains, expands, produces by-products, and

dies. Misusing his independence, the spirit soul gives up the worship of Kṛṣṇa out of greed for material objects that are not related to Kṛṣṇa. At that point, his natural characteristics are transposed and the propensity for material enjoyment appears palatable to him. This is the reason for the living entity's misuse of independence and his suffering the resultant miseries of material existence. As a result of misusing his independence, the living entity is repeatedly covered by gross and subtle bodies and thrown into this perishable world. Forgetting his constitutional position and giving up the endeavor for worshiping Kṛṣṇa, he then either desires to enjoy the fruits of his karma or renounce the fruits through *jñāna*. Therefore, when he abandons the service of Kṛṣṇa's lotus feet, he becomes bereft of and fallen from his constitutional position and repeatedly wears the garland of birth and death. When such a conditioned soul dies, his gross body gradually mixes with the five gross material elements and his subtle body, which is full of desires for material enjoyment, leaves behind the gross body and anxiously awaits another gross body. Under the direction of the Supreme Lord, who awards everyone the fruits of their activities, that subtle body again takes up residence in a particular type of gross body according to the fruits of his karma. Thus he actively engages in fulfilling his unsatiated desires. After death, as he takes a new gross body in the womb of his mother, his previously accumulated sinful reactions manifest in his gross body in the form of diseases or deformed limbs. In order to suffer the burden of his previously acquired sinful reactions in this new gross body, the conditioned soul obtains deformed limbs and diseased bodies as the result of his sins and then again indulges in gross sense gratification. Thereafter, as a result of past sins, the conditioned soul becomes either a father or mother of sons and daughters that he produces. Until his spiritual knowledge is awakened by the nonduplicitous mercy of the spiritual master and Kṛṣṇa, his fructified and unfructified sinful reactions are not completely exhausted. When this feature of averseness to Kṛṣṇa produces in the conditioned soul a mentality of accepting the body as the self, then the causelessly merciful Kṛṣṇacandra sometimes comes personally and sometimes sends His dear associate as a teacher, preacher, or deliverer of the transcendental sounds of the spiritual world to revive the constitutional position of the unfortunate souls who have forgotten Kṛṣṇa. While living in the womb of his mother, the conditioned soul suffers various miseries or distresses in the form of disease as punishment for his previous sinful activities, thus accounting for those previous sins.

TEXT 205

*kaṭu, amla, lavaṇa—jananī yata khāya
aṅge 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

*māmsa-maya aṅga kṛmi-kule beḍi' khāya
ghucāite nāhi śakti, maraye jvālāya*

“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

*naḍite nā pāre tapta-pañjarera mājhe
tabe prāṇa 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-pātakīra janma nāhi haya
garbhe garbhe haya punaḥ utpatti-pralaya*

“Some most sinful persons do not even take birth; they are born within the womb, and they die within the womb.

TEXT 209

*śuna śuna mātā, jīva-tattvera samsthāna
sāta-māse jīvera garbhetē haya jñāna*

“O mother, please hear attentively about the fate of the living entity. At the end of seven months, the living entity develops consciousness.

TEXT 210

*takhane se smariyā kare anutāpa
stuti kare kṛṣṇere chāḍiyā ghana śvāsa*

“At that time the living entity remembers his previous sinful activities and repents. He sighs deeply and offers prayers to Kṛṣṇa.

TEXT 211

*“rakṣa, kṛṣṇa! jagat-jīvera prāṇa-nātha
tomā' bai duḥkha—jīva nivedibe kā'ta*

“O Kṛṣṇa, O life and soul of the universe, please protect me! Other than You, to whom can a living entity submit his sorrows?

The word *kā'ta* (the ancient Bengali words *kuthā*, *kothā*, *kathi*, *kā'ta* come from the Sanskrit word *kuṭra*) means “where,” “whom,” “with who,” or “at whose place.”

TEXT 212

*ye karaye bandī, prabhu! chāḍāya se-i se
sahaja-mṛtere, prabhu! māyā kara' kise*

“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 Adhokṣaja. This the proof of our natural tendency for either lording it over the material nature or becoming the servant of matter. In other words, just as material objects are bereft of the characteristic of independent action, as a result of misusing our constitutional propensity of independence we also become merged in ignorance, being bewildered by the illusory energy.

TEXT 213

*mithyā dhana-putra-rase goñailuṅ janama
nā bhajiluṅ tora dui amūlya caraṇa*

“I have wasted My life in vain, seeking pleasure in wealth and children. Thus I have not worshiping Your priceless lotus feet.

TEXT 214

*ye-putra poṣaṇa kailuṅ aśeṣa 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?

TEXT 215

*ekhana e-duhkhe mora ke karibe pāra?
tumi se ekhana bandhu karibā uddhāra*

“Now who will deliver me from this miserable condition? O Lord, You are the only friend who can deliver me.

TEXT 216

*eteke jāninu—satya tomāra caraṇa
rakṣa, prabhu kṛṣṇa! tora lainu śaraṇa*

“I have therefore understood that Your lotus feet are the Truth. O Kṛṣṇa, I take shelter of You. Please protect me.

TEXT 217

*tumi-hena kalpa-taru-ṭhākura chāḍiyā
bhulilāna asat-pathe pramatta haiyā*

“Giving up a desire tree like You, I became maddened and took to sinful life.

For an elaboration on the second line of this verse, one should discuss Brahmā's prayer to Nārāyaṇa found in the conversation between Maitreya and Vidura in the *Śrīmad Bhāgavatam* (3.9.6) as follows: “O my Lord, the people of the world are embarrassed by all material anxieties—they are always afraid. They always try to protect wealth, body and friends, they are filled with lamentation and unlawful desires and paraphernalia, and they avariciously base their undertakings on the perishable conceptions of ‘my’ and ‘mine.’ As long as they do not take shelter of Your safe lotus feet, they are full of such anxieties.”

TEXT 218

*ucita tāhāra ei yogya śāsti haya
karilā ta' ebe kṛpā kara, mahāśaya!*

“O Lord, You have certainly awarded me proper punishment, but now please bestow mercy on me!

TEXT 219

*ei kṛpā kara,—yena tomā' nā pāsari
yekhāne-sekhāne kene nā janmi, nā mari*

“Be merciful to me so that I may not forget You, wherever I take birth and die.

King Kulaśekhara has written in his *Mukunda-mālā-stotra* (5) as follows: “O my Lord! I have no attachment for 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 vaiṣṇava-janera avatāra*

*yekhāne tomāra yātrā-mahotsava nāi
indraloka haile o tāhā nāhi cāi*

“Any place where Your glories are not heard, where the Vaiṣṇavas 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 Vaikuṅṭha 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 Amarāvātī, the abode of Indra, I do not desire it.

The phrase *tridaśa-pūr ākāśa-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 Vaikuṅṭha 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 Śukadeva Gosvāmī to Mahārāja Parīkṣit:

*na yatra vaikuṅṭha-kathā-sudhāpagā
na sādhave bhāgavatās tadāśrayāḥ*

na yatra yajñeśa-makhā mahotsavāḥ

sureśa-loko 'pi na vai sa sevyatām

“An intelligent person does not take interest in a place, even in the topmost planetary system, if the pure Ganges of topics concerning the Supreme Lord's activities does not flow there, if there are not devotees engaged in service on the banks of such a river of piety, or if there are no festivals of *saṅkīrtana-yajña* to satisfy the Lord [especially since *saṅkīrtana-yajña* is recommended in this age].”

TEXT 223

*“garbha-vāsa-duḥkha prabhu, eho mora bhāla
yadi tora smṛti mora rahe sarva-kāla*

“I do not mind the miseries of living in the womb provided I can constantly remember You.

“O Lord! Although the extremely miserable conditions within the womb are intolerable and heart-rending, if my constant remembrance of You remains intact while suffering such extremely miserable conditions, then they are most praiseworthy, desirable, relishable, and wish-fulfilling.”

In the *Śrīmad Bhāgavatam* (1.8.25) Queen Kuntī prays to Lord Kṛṣṇa as follows:

*vipadaḥ santu tāḥ śāsvat
tatra tatra jagad-guro
bhavato darśanam yat syād
apunar bhava-darśanam*

“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-padmera smarāṇa nāhi yathā
hena kṛpā kara, prabhu! nā phelibā tathā*

“O Lord, grant me the mercy that You will not send me to such a place where remembrance of Your lotus feet is absent.

“Since Your mercy is not manifest in that place where one finds the desire for temporary material sense gratification or the checking of the desire for temporary material sense gratification, in other words, material enjoyment or renunciation, as well as attachment and hatred rather than remembrance of Your lotus feet, Your illusory cruelty towards the godless living entities is directly or indirectly present there. Please give up such illusory cruelty and deceit and never captivate me with material objects that are not related to You—this is my heartfelt prayer. If Your causeless mercy is showered on me, then You will always illuminate and remain in the pathway of my memory, and this I will consider Your nonduplicious mercy. May I not be vanquished by forgetting Your lotus feet as a result of the fierce attacks of happiness and distress produced from my own sense gratification.”

TEXT 225

*ei-mata duḥkha prabhu, koṭi-koṭi janma
pāiluṅ vistara, prabhu! saba—mora karma*

“O Lord, I have suffered this way for millions and millions of births, simply as a result of my karma.

The word *vistara* means “collection of” or “abundance.”

The word *karma* refers to the results of previous misdeeds, sinful activities, misfortune, ill fortune, and bad luck.

TEXT 226

*se duḥkha-vipad prabhu, rahu bāre bāra
yadi tora smṛti thāke sarva-veda-sāra*

“O Lord, may those miseries and dangers come again and again as long as Your remembrance, which is the essence of all *Vedas*, remains intact.

“The essence of all the *Vedas* is that if a living entity constantly remembers Kṛṣṇa, he will never face any kind of inauspiciousness. O Lord, even after falling into a miserable condition of life in this world as a result of my previous misdeeds, if Your remembrance constantly remains awake within my heart, it will be most auspicious for me.”

In order to liberate the forgetful materialistic living entities from their absorption in matter and arouse their inclination towards Him, the Lord has provided them innumerable threefold tribulations and miseries, which from the external point of view appear to be punishment, but from the internal point of view are evidence of great compassion. In every step we become bewildered by the false ego of proudly identifying ourselves as the doers of our activities and always remain attached to sense gratification, but the bewildering illusory energy of the Lord turns all our material enjoyment into an ocean of misery. Yet behind the severe prescription of being afflicted by oppression, punishment, and threefold miseries, the incomparable mercy of the Lord flows like the Phalgu River, which flows underground. Since in this material world we face innumerable varieties of inconveniences like obstacles, disturbances, dangers, and misfortune, when our sense gratification is disturbed as a result, we condemn the misuse of our independence as godlessness, which is the root cause of our threefold miseries, and we simultaneously develop a distaste for absorption in matter. At that time we endeavor to search out our eternal benefit and freedom from material enjoyment, which is full of misery, and we remember the unlimited mercy of the lotus feet of our eternal Lord, Madhusūdana, the deliverer from sins and calamities. The lesson we get from this is that to endeavor to enjoy or lord it over material nature is an extremely foolish proposition. Remembrance of Kṛṣṇa, who is *sac-cid-ānanda-vigraha* and the cause of all causes, and engagement in His service based on remembrance is our eternal wealth and source of supreme benefit.

In the *Śrīmad Bhāgavatam* (2.1.6) Śrī Śukadeva Gosvāmī speaks to Mahārāja Parīkṣit as follows:

*etāvān sāṅkhya-yogābhyām
sva-dharma-pariniṣṭhayā
janma-lābhaḥ paraḥ puṁsām
ante nārāyaṇa-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' kṛṣṇa, ebe dāsya-yoga diyā
caraṇe rākhaha dāsī-nandana kariyā*

“O Kṛṣṇa, please favor me with Your service and keep me at Your lotus feet as the son of Your maidservant.

“Just as the son of a *gr̥hasṭha* 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 paḍe anukṣaṇa
tāho bhālavāse kṛṣṇa-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
bhumite paḍile 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 kṣaṇe, kṣaṇe kānde śvāse
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 *śvāse* means “he inhales and exhales.”

TEXT 233

*kṛṣṇera sevaka jīva kṛṣṇera māyāya
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 Kṛṣṇa consciousness, the conditioned soul is punished by the witch of the external energy, *māyā*. He is thus ready to suffer the threefold miseries— miseries brought about by the body and mind, the 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 Kṛṣṇa, and in this way he can approach nearer and nearer to the Lord. The living entity is bound around the neck by the chain of *māyā* because he has forgotten that he is eternally a servant of Kṛṣṇa. If the conditioned soul engages in the service of the Lord and simultaneously carries out the orders of his spiritual master and serves him, he can get out of the clutches of *māyā* and become eligible for shelter at Kṛṣṇa's lotus feet. One is immediately freed from the clutches of *māyā* if he seriously and sincerely says, 'My dear Lord Kṛṣṇa, although I have forgotten You for so many long years in the material world, today I am surrendering unto You. I am Your sincere and serious servant. Please engage me in Your service.' Due to bad association, the living entity desires material happiness, liberation or merging into the impersonal aspect of the Lord, or he engages in mystic yoga for material power. If such a person actually becomes intelligent, he takes to Kṛṣṇa consciousness by engaging himself in intense devotional service to Lord Śrī Kṛṣṇa. If those who desire material enjoyment or merging into the existence of the Absolute Truth engage in the Lord's transcendental loving service, they will immediately attain shelter at Kṛṣṇa's lotus feet, although they did not ask for it. Kṛṣṇa is therefore very merciful. When someone engages in Lord Kṛṣṇa's devotional service for the satisfaction of the senses and instead acquires a taste to serve Kṛṣṇa, he gives up his material desires and willingly offers himself as an eternal servant of Kṛṣṇa.”

TEXT 234

*kathodine kāla-vaṣe haya buddhi-jñāna
ithe ye bhajaye kṛṣṇa, se-i bhāgyavān*

“In due course of time the child develops intelligence and knowledge, but one who worships Kṛṣṇa is alone fortunate.

TEXT 235

*anyathā nā bhaje kṛṣṇa, duṣṭa-saṅga kare
punaḥ sei-mata māyā-pāpe ḍubi' mare*

“But if one does not worship Kṛṣṇa and instead associates with evil-minded persons, then he again sinks into the depths of sinful activities and delusion.

The word *anyathā* means “on the other hand,” “apart from this,” or “on the contrary.”

The words *māyā-pāpe* refer to either forgetfulness of Kṛṣṇa due to the influence of

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:

*saṅgam na kuryād asatām
śiśnodara-trpām kvacit
tasyānugas tamasy 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 punaḥ
śiśnodara-kṛtodyamaiḥ
āsthito ramate jantus
tamo viśati 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

*anāyāsena maraṇam
vinā dainyena jīvanam
anārādhita govinda-
caraṇasya 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-khaṇḍa*, Chapter Seven, verse 136.

TEXT 238

*“anāyāse maraṇa, jīvana duḥkha vine
kṛṣṇa bhajile se haya kṛṣṇera smarāṇe*

“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-saṅga 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:

*saṅgo yaḥ saṁsṛter hetur
asatsu vihito 'dhiyā
sa eva sādhuṣu kṛto
niḥsaṅgatvāya 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
pṛcchāmo bhavato 'naghāḥ
saṁsāre 'smin kṣaṇārdho 'pi
sat-saṅgaḥ śevadhir nṛṇām*

“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:

*prasaṅgam ajaram pāśam
ātmanaḥ kavayo viduḥ
sa eva sādhuṣu kṛto
mokṣa-dvāram apāvṛtam*

“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:

*saṅgamaḥ khalu sādḥūnām
ubhayeṣāṃ ca sammataḥ
yat-sambhāṣaṇa-sampraśnaḥ
sarveṣāṃ vitanoti śam*

“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 Prācīnabarhi as follows:

*tasmin mahān-mukharitā madhubhic-caritra-
pīyūṣa-śeṣa-saritaḥ paritaḥ sravanti*

*tā ye pibanty avitr̥ṣo nṛpa gādha-karṇais
tān na spr̥śanty aśana-tṛḍ-bhaya-śoka-mohāḥ*

“My dear King, in that assembly of saintly persons, the glories of the Supreme Personality of Godhead are heard and chanted with great eagerness by the pure devotees. If one gets a chance to hear their constant flow of nectar, which is exactly like the waves of a river, one will forget the necessities of life—namely hunger and thirst—and become immune to all kinds of fear, lamentation and illusion.”

In the *Śrīmad Bhāgavatam* (4.30.33) the Pracetas offer the following prayer to the Lord:

*yāvat te māyayā spr̥ṣṭā
bhramāma iha karmabhiḥ
tāvad bhavat-prasaṅgānām
saṅgaḥ syān no bhava bhava*

“Dear Lord, as long as we have to remain within this material world due to our material contamination and wander from one type of body to another and from one planet to another, we pray that we may associate with those who are engaged in discussing Your pastimes. We pray for this benediction life after life, in different bodily forms and on different planets.”

In the *Śrīmad Bhāgavatam* (2.2.36) Śrī Śukadeva Gosvāmī speaks the following words to Mahārāja Parīkṣit:

*tasmāt sarvātmanā rājan
hariḥ sarvatra sarvadā
śrotavyaḥ kīrtitavyaś ca
smartavyo bhagavān nṛṇām*

“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 Pṛthu prays to the Lord of Vaikuṅṭha as follows:

*na kāmāye nātha tad apy ahaṃ kvacin
na yatra yuṣmac-caraṇāmbujāsavaḥ*

mahattamāntar-hṛdayān mukha-cyuto

vidhatsva karṇāyutam eṣa me varaḥ

“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 nectarean 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 Rahūgaṇa as follows:

*yatrottamaśloka-guṇānuvādaḥ
prastūyate grāmya-kathā-vighātaḥ*

*niṣevyamāṇo 'nudinaṁ mumukṣor
matim satim yacchati vāsudeve*

“In an assembly of pure devotees, there is no question of discussing material subjects like politics and sociology. In an assembly of pure devotees, there is discussion only of the qualities, forms and pastimes of the Supreme Personality of Godhead. He is praised and worshiped with full attention. In the association of pure devotees, by constantly hearing such topics respectfully, even a person who wants to merge into the existence of the Absolute Truth abandons this idea and gradually becomes attached to the service of Vāsudeva.”

The saintly King Mucukunda prays to Lord Kṛṣṇa in the *Śrīmad Bhāgavatam* (10.51.53) as follows:

*bhavāpavargo bhramato yadā bhavej
janasya tarhy acyuta sat-samāgamaḥ*

*sat-saṅgamo yarhi tadaiva sad-gatau
parāvareṣe tvayi jāyate matiḥ*

“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-janeṣu sakhyaṁ
saṁsāra-cakre bhramataḥ sva-karmabhiḥ*

*tvan-māyayātmātmaja-dāra-geheṣv
āsakta-cittasya na nātha bhūyāt*

“O my Lord, my master, I am wandering throughout this material world as a result of my fruitive activities. Therefore I simply seek friendship in the association of Your pious and enlightened devotees. My attachment to my body, wife, children and home is continuing by the spell of Your external energy, but I wish to be attached to them no longer. Let my mind, my consciousness and everything I have be attached only to You.”

In the *Śrīmad Bhāgavatam* (3.25.25) Lord Kapila speaks to His mother, Devahūti, as follows:

*satām prasaṅgān mama vīrya-saṁvido
bhavanti hṛt-karṇa-rasāyanāḥ kathāḥ*

*taj-joṣaṇād āśv apavarga-vartmani
śraddhā ratir bhaktir anukramiṣyati*

“In the association of pure devotees, discussion of the pastimes and activities of the Supreme Personality of Godhead is very pleasing and satisfying to the ear and the heart. By cultivating such knowledge one gradually becomes advanced on the path of liberation, and thereafter he is freed, and his attraction becomes fixed. Then real devotion and devotional service begin.”

In the *Śrīmad Bhāgavatam* (1.2.14 and 16-18) Śrī Sūta Gosvāmī speaks to the sages headed by Śaunaka as follows:

*tasmād ekena manasā
bhagavān sātvatām patih
śrotavyaḥ kīrtitavyaś ca
dhyeyaḥ pūjyaś ca nityadā*

*śuśrūṣoḥ śraddadhānasya
vāsudeva-kathā-ruciḥ
syān mahat-sevayā viprāḥ
puṇya-tīrtha-niṣevanāt*

*śṛṇvatām sva-kathāḥ kṛṣṇaḥ
puṇya-śravaṇa-kīrtanaḥ
hṛdy antaḥ stho hy abhadrāṇi
vidhunoti suhṛt satām*

*naṣṭa-prāyeṣv abhadreṣu
nityam bhāgavata-sevayā
bhagavaty uttama-śloke
bhaktir bhavati naiṣṭhikī*

“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-hīna-karme kona phala nāhi pāya

sei karma bhakti-hīna,—parahimsā yāya”

“There is no substantial result in activities that are devoid of devotion to the Lord. Such nondevotional activities simply result in violence to others.”

The performer of pious activities that are not executed for the pleasure of the Lord does not achieve any result. Activities that are devoid of devotion to the Lord are simply violence, in other words, every activity wherein there is an absence of devotional service results in violence. Fruitive activities and mental speculation are both dependent on devotional service, but devotional service is not dependent on either fruitive activities, mental speculation, or mystic yoga, rather it is fully independent and unaffected by anything material. There is no possibility of violence in the execution of devotional service. In other words, no form of violent activities can remain in the devotional service of a servant who is inclined towards the service of the Lord.

Condemnation of materialistic activities is described as follows: In the *Śrīmad Bhāgavatam* (3.23.56) Lord Kapila speaks to His mother, Devahūti, as follows:

*neha yat karma dharmāya
na virāgāya kalpate
na tīrtha-pada-sevāyai
jīvann api mṛto hi saḥ*

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

In the *Śrīmad Bhāgavatam* (1.2.8) Śrī Sūta Gosvāmī speaks to the sages headed by Śaunaka as follows:

*dharmah svanuṣṭhitah pumsām
viṣvaksena-kathāsu yaḥ
notpādayed yadi ratim
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 *Śrīmad Bhāgavatam* (1.5.12) Śrī Nārada Muni speaks to Śrī Vyāsa as follows:

*naiṣkarmyam apy acyuta-bhāva-varjitam
na śobhate jñānam alam nirañjanam*

*kutaḥ punaḥ śaśvad abhadram īśvare
na cārpitam 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 taṁ bhuktvā svarga-lokaṁ viśālaṁ
kṣīṇe puṇye martya-lokaṁ viśanti*

*evaṁ trayī-dharmam anuprapannā
gatāgataṁ kāma-kāmā 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 *Muṇḍaka Upaniṣad* (1.2.7) it is stated:

*plavā hy ete adṛḍhā yajña-rūpā
aṣṭādaśoktam avaraṁ yeṣu karma*

*etac chreyo ye 'bhinandanti mūḍhā
jarā-mṛtyuṁ 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 *Muṇḍaka Upaniṣad* (1.2.9) it is stated:

*yat karmaṇo na pravedayanti rāgāt
tenāturāḥ kṣīṇa-lokaś 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 śikhāya
śuni' sei vākya śacī ānande milāya*

In this way the Lord, in the mood of Kapila, instructed His mother. Upon hearing His words, Śacī merged in ecstasy.

The word *milāya* means “she became attached,” “she became absorbed,” “she saw,” or “she melted.”

TEXT 242

*ki bhojane, ki śayane, kibā jāgaraṇe
kṛṣṇa-vinu prabhu āra kichu nā vākhāne*

Whether eating, sleeping, or remaining awake, the Lord did not speak of anything other than Kṛṣṇa.

While eating, sleeping, and remaining awake, the Lord never attempted to glorify anything other than topics related with Kṛṣṇa'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, Ṭhākura 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 śuniñā bhakta-gaṇa
sarva-gaṇe vitarka bhāvena mane-mana*

When all the devotees heard from their friends about this, they discussed together and began to contemplate.

The second line of this verse indicates that the devotees began to discuss, imagine, and consider.

TEXT 244

*“kibā kṛṣṇa prakāśa hailā se śarīre?
kibā sādhu-saṅge, kibā pūrvera saṁskāre?”*

“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 nāśa
mahāprabhu viśvambhara hailā prakāśa*

The devotees' distress was vanquished and the atheists were uprooted as the Supreme Lord Viśvambhara manifested Himself.

Now, the rising sunlike preaching of devotional service to Kṛṣṇa by Viśvambhara, 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 viśvambhara
kṛṣṇa-maya jagat dekhaye nirantara*

In the mood of a Vaiṣṇava, Mahāprabhu Viśvambhara constantly saw Kṛṣṇa present everywhere in the world.

TEXT 248

*ahar-niśa śravaṇe 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* Vaiṣṇava 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* Vaiṣṇava 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 Vaikuṅṭha-Goloka everywhere, He was not obstructed by those opulences from seeing Kṛṣṇa's pastimes of enjoyment and acceptance of service.

In the *Caitanya-caritāmṛta* (*Madhya* 8.274) it is stated: “The *mahā-bhāgavata*, the advanced devotee, certainly sees everything mobile and immobile, but he does not exactly see their forms. Rather, everywhere he immediately sees manifest the form of the Supreme Lord.”

In the *Śrīmad Bhāgavatam* (11.2.45, 49-54) Śrī Havi, one of the nine Yogendras, speaks to Nimi, the King of Videha, as follows: “The most advanced devotee sees within everything the soul of all souls, the Supreme Personality of Godhead, Śrī Kṛṣṇa. Consequently he sees everything in relation to the Supreme Lord and understands that everything that exists is eternally situated within the Lord. “Within the material world, one's material body is always subject to birth and decay. Similarly, the life air [*prāṇa*] is harassed by hunger and thirst, the mind is always anxious, the intelligence hankers for that which cannot be obtained, and all of the senses are ultimately exhausted by constant struggle in the material nature. A person who is not bewildered by the inevitable miseries of material existence, and who remains aloof from them simply by remembering the lotus feet of the Supreme Personality of Godhead, is to be considered *bhāgavata-pradhāna*, the foremost devotee of the Lord.

“One who has taken exclusive shelter of the Supreme Lord, Vāsudeva, becomes free from 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 kṛṣṇa-vinu āra kichu nāhi vāse*

The same Lord who was once absorbed in the taste of scholastic pastimes does not relish anything now other than Kṛṣṇa.

TEXT 250

*paḍuyāra varga saba ati ūṣaḥ-kāle
paḍibāra nimitta āsiyā sabe mile*

In the early morning, all His students would gather for studies.

TEXT 251

*paḍāite vaise giyā trijagat-rāya
kṛṣṇa-vinu kichu āra nā āise jihvāya*

When the Lord of the three worlds began to teach, nothing other than Kṛṣṇa came from His mouth.

TEXT 252

*“siddha-varṇa-samāmnāya?” bale śiṣya-gaṇa
prabhu bale,—“sarva-varṇe siddha nārāyaṇa”*

The students asked, “What is the meaning of *siddha-varṇa-samāmnāya*?” The Lord replied, “Nārāyaṇa is situated in every letter of the alphabet.”

The phrase *siddha-varṇa-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

*śiṣya bale,—“varṇa siddha haila kemane?”
prabhu bale,—“kṛṣṇa-dṛṣṭi-pātera kārṇe”*

The students asked, “How were the letters of the alphabet perfected?” The Lord replied, “By the merciful glance of Kṛṣṇa.”

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 Kṛṣṇa; in other words, every letter is perfect because it indicates the complete, perfectly pure, and eternally liberated holy names, which are nondifferent from Kṛṣṇa.

TEXT 254

*śiṣya bale,—“paṇḍita, ucita vyākhyā kara’”
prabhu bale,—“sarva-kṣaṇa śrī-kṛṣṇa smaṇara*

The students asked, “O Paṇḍita, please explain properly.” The Lord replied, “Every moment remember Kṛṣṇa.

The word *ucita* means “proper,” “reasonable,” or “logical.”

TEXT 255

*kṛṣṇera bhajana kahi—samyak āmnāya
ādi-madhya-ante kṛṣṇa bhajana bujhāya*

“I am explaining to you Kṛṣṇa'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 Brahman 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), Śrīdhara Svāmipāda explains, *samāmnāyo vedah*—“knowledge of the *Vedas* is received through disciplic succession.”

In the *Bhagavad-gītā* (15.15) Lord Kṛṣṇa speaks to Arjuna as follows: “I am seated in everyone's heart, and from Me come remembrance, knowledge and forgetfulness. By all the *Vedas*, I am to be known. Indeed, I am the compiler of Vedānta, and I am the knower of the *Vedas*.”

In the *Śrīmad Bhāgavatam* (12.13.1) Śrī Sūta Gosvāmī 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 *Upaniṣads*, to whom the chanters of the *Sāma 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 Kṛṣṇa 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-kāṇḍa*, or what object is actually being indicated in the formulas of worship found in the *upāsana-kāṇḍa*, or that which is elaborately discussed through various hypotheses in the *jñāna-kāṇḍa* 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-vamśa* it is stated: “Throughout the *Vedas*, the *Rāmāyaṇa*, the *Purāṇas*, and the *Mahābhārata*, from beginning to end, only the glories of the Supreme Lord Hari are sung.”

TEXT 256

*śuniyā prabhura vyākhyā hāse śiṣya-gaṇa
keho bale,—“hena bujhi vāyura kāraṇa”*

Hearing the Lord's explanation, the students began to laugh. Some remarked,

“It appears He is affected by an imbalance of life airs.”

TEXT 257

śiṣya-varga bale,—“ebe kemata vākhāna?”
prabhu bale,—“yena haya śāstrera pramāṇa”

The students asked, “From where did You get this explanation?” The Lord replied, “This is the verdict of the scriptures.”

The students asked the Lord, “How have You given such a strange explanation?” The Lord answered, “I have explained according to the conclusions and consistency of the scriptures.”

TEXT 258

prabhu bale,—“yadi nāhi bujhaha ekhane
vikāle sakala bujhāiba bhāla mane

The Lord said, “If you cannot understand now, then this afternoon I will explain to you in detail.

TEXT 259

āmiha virale giyā vasi' puñthi cāi
vikāle sakale yena hai eka ṭhāni”

“I will also go sit in a solitary place and look at My books. Let us meet together in the afternoon.”

The words *puñthi cāi*, or *cinti*, mean “to study a book.”

TEXT 260

śuniyā prabhura vākya 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
kahilena saba—yata ṭhākura vākhāne

All the students reported to Gaṅgādāsa Paṇḍita everything that Nimāi had explained to them.

TEXT 262

“ebe yata vākhānena nimāni-paṇḍita

śabda-sane vākhānena kṛṣṇa-samīhita

“In every explanation that Nimāi Paṇḍita has given recently, He explains Kṛṣṇa as the meaning of every word.

The word *samīhita* means “complete,” “desired,” “intention,” “wish,” or “purport.”

TEXT 263

*gayā haite yāvat āsiyāchena ghare
tadavadhi kṛṣṇa bai vyākhyā nāhi sphure*

“Since He has returned from Gayā, He does not mention anything other than Kṛṣṇa in His explanations.

TEXT 264

*sarvadā balena `kṛṣṇa'—pūlakita-aṅga
kṣaṇe hāsya, huṅkāra, karaye bahu raṅga*

“He always chants the name of Kṛṣṇa, and the hairs of His body stand on end. Sometimes He laughs or shouts loudly, and sometimes He plays some prank.

TEXT 265

*prati-śabde dhātu-sūtra ekatra kariyā
prati-dīna kṛṣṇa-vyākhyā karena vasiyā*

“He takes the verbal root of every word and explains Kṛṣṇa through grammatical rules.

Through the process of *param-yaugika-vṛtti*, Śrī Gaurāṅgadeva explained every verb as the energy of Lord Kṛṣṇa and every *pratyaya* as devotion to Viṣṇu.

TEXT 266

*ebe tāna bujhibāre nā pāri carita
ki kariba āmi-saba?—balaha, paṇḍita!”*

“O Paṇḍita, we are unable to understand His present characteristics, so please tell us what to do.”

TEXT 267

*upādhyāya-śiromaṇi vipra gaṅgādāsa
śuniyā sabāra vākya upajila hāsa*

Hearing the students' words, the *brāhmaṇa* Gaṅgādāsa Paṇḍita, who is the crest jewel of teachers, burst into laughter.

TEXT 268

*ojhā bale,—“ghare yāha, āsiha sakāle
āji āmi śikṣāiba tānhāre vikāle*

Gaṅgādāsa said, “Go home now, and come in the morning. This afternoon I will instruct Him.

TEXT 269

*bhāla mata kari' yena paḍāyena puñthi
āsiha vikāle saba tānhāra saṁhati”*

“Then He may teach you properly. You may also come with Him in the afternoon.”

TEXT 270

*parama-hariṣe sabe vāsāya calilā
viśvambhara-saṅge sabe vikāle āilā*

All the students happily returned to their homes, and in the afternoon they came with Viśvambhara to the house of Gaṅgādāsa Paṇḍita.

TEXT 271

*gurura caraṇa-dhūli prabhu laya śire
“vidyā-lābha hau”—guru āśirvāda 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! śuna vākya
brāhmaṇera adhyayana nahe alpa bhāgya*

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—cakravartī nīlāmbara
bāpa yānra—jagannātha-miśra-purandara*

“Your maternal grandfather is Nīlāmbara Cakravartī, and Your father is Jagannātha Miśra Purandara.

TEXT 274

*ubhaya-kulete mūrkhā nāhika tomāra
tumi o parama-yogya vyākhāne ṭikāra*

“There are no fools in either Your maternal or paternal families, and You Yourself are most qualified to explain the commentaries.

TEXT 275

*adhyayana chādīle 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 śāstras. As a result of studying the śāstras, 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

*bhadrābhadrā mūrkhā dvija jānibe kemane?
ihā jāni' `kṛṣṇa' 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 *bhadrābhadrā* is a combination of the words *bhadra* (śreyah, or ultimate

benefit) and *abhadra* (*preyaḥ*, or temporary gratification) and means “good and bad,” “beneficial and nonbeneficial,” “auspicious and inauspicious,” or “proper and improper.”

“Although a foolish person devoid of Vedic study may be a so-called *brāhmaṇa*, he is not qualified to discriminate between good and bad. Therefore, if by Your instructions Your students become neglectful in their study of the scriptures and simply chant, ‘Kṛṣṇa Kṛṣṇa,’ then they will not be able to understand what is right and what is wrong.”

TEXT 278

bhāla-mate giyā śāstra vasiyā paḍāo
vyatirikta artha kara',—mora māthā khāo”

“Go now, but promise me that You will teach the scriptures properly without any different meanings.”

The word *vyatirikta* means “opposite,” “contradictory,” “independent,” “separate,” or “different.”

The words *māthā khāo* refers to the imposition of a vow on someone or the criteria for one's ruination.

TEXT 279-281

prabhu bale,—“tomāra dui-carāṇa-prasāde
navadvīpe keha more nā pāre vivāde

āmi ye vākhāni sūtra kariyā khaṇḍana
navadvīpe tāhā sthāpibeka kon jana?

nagare vasiyā ei paḍāimu giyā
dekhi,—kā'ra śakti āche, dūṣuka āsiyā?”

The Lord said, “By the mercy of your feet, no one in Navadvīpa can stand before Me in debate. Who in Navadvīpa 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 hailā guru śuniyā vacana
calilā gurura kari' carāṇa-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

gaṅgādāsa-paṇḍita-carāṇe namaskāra

veda-pati sarasvatī-pati—śiṣya yānra

I offer my humble obeisances at the feet of Gaṅgādāsa Paṇḍita, whose disciple is Lord of the *Vedas* and master of the goddess of learning.

For a description of the phrase *veda-pati sarasvatī-pati*, one should refer to the statements of Lord Kṛṣṇa to Uddhava found in the *Śrīmad Bhāgavatam* (11.21.26-43).

TEXT 284

āra kibā gaṅgādāsa-panḍitera sādhya?
yānra śiṣya—catur-daśa-bhuvana-ārādhya

What else is there to be attained by Gaṅgādāsa Paṇḍita, whose student is worshiped throughout the fourteen worlds?

The phrase *āra kibā sādhya* means “what other superior desired result is there?”

TEXT 285

calilā paḍuyā-saṅge prabhu viśvambhara
tārakā veṣṭita yena pūrṇa-śāsadhara

As Lord Viśvambhara walked along with His students, He appeared like the full moon surrounded by the stars.

TEXT 286

vasilā āsiyā nagariyāra duyāre
yānhāra caraṇa—lakṣmī-hṛdaya-upare

He whose lotus feet are kept on the heart of Lakṣmī came and sat at the doorstep of a resident's house.

TEXT 287

yogapaṭṭa-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 *yogapaṭṭa-chānde*, one should refer to *Ādi-khaṇḍa*, Chapter Ten, verse 12.

TEXT 288-290

prabhu bale,—“sandhi-kārya-jñāna nāhi yāra
kali-yuge `bhaṭṭācārya'-padavī tāhāra

śabda-jñāna nāhi yāra, se tarka vākhāne

āmāre ta' prabodhite nāre kona-jane

*ye āmi khaṇḍana 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 Bhaṭṭācārya. 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

*gaṅgā dekhibāre yata adhyāpaka yāya
śuniyā, sabāra ahaṅkāra cūrṇa 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 navadvīpe?*

Who in Navadvīpa had the power to establish a conclusion before Viśvambhara?

TEXT 294

*ei-mata āveśe vākhāne' viśvambhara
cāri-daṇḍa rātri, tabu nāhi avasara*

In this way, Viśvambhara was absorbed in ecstasy as He continued to give His explanations well into the night.

TEXT 295

*daive āra eka nagariyāra duyāre
eka mahābhāgyavān āche vipra-vare*

By providence, a most fortunate *brāhmaṇa* was sitting at the doorstep of a resident's house.

TEXT 296

*ratnagarbha-ācārya' vikhyāta tānra nāma
prabhura pitāra saṅgī, 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 tānra kṛṣṇa-pada-makaranda
kṛṣṇānanda, jīva, yadunātha-kavicandra*

His three sons—Kṛṣṇānanda, Jīva, Yadunātha Kavicandra—were like bees at the lotus feet of Kṛṣṇa.

Kṛṣṇānanda 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 of the Ganges after the deliverance of Jagāi and Mādhāi (*Madhya-khaṇḍa* 13.337), and he was an associate of Nityānanda (*Cc. Ādi* 11.50).

Regarding Jīva (Paṇḍita), the *Antya-khaṇḍa* (5.751) states: “Jīva Paṇḍita was magnanimous and most fortunate. Lord Nityānanda enjoyed various pastimes in his house.” The *Caitanya-caritāmṛta* (*Ādi* 11.44) states: “Śrī Jīva Paṇḍita glorified the qualities of Śrī Nityānanda Prabhu.” According to the *Gaura-gaṇoddeśa-dīpikā* (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 mellows 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-śloka paḍe kariyā ādara*

That topmost *brāhmaṇa* 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 *brāhmaṇas* who were performing sacrifices nearby, but they were turned away by the *brāhmaṇas* because they considered Kṛṣṇa an ordinary mortal being. Disappointed, the cowherd boys returned to Kṛṣṇa, who then sent them to the wives of those *brāhmaṇas*. As soon as those *brāhmaṇas*' wives, who were

spontaneously attracted to hearing the transcendental qualities of Kṛṣṇa, heard Kṛṣṇa's appeal for food, they immediately took innumerable foodstuffs of four types with them and, in spite of being obstructed by their husbands, brothers, and friends, they came to Kṛṣṇa with unmotivated and uninterrupted devotion like a river naturally flows to the ocean and saw Him as follows:

*śyāmaṁ hiraṇya-paridhiṁ vanamālya-barha-
dhātu-pravāla-naṭa-veṣam anavratāmse*

*vinyasta-hastam itareṇa dhunānam abjaṁ
kaṇṭopalālaka-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 śloka paḍe parama-santoṣe
prabhura kaṇṭete āsi' karila praveṣe*

He was devotedly reciting the verses of *Śrīmad Bhāgavatam* with great satisfaction, when the sound of his recitation entered the ears of the Lord.

TEXT 301

*bhaktira prabhāva mātra śunilā thākiyā
sei-kṣaṇe paḍilena mūrchita haiyā*

As soon as the Lord heard the glories of devotional service, He lost external consciousness and fell to the ground.

TEXT 302

*sakala paḍuyā-varga vismita hailā
kṣaṇeka-antare prabhu bāhya-prakāśilā*

All the students were struck with wonder. After some time the Lord regained His consciousness.

TEXT 303

*bāhya pāi' `bala bala' bale viśvambhara
gaḍāgaḍi yāya prabhu dharaṇī-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
uṭhila samudra kṛṣṇa-sukha manohara*

The Lord said, “Chant, chant,” and the pious *brāhmaṇa* continued reciting. Thus an enchanting ocean of happiness in Kṛṣṇa consciousness manifest.

TEXT 305

*locanera jale haila pṛthivī siñcita
aśru-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' raṅga*

When the pious *brāhmaṇa* saw the Lord's great happiness, he recited the verses with increased devotion.

TEXT 307

*dekhiyā tāhāna bhakti-yogera paṭhana
tuṣṭa hai' prabhu tāne dilā āliṅgana*

Seeing his devoted recitation of *Śrīmad Bhāgavatam*, the Lord became pleased and embraced him.

TEXT 308

*pāiyā vaikuṅṭha-nāyakera āliṅgana
preme pūrṇa ratnagarbha hailā takhana*

Being embraced by the Lord of Vaikuṅṭha, Ratnagarbha became filled with love of God.

TEXT 309

*prabhura caraṇa dhari' ratnagarbha kānde
bandī hailā 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

*punaḥ punaḥ paḍe śloka prema-yukta haiyā
“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 paḍiha āra” balilena gadādhara
sabe vasilena veḍi' prabhu-viśvambhara*

Then Gadādhara said, “Do not recite further,” and everyone sat around Lord Viśvambhara.

TEXT 313

*kṣaṇeke hailā 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 cāñcalya karilāna āmi?”
paḍuyā-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 śakati”

āpta-gaṇe nivārila,—“nā kariha stuti”

“What power do we have to explain Your activities?” Their friends intervened, “Don't indulge in praising Him.”

TEXT 316

*bāhya pāi' viśvambhara āpanā' sambare
sarva-gaṇe calilena gaṅgā dekhibāre*

Upon regaining His consciousness, Viśvambhara restrained Himself. Thereafter He went with His followers to see the Ganges.

TEXT 317

*gaṅgā namaskari' gaṅgā-jala nilā śire
goṣṭhīra sahita vasilena gaṅgā-tīre*

He offered obeisances to the Ganges and sprinkled water on His head. Then He sat down on the bank of the Ganges with His followers.

TEXT 318-319

*yamunāra tīre yena beḍi' gopa-gaṇa
nānā-krīḍā karilena nandera nandana*

*sei-mata śacīra nandana gaṅgā-tīre
bhaktera sahita kṛṣṇa-prasaṅge vihare*

Just as the son of Mahārāja Nanda surrounded by the cowherd boys enjoyed various sporting activities on the bank of the Yamunā, the son of 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-prasaṅga*, or “topics related with Kṛṣṇa,” while describing Gaurasundara's pastime of *kṛṣṇa-kīrtana*.

TEXT 320

*kata-kṣaṇe sabāre vidāya diyā ghare
viśvambhara calilena āpana-mandire*

After some time, Viśvambhara took leave of everyone and returned home.

TEXT 321

*bhojana kariyā sarva-bhuvanera nātha
yoga-nidrā-prati karilena dṛṣṭi-pāta*

After taking His meal, the Lord of the entire universe glanced towards *yoga-nidra*.

TEXT 322

*pohāila niśā,—sarva-paḍuyāra-gaṇa
āsiyā vasilā puñthi karite cintana*

After the night passed, all the students came and sat down with their books to study.

TEXT 323

*ṭhākura āilā jhāṭa kari' gaṅgā-snāna
vasiyā karena prabhu pustaka vyākhyāna*

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 vyākhyāna*

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

*paḍuyā sakale bale,—“dhātu-samjñā kār?”
prabhu bale,—“śrī-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*, *antaraṅgā*, or *svarūpa śakti* manifests Kṛṣṇa's *audārya*, *mādhurya*, and *aiśvarya* spiritual pastimes, the energy and the energetic are thus inseparably related to each other. Similarly when every derivation of a word and its root is inseparably merged in *yoga-vṛtti* (an etymologically derived meaning)?? to manifest the meaning and

energy of that word.

TEXT 326

*dhātu-sūtra vākhāni,—śunaha bhāi-gaṇa!
dekhi, kār śakti āche, karuka khaṇḍana?*

“O brothers! I am explaining the aphorisms about *dhātu*. Let Me see who has the power to refute My explanation.

TEXT 327

*yata dekha rājā—divya-divya-kalevara
kanaka-bhūṣita, gandha-candane sundara*

“All the kings we have seen had luxurious bodies, decorated with gold and beautified with fragrant sandalwood paste.

TEXT 328

*‘yama lakṣmī yāhāra vacane’ loke kaya
dhātu-vine śuna tā’ra ye avasthā haya*

“Although their words determine a person's prosperity or death, hear what happens to them when their *dhātu* leaves their bodies.

Yama [Yamaraja] is the predominating deity of religion, or Dharmarāja. Lakṣmī is the predominating deity of wealth, opulence, beauty, and prosperity. The word *vacane* refers to the display of mercy or compassion. The word *dhātu* means “life air,” “life,” “consciousness,” or “the fragmental part of Kṛṣṇa's spiritual energy.”

TEXT 329

*kothā yāya sarvāṅgera saundarya caliyā
kāre bhasma kare, kāre eḍena puṅtiyā*

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 kṛṣṇa-śakti
tāhā-sane kare sneha, tāhāne se bhakti
bhrama-vaše adhyāpaka nā bujhaye ihā
‘haya’ ‘naya’ bhāi-saba! bujha mana diyā
ebe yānre namaskari’ kari mānya-jñāna
dhātu gele, tānre paraśile kari snāna*

*ye-bāpera kole putra thāke mahā-sukhe
dhātu gele se-i putra agni deya mukhe*

*dhātu-samjñā—kṛṣṇa-śakti vallabha sabāra
dekhi,—ihā dūṣuka,—āchaye śakti kār?*

“The energy of Kṛṣṇa dwells in the body of every living entity as the *dhātu*, or active principle. All affection and devotion is meant for Him alone. Due to illusion, teachers cannot understand this. Yet consider carefully whether I am right or wrong. There are persons to whom we now offer obeisances and respects, but when the active principle leaves their bodies, we must take bath after touching them. The son who was happily nourished on the lap of his father touches the fire of cremation to the mouth of his father after the active principle leaves him. That which is called *dhātu* is the power of Kṛṣṇa, the beloved of all. Is there anyone who can deny this?

For an explanation of verse 330 and the first line of verse 334, one should refer to *Ādi-khaṇḍa*, Chapter Seven, verses 54-55.

In the *Śrīmad Bhāgavatam* (10.14.50-57) Śrī Śukadeva Gosvāmī speaks to Mahārāja Parīkṣit as follows: “O King, for every created being the dearest thing is certainly his own self. The dearness of everything else—children, wealth and so on—is due only to the dearness of the self. For this reason, O best of kings, the embodied soul is self-centered: he is more attached to his own body and self than to his so-called possessions like children, wealth and home. Indeed, for persons who think the body is the self, O best of kings, those things whose importance lies only in their relationship to the body are never as dear as the body itself. If a person comes to the stage of considering the body ‘mine’ instead of ‘me,’ he will certainly not consider the body as dear as his own self. After all, even as the body is growing old and useless, one’s desire to continue living remains strong. Therefore it is his own self that is most dear to every embodied living being, and it is simply for the satisfaction of this self that the whole material creation of moving and nonmoving entities exists. You should know Kṛṣṇa to be the original Soul of all living entities. For the benefit of the whole universe, He has, out of His causeless mercy, appeared as an ordinary human being. He has done this by the strength of His internal potency. Those in this world who understand Lord Kṛṣṇa as He is see all things, whether stationary or moving, as manifest forms of the Supreme Personality of Godhead. Such enlightened persons recognize no reality apart from the Supreme Lord Kṛṣṇa. The original, unmanifested form of material nature is the source of all material things, and the source of even that subtle material nature is the Supreme Personality of Godhead, Kṛṣṇa. What, then, could one ascertain to be separate from Him?”

TEXT 335

*ei-mata pavitra pūjya ye kṛṣṇera śakti
hena kṛṣṇe, bhāi-saba! kara' dṛḍha-bhakti*

“O brothers! Please render unflinching devotional service to Kṛṣṇa, whose energy is most pure and worshipable.

TEXT 336

*bala kṛṣṇa, bhaja kṛṣṇa, śuna kṛṣṇa-nāma
ahar-niśa śrī-kṛṣṇa-carāṇa kara' dhyāna*

“Chant the name of Kṛṣṇa, worship Kṛṣṇa, and hear the name of Kṛṣṇa. Day and night meditate on the lotus feet of Kṛṣṇa.

“You should give up *rasābhāsa*, the overlapping of transcendental mellows, and useless talk that is opposed to the conclusions of the scriptures and not related to Kṛṣṇa and constantly chant the holy names of Kṛṣṇa with your nonduplicitous service-inclined tongues. Rather than considering yourselves the enjoyers while enjoying external objects, you should consider yourselves the eternal ingredients for Kṛṣṇa's service and constantly remain favorably engaged in the chanting of Kṛṣṇa'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 Kṛṣṇa's names, which are nondifferent from Kṛṣṇa, through your nonduplicitous 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 Śaunaka as follows:

*tasmād ekena manasā
bhagavān sātvatām patih
śrotavyaḥ kīrtitavyaś ca
dhyeyaḥ 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
bhagavān īśvaro hariḥ
śrotavyaḥ kīrtitavyaś 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
hariḥ sarvatra sarvadā
śrotavyaḥ kīrtitavyaś ca
smartavyo bhagavān nṛṇām*

“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

*yāñhāra 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 Parīkṣit as follows:

*sakṛṇ manaḥ kṛṣṇa-padāravindayor
niveśitam tad-guṇa-rāgi yair iha*

*na te yamaṁ pāśa-bhṛtaś ca tad-bhaṭān
svapne 'pi paśyanti hi cīrṇa-niṣkṛtāḥ*

“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 *Nṛsimha Purāṇa*, Yamarāja speaks the following words:

*aham amara-gaṇārcitena dhātrā
yama iti loka-hitāhite niyuktaḥ*

*hari-guru-vimukhān praśāsmi martyān
hari-caraṇa-praṇatān namas karomi*

“I have been appointed by Lord Brahmā, who is worshiped by the demigods, to judge people's pious and impious activities. I severely punish the materialistic fruitive actors who are averse to the spiritual master and Lord Hari, and I offer my obeisances to the Vaiṣṇavas who have surrendered themselves at the lotus feet of Lord Hari.” In the *Skanda Purāṇa* it is stated:

*na brahmā na śivāgnīndrā
nāham nānye divaukasah
śaktās tu nigrahaṁ kartuṁ
vaiṣṇavānām mahātmanām*

“Lord Brahmā, Lord Śiva, Agni, Indra, myself (Yamarāja), and other demigods are unable to chastise the broad-minded Vaiṣṇavas.”

TEXT 338

*agha-baka-pūtanāre ye kailā mocana
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 Śukadeva Gosvāmī to Mahārāja Parīkṣit 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 Śukadeva Gosvāmī to Mahārāja Parīkṣit 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-rasāmṛta-sindhu* (2.1.205) as follows:

*parābhavaṁ phenila-vaktratām ca
bandhaṁ ca bhītiṁ ca mṛtiṁ ca kṛtvā*

*pavarga-dātāpi śikhaṇḍa-maule
tvam śāstra-bhāṇām apavarga do 'si*

“O Kṛṣṇa, whose head is decorated with a peacock feather, although You award the *pavargas*—the five situations of *parājaya* (defeat), *phena-yukta ānana* (foaming mouth), *bandhana* (bondage), *bhaya* (fearfulness), and *mṛtyu* (death)—to Your enemies, You ultimately award them *apavarga*, or liberation.”

For a description of Kṛṣṇa's killing of Bakāsura and Aghāsura, one should see *Śrīmad Bhāgavatam* (10.11.47-53 and 10.12.13-35).

TEXT 339

*putra-buddhi chāḍi' ajāmila se smaraṇe
calilā vaikunṭha, bhaja se kṛṣṇa-caraṇe*

“By remembering the holy name was not that of his son, Ajāmila attained Vaikunṭha. So worship the lotus feet of Kṛṣṇa, who is so merciful.

Although the most sinful Ajāmila first uttered the name Nārāyaṇa, referring to his

son, as soon as he gave up thoughts of his son as the object of enjoyment and simultaneously remembered that the sound vibration of Nārāyaṇa is nondifferent from Nārāyaṇa Himself, he immediately attained liberation due to the influence of *nāmābhāsa* resulting from remembering Kṛṣṇa. He was then able to enter the kingdom of Vaikuṅṭha, 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

yānhāra caraṇa sevi' śiva—digambara
ye-caraṇa 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 caraṇa-mahimā-guṇa gāya
dante tṛṇa kari' bhaja hena kṛṣṇa-pā'ya

“You should take straw between your teeth and worship Kṛṣṇa, whose lotus feet are glorified by Lord Ananta

TEXT 342

yāvat āchaye prāṇa, dehe āche 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

*kṛṣṇa mātā, kṛṣṇa pitā, kṛṣṇa prāṇa dhana
caraṇe dhariyā bali,—`kṛṣṇe deha, mana”*

“Kṛṣṇa is mother, Kṛṣṇa is father, Kṛṣṇa is life and wealth. I beg you to engage your minds in thinking of Kṛṣṇa.”

In the *Caitanya-candrāmṛta* (90) it is stated: “Taking a straw in my teeth I fall at your feet hundreds of times and implore you with sweet words, saying, ‘O noble soul! Please throw out everything you have learned and cultivate attachment to the lotus feet of Śrī Gaurāṅga.”

In the *Śrīmad Bhāgavatam* (7.1.31) Nārada Muni speaks to Mahārāja Yudhiṣṭhira as follows: “Somehow or other, one must engage his mind in thinking of Kṛṣṇa.”

TEXT 344

*dāsya-bhāve kahe prabhu āpana-mahimā
haila prahara dui, tabu nāhi sīmā*

In the mood of a servant, the Lord continually narrated His own glories till half of the day had passed.

The word *sīmā* means “the end,” “completion,” “retirement,” “finished.”

TEXT 345

*mohita paḍuyā-saba śune eka-mane
dvirukti 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-saba kṛṣṇera dāsa,—jāniha niścaya
kṛṣṇa yānre paḍāyena, se ki anya haya?*

Know for certain that they are all eternal servants of Kṛṣṇa. When Kṛṣṇa Himself is teaching them, can they be anyone else?

See the following verse 397.

TEXT 347

*kata-kṣaṇe 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 vākhāniluṅ kena?”
paḍuyā 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-śabde 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 uddeśe paḍi,—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 vṛtti kariye vākhāna?”
śiṣya-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' kṛṣṇa 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 śravaṇe ye tomāra āsi' haye
tāhāte tomāre kabhu 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?”
paḍuyā 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 kabhu 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 punthi yabe cintāha nagare
takhana paḍila 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-aṅge nāhi prāṇa, 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 punaḥ ye kailā krandana
gaṅgā yena āsiyā haila milana*

“The way You cried after regaining consciousness, it appeared that the goddess Gaṅgā had manifested there.

TEXT 360

*śeṣe ye vā kampa āsi' haila tomāra
śata 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

*apūrva bhāvaye saba,—dekhe yata jana
sabei balena,—`e puruṣa nārāyaṇa'*

“Everyone who saw You was struck with wonder and said, ‘This person is Nārāyaṇa Himself.’

TEXT 363

*keha bale,—`vyāsa, śuka, nārada, prahlāda
tāṅ-sabāra samayogya e-mata prasāda'*

“Someone said, ‘The mercy He has received is comparable to that received by Vyāsadeva, Śukadeva, Nārada, and Prahlāda.’

The phrase *e-mata prasāda* means “such mercy of the Lord.”

TEXT 364

*sabe meli' 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 tumi kichui nā jāna'
āra kathā kahi,—tāhā citta diyā śuna*

“You do not know all these incidents. Now please hear attentively what we have to say.

TEXT 366

*dina daśa dhari' kara' yateka vyākhyāna
sarva-śāstre-śabde—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 pāṭha-vāda haya
kahite tomāre sabe vāsi baḍa bhaya*

“For the last ten days our studies have been held up, and we were afraid to inform You of this.

The phrase *pāṭha-vāda* means “a cessation, stoppage, or rejection of teaching and learning.”

TEXT 368

*śabdera aśeṣa artha—tomāra gocara
ye vākhāna' hāsi' tāhā ke dibe uttara?”*

“You know the unlimited meanings of every word. Who has the power to contradict even Your light-hearted comments?”

The first line of this verse is explained as follows: “You alone are the greatest and most expert in linguistic literature. You are the most experienced person to explain the meanings of words through various brief explanations under the categories of *yoga*, *rūḍhi*, *yoga-rūḍhi*, *gauṇī*, *mukhyā*, *lakṣaṇā*, and *abhidhā* (“The *śabda-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 *lakṣaṇā*. 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 *lakṣaṇā-vṛtti* be justifiably presumed. The function of *lakṣaṇā* is technically explained in the *kāvya-śāstras* as an extended reference, pointing to something in some way related to the object of the literal meaning. Thus, the phrase *gaṅgāyām ghoṣaḥ* literally means 'the cowherd village in the Ganges.' But that idea is absurd, so here *gaṅgāyām* should rather be understood by its *lakṣaṇā* to mean 'on the bank of the Ganges,' the bank being something related to the river. *Gauṇa-vṛtti* is a special kind of *lakṣaṇā*, where the meaning is extended to some idea of similarity. For example, in the statement *simho devadattaḥ* ('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 *lakṣaṇā*, namely *gaṅgāyām ghoṣaḥ*, 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

*paḍuyā-sakala bale,—“vākhāna ucita
satya `kṛṣṇa'—sakala śāstrera samīhita*

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-śāstra-sāra
tabe ye nā lai'—doṣa āmā' sabākāra*

*mūle ye vākhāna' tumi, jñātavya se-i se
tāhāte nā laya citta nija-karma-doṣe”*

“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

*paḍuyāra vākye tuṣṭa hailā thākura
kahite lāgilā kṛpā kariyā pracura*

The Lord was pleased on hearing the students' words. Out of compassion, He began to speak as follows.

TEXT 374

*prabhu bale,—“bhāi saba! kahilā susatya
āmāra e-saba kathā—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 śiṣu muralī bājāya
sabe dekhi,—tāi bhāi! bali sarvathāya*

*yata śuni śravaṇe, sakala—kṛṣṇa-nāma
sakala bhuvana dekhi govindera 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 Vaikuṅṭha-Goloka, the place of Kṛṣṇa's enjoyment.”

TEXT 377

*tomā' sabā' sthāne mora ei parihāra
āji haite āra pāṭha nāhika āmāra*

“I humbly apologize to all of you. From today on I will not continue with

studies.

The word *parihāra* means “to promise,” “to swear,” “to accept,” “to advertise,” “to appeal,” “to request,” “to pray,” “to submit,” or “to speak with humility.”

TEXT 378

*tomā' sabākāra—yānra sthāne citta laya
tānra sthāne paḍa'—āmi dilāṇa nirbhaya*

“I am giving you permission to fearlessly study with whomever you like.

TEXT 379

*kṛṣṇa-vinu āra vākya nā sphure āmāra
satya āmi kahilāṇa citta āpanāra”*

“No word other than Kṛṣṇa manifests to Me. This is the true state of My mind.”

TEXT 380

*ei bola mahāprabhu sabāre kahiya
dilena puṅthite ḍora aśru-yukta haiya*

After speaking in this way, Mahāprabhu packed His books with tears in His eyes.

The phrase *dilena ḍora* indicates that the Lord tied His books with ropes or string.

TEXT 381

*śiṣya-gaṇa balena kariya namaskāra
“āmarā o karilāṇa saṅkalpa 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 paḍilāṇa āmi-saba
āna-sthāne kariba ki grantha-anubhava?”*

“Now that we have studied under You, what can we learn from anyone else?”

The words *grantha-anubhava* refer to the purport, true meaning, substance, essence, intention, or purpose of the scriptures.

TEXT 383

*gurura viccheda-duḥkha sarva-śiṣya-gaṇa
kahite lāgilā sabe kariyā krandana*

Being afflicted due to separation from their teacher, all the students wept and began to speak as follows.

TEXT 384

*“tomāra mukhete yata śuniluṅ 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 paḍibāna?
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-joḍa
pustake dilena saba śiṣya-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

*ḥhari' bali' śiṣya-gaṇa karilena dhvani
sabā' kole kariyā kāndena dvija-maṇi*

The students loudly chanted `Hari, Hari,' and then the crest jewel of the twice-born embraced everyone with tears in His eyes.

TEXT 388

*śiṣya-gaṇa krandana karena adhomukhe
ḍubilena śiṣya-gaṇa parānanda-sukhe*

The students cried with their heads down, as they all merged in the ocean of transcendental bliss.

TEXT 389

*ruddha-kaṅṭha hailena sarva-śiṣya-gaṇa
āśīrvāda kare prabhu śrī-śacīnandana*

The voices of all the students became choked. Then the Lord, Śrī Śacīnandana, blessed them all.

TEXT 390

*“divas eko āmi yadi hai kṛṣṇa-dāsa
tabe siddha hau tomā' sabāra abhilāṣa*

“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 kṛṣṇera śaraṇa
kṛṣṇa-nāme pūrṇa 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 śravaṇe śunaha kṛṣṇa-nāma
kṛṣṇa hau tomā' sabākāra dhana prāṇa*

“Constantly hear the names of Kṛṣṇa. May Lord Kṛṣṇa be your life and wealth.

TEXT 393

*ye paḍilā, se-i bhāla, āra kārya nāi
sabe meli `kṛṣṇa' balibāṇa eka ṭhāni*

“Whatever 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

*kṛṣṇera 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 amṛta-vākya śuni' śiṣya-gaṇa
parama-ānanda-mana haila tata-kṣaṇa*

On hearing the Lord's nectarean words, the students became filled with ecstasy.

TEXT 396

*se-saba śiṣyera pā'ya mora namaskāra
caitanyera śiṣyatve 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 kṛṣṇera dāsa,—jāniha niścaya
kṛṣṇa yāre paḍāyena, se ki anya haya?*

Know for certain that they are all eternal servants of Kṛṣṇa. When Kṛṣṇa Himself is teaching them, can they be anyone else?

See the previous verse 346.

TEXT 398-399

*se vidyā-vilāsa dekhilena ye ye jana
tānre o dekhile haya bandha-vimocana*

*hailuṅ 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 Ṭhākura Narottama also wrote in his *Prārthanā*:

*se-saba saṅgīra saṅge ye koilo vilāsa
se-saṅga nā pāiyā kānde narottama dāsa*

“Being unable to obtain the association of Lord Gaurāṅga accompanied by all of

these devotees in whose association He performed His pastimes, Narottama dāsa simply weeps.”

*yakhana gaura-nityānanda, advaitādi bhakta-vṛnda,
nadyā-nagare avatāra
takhana nā haila janma, ebe dehe kibā karma,
michā-mātra vahi phiri bhāra*

“I did not take birth at that time when Gaura, Nityānanda, Advaita, and other devotees appeared in Nadia. What is the use of my birth now? I am uselessly carrying the burden of this body.”

TEXT 400

*tathāpiha ei kṛpā kara' mahāsaya!
se vidyā-vilāsa mora rahuka hṛdaya*

Still, O Lord, grant me this one favor! May Your scholastic pastimes always remain in my heart.

TEXT 401

*paḍāilā navadvīpe vaikunṭhara rāya
adyāpiha cihna āche sarva-nadyāya*

Evidence of the scholastic pastimes of the Lord of Vaikunṭha is still seen throughout Nadia.

The word *cihna* refers to the place or abode where those scholastic pastimes took place.

TEXT 402

*caitanya-līlāra ādi-avadhi nā haya
`āvirbhāva' `tirobhāva' ei vede kaya*

Although the *Vedas* describe the “appearance” and “disappearance” of Lord Caitanya, there is actually no beginning or end to His pastimes.

The word *avadhi* means “end,” “finish,” or “limit.” For an explanation of this verse one should refer to the *Ādi-khaṇḍa*, Chapter Three, verse 52.

TEXT 403

*ei-mate paripūrṇa vidyāra vilāsa
saṅkīrtana-ārambhera haila prakāśa*

In this way the Lord's scholastic pastimes came to an end and the congregational chanting of the holy names was begun.

Upon the inauguration of the congregational chanting of the holy names of Kṛṣṇa, the Lord's scholastic pastimes were completed. The word *saṅkīrtana* 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 *saṅkīrtana*. 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. Obligated/controlled?? by His all-auspicious, causeless mercy, the all-auspicious ocean of mercy and most magnanimous Śrī Kṛṣṇa Caitanyadeva 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-kaṅthe kānde śiṣya-gaṇa
sadaya haiyā prabhu balena vacana*

The students surrounding the Lord were choked with tears as He mercifully spoke to them.

TEXT 405

*“paḍilāṇa śunilāṇa yata-dina dhari'
kṛṣṇera kīrtana kara' paripūrṇa kari”*

“You have studied and listened for many days; now let us chant the names of Kṛṣṇa together to make everything complete.”

The Lord said, “As a result of studying and hearing linguistic literatures for so long, I have understood that chanting the names of Kṛṣṇa is the only essence and fruit of such studying and teaching. It is the only purport of the *Vedas*. Therefore, O students, you should constantly engage in *śrī-kṛṣṇa-saṅkīrtana*, 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

*śiṣya-gaṇa balena,—“kemaṇa saṅkīrtana?”
āpane śikhāyena prabhu śrī-śacīnandana*

The students asked, “How shall we perform *saṅkīrtana*?” The son of Śacī taught them by His own example.

While describing *kṛṣṇa-saṅkīrtana* in reply to His students' inquiries about the Absolute Truth and devotional service to Viṣṇu, Śrī Viśvambhara, who is the husband of the transcendental goddess of learning, 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 fruitive activities and impersonal knowledge on the useless ascending path described in the *prāyeṇa veda tad idaṁ* and *jñāne prayāsam udapāsya* 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 *jagad-guru ācārya* preachers who are His nonduplicitous liberated servants. Rather they gave instructions on chanting mantras and holy names that were received through disciplic succession. Mahāprabhu exhibited the pastime of receiving such mantra and holy names through disciplic succession and gave instructions on the same.

TEXT 407

“(hare) haraye namaḥ kṛṣṇa yādavāya namaḥ
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 *śaraṇāgati* or *ātma-samarpana*, or self-surrender. In other words, a person who is desirous of chanting the holy names of Kṛṣṇa should first receive transcendental knowledge by fully surrendering at the lotus feet of a bona fide spiritual master whose only resolution is to chant the holy names of Kṛṣṇa and constantly engage in hearing the topics and holy names of Kṛṣṇa from the mouths of the spiritual master and the Vaiṣṇavas; he should loudly call out and always chant the holy names of Kṛṣṇa without offense.

If one wants to chant with full surrender and without duplicity by using the fourth, or dative, case of the holy names of the Lord, then he is chanting mantra, and if one chants the holy names of the Lord as an address, by using the vocative case, then he is engaged in *bhajana*, or worship, of the holy names. Chanting the holy names in their fourth case indicates full surrender, whereas chanting the holy names in the form of an address indicates a desire for eternal service. An initiated person is liberated from the bondage of material existence by chanting mantra, and a liberated soul exhibits his eternal *bhajana* by chanting the holy names as an address. By accepting *kṛṣṇa-mantra* as *sādhana* and *kṛṣṇa-nāma* as *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:

kṛṣṇa-mantra haite habe saṁsāra-mocana

kṛṣṇa-nāma haite pābe kṛṣṇera caraṇa

“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

*diśā dekhāiyā prabhu hāte tāli diyā
āpane kīrtana kare śiṣya-gaṇa laiā*

The Lord then demonstrated for His students the process of *kīrtana* by clapping His hands while chanting.

The phrase *diśā dekhāiyā* means “showed the direction,” “the process,” “the tradition,” “the method,” or “ascertaining the way.”

TEXT 409

*āpane kīrtana-nātha karena kīrtana
caudike beḍiyā gāya saba-śiṣya-gaṇa*

The Lord of *kīrtana* personally chanted His glories as His students surrounded Him and all chanted together.

The phrase *kīrtana-nātha* means “the father of *saṅkīrtana*,” “the inaugurator of *saṅkīrtana*,” or “the personification of *saṅkīrtana*.”

TEXT 410

*āviṣṭa haiyā prabhu nija-nāma-rase
gaḍāgaḍi 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 *nija-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 *aśvarya-rasa* of Nārāyaṇa, the Lord of Vaikuṅṭha, 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 paḍe
pṛthivī vidīrṇa haya āchāḍe-āchāḍe*

The Lord repeatedly fell down here and there while crying out, “Chant,

chant.” The earth cracked under His repeated falls.

TEXT 412

*gaṇḍagola śuni' sarva nadiyā-nagara
dhāiyā āilā sabe ṭhākurera ghara*

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 vaiṣṇāvera ghara
kīrtana śuniyā sabe āilā satvara*

All the Vaiṣṇavas who lived nearby immediately came there when they heard the sound of the *kīrtana*.

TEXT 414-418

*prabhura āveṣe dekhi' sarva-bhakta-gaṇa
parama-apūrva sabe bhāve mane-mana*

*parama-santoṣa sabe hailā antare
“ebe se kīrtana haila nadiyā-nagare*

*emana durlabha bhakti āchaye jagate?
nayana saphala haya e bhakti dekhite!*

*yata audhatyera sīmā—ei viśvambhara
prema dekhilāṇa nāradādiro 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 *kīrtana* 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 *sīmā* means “ultimate” or “supreme,” and the word *duṣkara* means “rare,” “difficult to obtain,” or “uncommon.”

The incarnation of Gaura and the glories of *kīrtana* are elaborately described by Tridaṇḍi Gosvāmī Śrīpāda Prabodhānanda Sarasvatī in his *Śrī Caitanya-candrāmṛta* (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 fruitive 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-saṅkīrtana*. 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 nectarean 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 nectarean 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 Lakṣmīdevī, herself (in the form of Śrī Lakṣmīpriyā and Śrī Viṣṇupriyā) also appeared with Him. Lord Baladeva, who is nondifferent from *svayam-bhagavān* and who is a plenary manifestation of the Lord (in the form of Nityānanda Rāya, who smashed the atheists), was also present. The Yādavas (Śacī and Jagannātha) were also manifested. What more can I say? The Vrajavāsīs headed by Nanda Mahārāja, the cowherd boys headed by Subala, His *śaktis* headed by the *gopīs*, His servants headed by Raktaka and Citraka—in other words, all the eternally perfect associates from the pastimes of Kṛṣṇa—appeared in the pastimes of Gaura.

“Now that the golden complexioned Lord is distributing pure extraordinary love of Kṛṣṇa in this world, His servants, friends, and eternally perfect maidservants who are situated in *mādhurya-rasa* devoid of conceptions of opulence have all come to His lotus feet to relish the invaluable wealth of pure love for Kṛṣṇa, which is more palatable than anything they had relished before (in Kṛṣṇa's pastimes).

“When the most glorious and extraordinary Śrī Caitanya appeared in this world the married women laughed loudly (after giving up their shyness due to love of Kṛṣṇa), the stonelike hearts of the materialists who were attached to sense gratification completely melted, and those who were devoid of spiritual knowledge ridiculed the society of learned scholars (after receiving spiritual knowledge through the mercy of Śrī Caitanya, in other words, they ridiculed the scriptural knowledge of the so-called learned persons who claimed to be expert scholars).

“Before the advent of Śrī Caitanya in this world, the constitutional propensities, in the form of service to Kṛṣṇa, of scholars proud of knowing all scriptures were practically covered. They did not endeavor to achieve love of Kṛṣṇa, which is the crest jewel of life's objectives, because their intelligence was ordinary and irresolute. But since Gauracandra has mercifully appeared in this world, who has not merged into the most incomprehensible and wonderful loving devotional service that is full of the most elevated radiant mellow of conjugal love and nourished by ingredients like *vibhāva* and *anubhāva*?

“Although the great omniscient sages established their respective doctrines on the basis of reason and argument, no one as yet was firmly convinced by their prejudiced philosophy. But since Śrī Gauracandra, whose glories are inexhaustible, has appeared in this world, who has not confidently accepted that devotional service to Hari is the only spiritual activity and purpose of the *Vedas*?

“Some persons have become successful in achieving the abode of Vaikuṅṭha with the support of some most pious ancient great personalities, but no one has ever before immersed the entire world in the ocean of love of God like Śrī Caitanyacandra has.

“Even after maintaining incomparable attachment for religiosity and properly taking shelter of pure devotional service people live in this world with hearts as hard as iron; but how wonderful (through the mercy of Śrī Gaurahari), sinful persons who are lower than the cow-killers (after becoming totally freed from sinful propensities) have flooded the entire world with their flowing tears of love.

“How wonderful! Who can understand the incomprehensible pastimes of the golden complexioned Śrī Gaurāṅga-sundara? By His unfathomable glories Śrī Gaurasundara has amazed the entire world. Absorbed in the mood of Kṛṣṇa, He sometimes crawled like child Kṛṣṇa, sometimes He manifested the characteristics of the cowherd boys, sometimes He made various gestures as He danced, and

sometimes He pathetically cried in separation while chanting 'Hari! Hari! Hari!' in the mood of Rādhārāṇī.

“When Śrī Gaurasundara was intoxicated with love for Himself and began to dance and jump high in this world, the demigods played drums, the principle Gandharvas congregationally chanted the Lord's names, and the Siddhas constantly showered flowers that covered the entire earth. At that time great sages who were expert in reciting selected verses offered Him their prayers with love. “Being absorbed in the nectarean mellows of *mahābhāva*, Śrī Gaurahari sometimes laughed, sometimes cried, sometimes fell unconscious, sometimes rolled on the ground, sometimes walked swiftly, sometimes sighed deeply, and sometimes loudly exclaimed, 'Ha Ha.' In this way He enjoyed His pastimes in this world.”

TEXT 419

*kṣaṇeke hailā bāhya viśvambhara-rāya
sabe prabhu `kṛṣṇa kṛṣṇa' 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-vaiṣṇavera galā dhariyā kāndaya*

Although the Lord regained His external consciousness, He did not talk of external subjects. Rather, He cried while holding the necks of all the Vaiṣṇavas.

TEXT 421

*sabe mili' ṭhākurere sthira karāiyā
calilā vaiṣṇava-saba mahānanda haiyā*

Thereafter, all the Vaiṣṇavas pacified the Lord and departed in great delight.

TEXT 422

*kona kona paḍuyā-sakala prabhu-saṅge
udāsīna-patha lailena prema-raṅge*

Some of the students happily took the path of renunciation by following in the footsteps of the Lord.

In order to follow the Lord's most ideal example of renunciation from the material world, some students accepted the orders of *vānaprastha* or *sannyāsa*. They neither accepted *vānaprastha* or *sannyāsa* with the mentality of fruitive workers nor did they accept *vānaprastha* or *sannyāsa* with the mentality of mental speculators. They were inspired by the intense ecstasy of Kṛṣṇa's devotional service to accept proper Vaiṣṇava *vānaprastha* and proper Vaiṣṇava *sannyāsa*.

TEXT 423

*ārambhilā mahāprabhu āpana-prakāśa
sakala-bhaktera duḥkha 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
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-khaṇḍa, 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 Navadvīpa. The Lord was filled with anger against the *pāṣaṇḍīs*. 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 Śāntipura 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 Nāṭaśālā on His way back from Gayā of Kṛṣṇa as a dawning youth with the blackish complexion of the *tamāla* tree and the hue of fresh clouds and swooned away during the recital. The devotees praised the Lord with great joy after He regained His external consciousness. Even after returning home, the Lord constantly manifested a state of overpowering bliss and the tendency to inquire from all persons about Kṛṣṇa. One day on hearing from Gadādhara that Kṛṣṇa dwelt in His heart the Lord attempted to tear open His own heart with His fingernails and could be induced to be patient only by Gadādhara's persuasions, for which Śacīdevī, who was most devotedly attached to her son, warmly praised the tact of Gadādhara. Śacīdevī manifested reverential fear for her son rather than motherly affection. In the company of His devotees, the Lord listened in the evening to the *kīrtana* performance by Mukunda in His own house. Thus the performance of all night *kīrtana* was begun. The *pāṣaṇḍīs* 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 Nṛsimhadeva and encouraged him by His words of mercy. Śrīvāsa glorified the Lord on realizing that He was Kṛṣṇa Himself. On hearing the prayers of Śrīvāsa, the Lord manifested His own form and commanded Śrīvāsa and his wife to worship Him. Śrīvāsa with all members of his family worshiped the Lord and expressed their humility. The Lord then spoke to Śrīvāsa in order to remove his fears. On the order of the Lord, Śrī Nārāyaṇī, the daughter of Śrīvāsa's brother, cried and fell unconscious while chanting the name of Kṛṣṇa. Śrīvāsa was relieved of all his fears of the *pāṣaṇḍīs* by beholding all these divine manifestations and chanted the glories of the Lord. Śrīvāsa was permitted to see a manifestation of the Lord's opulences, which are difficult for even the *Vedas* to behold. The Lord forbade Śrīvāsa from revealing His confidential manifestation. The Lord returned home after giving Śrīvāsa His assurance of support against all danger. The author then glorifies Śrīvāsa's household, which fully engaged in the service of Kṛṣṇa, and declares that the service of Kṛṣṇa's devotees is the only means of obtaining Kṛṣṇa's service. The author then describes how he received the order of Nityānanda to write this book.

TEXT 1

*jaya jaya jagan-maṅgala 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-goṣṭhī-sahita gaurāṅga jaya jaya
śunile 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

*ṭhākurerera prema dekhi' sarva-bhakta-gaṇa
parama-vismīta haila sabākāra mana*

When all the devotees observed the Lord's love, they were all struck with wonder.

TEXT 4

*parama-santoṣe sabe advaitera sthāne
sabe kahilena yata haila daraśane*

In great satisfaction, they went to Advaita and informed Him of what they had seen.

TEXT 5

*bhakti-yoga-prabhāve advaita mahābala
`avatariyāche prabhu'—jānena sakala*

The most powerful Advaita immediately understood through the influence of His devotional service, “The Lord has incarnated.”

TEXT 6

*tathāpi advaita-tattva bujhana nā yāya
sei-kṣaṇe prakāśiyā takhane lukāya*

Yet the truth of Advaita Ācārya is difficult to understand, because He sometimes reveals Himself and sometimes conceals Himself.

In *Śrī Caitanya-caritāmṛta* (Ādi 6.26-30, 33-37, 42-43, 113-115) it is stated: “Śrī Advaita, who is a reservoir of virtues, is the main limb of Mahā-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 *kṛṣṇa-bhakti*. He explained the *Bhagavad-gītā* and *Śrīmad-Bhāgavatam* in the light of devotional service. Since He has no other occupation than to teach devotional service, His name is Advaita Ācārya. He is the spiritual master of all devotees and is the most revered personality in the world. By a combination of these two names, His name is Advaita Ācārya. Śrī Advaita Ācārya is the principal limb of the Supreme Lord. His truths, names and attributes are all wonderful. He worshiped Kṛṣṇa with *tulasī* leaves and water of the Ganges and called for Him in a loud voice. Thus Lord Caitanya Mahāprabhu appeared on earth, accompanied by His personal associates. It is through Him [Advaita Ācārya] that Lord Caitanya spread the *saṅkīrtana* 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 *saṅkīrtana*. 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 baḍa hariṣa hailā
parama-āviṣṭa hai' kahite lāgilā*

When Advaita Ācārya heard this news, He became fully absorbed and began to speak as follows.

TEXT 8

*“mora ājikāra kathā śuna, bhāi-saba!
niśite dekhiluñ āmi kichu anubhava*

“O brothers! Please hear Me. Last night I saw something in a dream.

TEXT 9

*gītāra pāṭhera artha bhāla nā bujhiyā
thākilāna duḥkha bhāvi' upāsa kariyā*

“When I was unable to understand something that I had read in *Bhagavad-gītā*, I was unhappy and took rest without eating.

TEXT 10

*katho rātrye āsi' 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 pāṭha, ei artha kahiluṅ tomāre
uṭhiyā bhojana kara', pūjaha āmāre*

“I am explaining the meaning of the text that You read. Get up, eat, and worship Me.

TEXT 12-14

*āra kena duḥkha bhāva' pāilā sakala
ye lāgi' saṅkalpa kailā, se haila saphala*

*yata upavāsa kailā, yata ārādhana
yateka karilā `kṛṣṇa' baliyā krandana*

*yā' ānite bhujā tuli' pratijñā karilā
se-prabhu tomāre ebe vidita hailā*

“Why are You feeling sad? You have obtained everything. Your resolution has been fulfilled. Your fasting, Your worship, Your tears while crying out the name Kṛṣṇa, and Your vow with raised arms—all to induce the Lord's advent—have now become successful.

An elaboration of these three verses is found in the *Caitanya-caritāmṛta* (Ādi 3.92, 96-110) as follows: “Advaita Ācārya Gosvāmī is an incarnation of the Lord as a devotee. His loud calling was the cause for Kṛṣṇa's incarnation. Advaita Ācārya having appeared, He found the world devoid of devotional service to Śrī Kṛṣṇa because people were engrossed in material affairs. Everyone was engaged in material enjoyment, whether sinfully or virtuously. No one was interested in the transcendental service of the Lord, which can give total relief from the repetition of birth and death. Seeing the activities of the world, the Ācārya felt compassion and began to ponder how He could act for the people's benefit. [Advaita Ācārya thought:] ‘If Śrī Kṛṣṇa were to appear as an incarnation, He Himself could preach devotion by His personal example. In this Age of Kali there is no religion other than the chanting of the holy name of the Lord, but how in this age will the Lord appear as an incarnation? I shall worship Kṛṣṇa in a purified state of mind. I shall constantly petition Him in humbleness. My name, “Advaita,” will be fitting if I am able to induce Kṛṣṇa to inaugurate the movement of the chanting of the holy name.’ While He was thinking about how to propitiate Kṛṣṇa by worship, the following verse [spoken by Nārada Muni in the *Gautamīya-tantra*] came to His mind.

*tulasī-dala-mātreṇa
jalasya culukena vā
vikrīṅṅite svam ātmānam
bhaktebhyo 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-deśe haibeka kṛṣṇera kīrtana
ghare-ghare nagare-nagare anukṣaṇa*

“The chanting of Kṛṣṇa's names will be spread to all countries, all towns, and all houses.

TEXT 16

*brahmāra durlabha bhakti āchaye yateka
tomāra prasāde ebe sabe dekhibe*

“Devotional service that is rare for even Lord Brahmā will now be available to everyone by Your mercy.

TEXT 17

*ei śrīvāsera ghare yateka vaiṣṇava
brahmādiro durlabha dekhibe anubhava*

“All the Vaiṣṇavas will experience realizations at the house of Śrīvāsa Paṇḍita 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

*caṅkṣu meli' cāhi' dekhi,—ei viśvambhara
dekhite-dekhite mātra hailā antara*

“When I opened My eyes, I saw this Viśvambhara, but He soon disappeared from My sight.

The word *antara* means “disappeared,” “vanished,” or “invisible.”

TEXT 20

*kṛṣṇera rahasya kichu nā pāri bujhite
kon rūpe prakāśa vā karena kāhāte*

“I cannot understand Kṛṣṇa's mysteries, such as which form He manifests or in whom He manifests.

Regarding this verse, it is stated in the *Caitanya-caritāmṛta* (Ādi 3.88) as follows: “Lord Śrī Kṛṣṇa tries to hide Himself in various ways, but nevertheless His pure devotees know Him as He is.” In the *Caitanya-caritāmṛta* (Antya 6.124) it is also stated: “The Supreme Personality of Godhead always resides either in the heart or in the home of a devotee. This fact is sometimes hidden and sometimes manifest, for the Supreme Personality of Godhead is fully independent.”

TEXT 21

*ihāra agraja pūrve—`viśvarūpa'-nāma
āmāra saṅge āsi' gītā karita vyākhyāna*

“His elder brother, Viśvarūpa, used to come and study *Bhagavad-gītā* with Me.

TEXT 22

*ei śīśu—parama-madhura rūpavān
bhāike ḍākite 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' śīśu sundara dekhiyā
āśīrvāda kari `bhakti hauka' baliyā*

“On seeing the beauty of this child, My heart was captivated. I blessed Him with the words, ‘May You attain devotional service to the Lord.’

TEXT 24

*ābhijātye haya baḍa-mānuṣera putra
nīlāmbara-cakravartī,—tānhāra dauhitra*

“He is from an aristocratic family, for He is the son of Nīlāmbara Cakravartī's daughter.

The word *ābhijātye* means “in aristocracy” or “in the honor of high birth.”

TEXT 25

*āpane o sarva-guṇe parama-pañḍita
inhāra kṛṣṇete bhakti haibe ucita*

“He is also most erudite and possesses all good qualities, so it is befitting that He has devotion to Kṛṣṇa.

TEXT 26

*baḍa sukhī hailāṇa e kathā śuniyā
`āśīrvāda 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-kṛṣṇera anugraha hauka sabāre
kṛṣṇa-nāme matta hau sakala-samsāre*

“May the mercy of Kṛṣṇa be manifest to all, and may the entire world become intoxicated by the name of Kṛṣṇa.

TEXT 28

*yadi satya vastu haya, tabe eikhāne
sabe āsibena ei vāmanāra sthāne”*

“If all this is true, then everyone will come to the house of this *brāhmaṇa*.”

TEXT 29

*ānande advaita kare parama-huṅkāra
sakala-vaiṣṇava kare jaya-jaya-kāra*

Advaita Ācārya roared loudly in ecstasy, and all the Vaiṣṇavas chanted in jubilation.

TEXT 30

*`hari hari' bali' dāke vadana sabāra
uṭhila kīrtana-rūpa kṛṣṇa-avatāra*

As they all chanted the names of Hari, Lord Kṛṣṇa manifested there in the form of *kīrtana*.

All the residents of Śrī Navadvīpa-Māyāpur began to hear and chant the sound

vibration of Śrī Hari's names, which are nondifferent from Hari Himself, with their pure service inclined tongues. As a result, Lord Kṛṣṇa, who is nondifferent from His holy names, appeared there in the form of His glorification, sound vibration, and holy names.

TEXT 31

*keha bale,—“nimāṇi-pañḍita bhāla haile
tabe saṅkīrtana kari' mahā-kutūhale”*

Someone said, “When Nimāi Paṅḍita becomes a devotee, then we will have tumultuous *kīrtanas*.”

The word *bhāla* refers to a nonenvious saintly person, a devotee, or a Vaiṣṇava.

TEXT 32

*ācāryere praṇati kariyā bhakta-gaṇa
ānande calilā kari' hari-saṅkīrtana*

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 sambhāṣaya*

The Lord spoke with great respect to everyone He met.

TEXT 34

*prātaḥ-kāle yabe prabhu cale gaṅgā-snāne
vaiṣṇava-sabāra saṅge haya daraśane*

When the Lord went in the morning to take bath in the Ganges, He met many Vaiṣṇavas on the way.

TEXT 35

*śrīvāsādi dekhile ṭhākura namaskare
prīta haiyā bhakta-gaṇa āśīrvāda kare*

As soon as the Lord saw Śrīvāsa Paṅḍita, He offered him obeisances, and the devotees blessed the Lord out of love.

TEXT 36

*“tomāra hauka bhakti kṛṣṇera caraṇe
mukhe `kṛṣṇa' bala, `kṛṣṇa' śunaha śravaṇe*

“May You obtain devotion at the feet of Kṛṣṇa. Chant and hear the names of Kṛṣṇa.

TEXT 37

*kṛṣṇa bhajile se, bāpa! saba satya haya
kṛṣṇa 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

*kṛṣṇa se jagat-pitā, kṛṣṇa se jīvana
dṛḍha kari' bhaja, bāpa! kṛṣṇera caraṇa”*

“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

*āśīrvāda śuniyā prabhura baḍa 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' āśīrvāda
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' kṛṣṇa-bhajana dibāre
dāsere seville kṛṣṇa anugraha kare*

“You alone are capable of awarding devotional service to Kṛṣṇa, for by serving His servants, Kṛṣṇa bestows His mercy.

The second half of verse 41 and the first half of verse 43 is explained as follows: In the *Itihāsa-samuccaya*, Lomaśa Muni states:

tasmād viṣṇu-prasādāya

*vaiṣṇavān paritoṣayet
prasāda-sumukho viṣṇus
tenaiva syān na samśayaḥ*

“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.”

Also in the *Itihāsa-samuccaya*, the Supreme Lord says:

*na me 'bhaktāś catur-vedī
mad-bhaktāḥ śvapacaḥ priyaḥ
tasmai deyaṁ tato grāhyaṁ
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 fruitive activities or mental speculation. Indeed, all respects should be given to him, and whatever he offers should be accepted. Such devotees are as worshipable as I am.”

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 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 Yajñamāla in the *Bṛhan-nāradya Purāṇa* it is stated:

*hari-bhakti-ratān yas tu
hari-buddhyā prapūjayet
tasya tūsyanti vipreindrā
brahma-viṣṇu-śivādayaḥ*

“O best of the *brāhmaṇas*, if one worships the Vaiṣṇavas who are fixed in devotional service to Viṣṇu by considering them nondifferent bodily limbs of Śrī Hari, then everyone, including Brahmā, Viṣṇu, and Śiva, are pleased.”

In the *Padma Purāṇa*, *Uttara-khaṇḍa*, Śiva speaks to Umā as follows:

*arcayitvā tu govindam
tadīyān nārcayet tu yaḥ
na sa bhāgavato jñeyaḥ
kevalam dāmbhikaḥ smṛtaḥ*

*tasmād sarva-prayatnena
vaiṣṇavān pūjayet sadā*

“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 Vaiṣṇavas by all means.”

In the *Śrīmad Bhāgavatam* (11.26.34) Lord Kṛṣṇa speaks to Uddhava as follows:

santo diśanti cakṣūṁsi

*bahir arkaḥ samutthitaḥ
devatā bāndhavāḥ santaḥ
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 Hirānyakaśipu as follows:

*naiṣāṁ matis tāvad urukramāṅghriṁ
spṛśaty anarthāpagamo yad-arthaḥ*

*mahīyasāṁ pāda-rajo-'bhiṣekam
niṣkiñcanānām na vṛṇīta yāvat*

“Unless they smear upon their bodies the dust of the lotus feet of a Vaiṣṇava completely freed from material contamination, persons very much inclined toward materialistic life cannot be attached to the lotus feet of the Lord, who is glorified for His uncommon activities. Only by becoming Kṛṣṇa conscious and taking shelter at the lotus feet of the Lord in this way can one be freed from material contamination.”

In the *Śrīmad Bhāgavatam* (9.4.63, 66, 68) the Supreme Lord speaks to Durvāsā the following words:

*aham bhakta-parādhīno
hy asvatantra iva dvija
sādhubhir grasta-hṛdayo
bhaktair bhakta-jana-priyaḥ*

“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
sādhavaḥ sama-darśanāḥ
vaśe kurvanti mām bhaktyā
sat-striyaḥ 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-anything te na jānanti
nāham tebhyo manāg api*

“The pure devotee is always within the core of My heart, and I am always in the heart of the pure devotee. My devotees do not know anything else but Me, and I do not know anyone else but them.”

In the *Śrīmad Bhāgavatam* (10.51.53) Mucukunda speaks to Kṛṣṇa as follows:

*bhavāpavargo bhramato yadā bhavej
janasya tarhy acyuta sat-samāgamah*

*sat-saṅgamo yarhi tadaiva sad-gatau
parāvareṣe tvayi jāyate matiḥ*

“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 viṣṇu-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 *śākta-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:

*tathā vaiṣṇava-dharmāṁś ca
kriyamāṇān api svayam
sampr̥cchet tad vidadḥ sādḥūn
anyo 'nya pr̥īti vṛddhaye*

*śraddhayā bhagavad-dharmān
vaiṣṇavāyānupr̥cchate
avaśyam kathayed vidvān
anyathā doṣa-bhāg bhavet*

“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 repeatedly 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 vaiṣṇavam dharmam
viṣṇu-bhaktasya pṛcchataḥ
kalau bhāgavato bhūtvā
puṇyam yāti śatābdikam*

“It is further stated in this regard that if a devotee of the Lord is questioned by another devotee regarding Vaiṣṇava-dharma and if he does not explain those principles to him, then whatever piety he accumulated over the last one hundred births is all lost.”

In the *Kāśī-khaṇḍa*, *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 *tithi*. 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 Janmāṣṭamī, 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 *maṇḍalas*. 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

Yogendras, speaks to Nimi, the King of Videha, as follows: “Thus learning the science of devotional service and practically engaging in the devotional service of the Lord, the devotee comes to the stage of love of Godhead. And by complete devotion to the Supreme Personality of Godhead, Nārāyaṇa, the devotee easily crosses over the illusory energy, *māyā*, which is extremely difficult to cross.” Lord Kṛṣṇa speaks the following words to Uddhava in the *Śrīmad Bhāgavatam* (11.29.20): “My dear Uddhava, because I have personally established it, this process of devotional service unto Me is transcendental and free from any material motivation. Certainly a devotee never suffers even the slightest loss by adopting this process.”

The words *uttama karma* refer to heaps of previous pious activities or good fortune.

TEXT 43

tomā' sabā' sevile se 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

niñādaye 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 *dhotī*.

TEXT 45

kuśa gaṅgā-mṛttikā 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-gaṇa `hāya hāya' kare'
“ki kara, ki kara?” tabu kare' viśvambhare

Although all the Vaiṣṇavas 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

āpana-dāsera haya āpane kiṅkara

*kon karma sevakera prabhu nāhi kare'?
sevakera lāgi' nija-dharma parihare'*

In this way Lord Viśvambhara daily acted as the servant of His own servants. What service is there that the Lord will not do for His devotees? The Lord gives up His own position for the sake of His servants.

Although Śrī Gaurasundara is directly the Lord of innumerable universes, the spiritual sky, the Vaikuṅṭhas, Goloka, and Vṛndāvana, by personally acting as the servant of His own servants He began to teach nonduplicious 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 Parīkṣit, this entire universe, with its great, exalted demigods like Lord Śiva, Lord Brahmā and Lord Indra, is under the control of the Supreme Personality of Godhead. Yet the Supreme Lord has one transcendental attribute: He comes under the control of His devotees. This was now exhibited by Kṛṣṇa in this pastime. Neither Lord Brahmā, nor Lord Śiva, nor even the goddess of fortune, who is always the better half of the Supreme Lord, can obtain from the Supreme Personality of Godhead, the deliverer from this material world, such mercy as received by mother Yaśodā.”

The Supreme Lord speaks the following words in the *Śrīmad Bhāgavatam* (9.4.63-66, 68): “I am completely under the control of My devotees. Indeed, I am not at all independent. Because My devotees are completely devoid of material desires, I sit only within the cores of their hearts. What to speak of My devotee, even those who are devotees of My devotee are very dear to Me. O best of the *brāhmaṇas*, without saintly persons for whom I am the only destination, I do not desire to enjoy My transcendental bliss and My supreme opulences. Since pure devotees give up their homes, wives, children, relatives, riches and even their lives simply to serve Me,

without any desire for material improvement in this life or in the next, how can I give up such devotees at any time? As chaste women bring their gentle husbands under control by service, the pure devotees, who are equal to everyone and completely attached to Me in the core of the heart, bring Me under their full control. The pure devotee is always within the core of My heart, and I am always in the heart of the pure devotee. My devotees do not know anything else but Me, and I do not know anyone else but them.”

In the *Śrīmad Bhāgavatam* (9.5.15-16) Durvāsā speaks to the Supreme Lord as follows: “For those who have achieved the Supreme Personality of Godhead, the master of the pure devotees, what is impossible to do, and what is impossible to give up? What is impossible for the servants of the Lord? By the very hearing of His holy name one is purified.”

TEXT 49

*“sakala-suhṛt kṛṣṇa” sarva-sāstra kahe
eteke kṛṣṇera keha dveṣyopekṣya 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 Kṛṣṇa'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-suhṛt* means “all-auspicious.” As stated: *sarveṣāṃ hitakārī yaḥ sa syāt sarva-śubhankarāḥ*—“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 dearest 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-rasāmṛta-sindhu* (*Dakṣiṇa-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 kārṇe
tāra sākṣī duryodhana-varṣera maraṇe*

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

*kṛṣṇera karaye sevā—bhaktera svabhāva
bhakta lāgi' kṛṣṇera 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

*kṛṣṇere vecite pāre bhakta bhakti-rase
tāra sākṣī satyabhāmā—dvārakā-nivāse*

The devotees who are absorbed in devotional mellows can sell Kṛṣṇa. The evidence of this is Satyabhāmā of Dvārakā.

In other words, through their loving service, the devotees of Kṛṣṇa are able to control and sell Kṛṣṇa.

An explanation of the second line of this verse is found in the *Hari-varṇā* (*Viṣṇu-parva*, Chapter Seventy-six) as follows: “Thereafter Satyabhāmā-devī, who is desirous of Kṛṣṇa, placed a garland on Kṛṣṇa's neck and tied Him to a *pārijāta* tree. After taking Kṛṣṇa's permission, she then sold Him to Nārada.”

TEXT 53

*sei prabhu gaurāṅga-sundara viśvambhara
gūḍha-rūpe āche navadvīpera bhitara*

That same Lord is Gaurasundara Viśvambhara, who is residing incognito in Navadvīpa.

TEXT 54

*cinite nā pāre keha prabhu āpanāra
yā' sabāra lāgiyā hailā avatāra*

No one could recognize their own Lord, even those for whom the Lord appeared.

TEXT 55

*kṛṣṇa bhajibāra yāra āche abhilāṣa
se bhajuka kṛṣṇera maṅgala priya-dāsa*

Let anyone who desires to worship Kṛṣṇa worship His dear auspicious

devotees.

If out of good fortune and heaps of pious activities from many lifetimes someone develops a desire for the service of Kṛṣṇa, then he should constantly serve those who are very dear to Kṛṣṇa. As a result of this, he will certainly attain pure service to Kṛṣṇa. The dear devotees of Kṛṣṇa alone are the eternal benefactors of the entire world.

TEXT 56

*sabāre śikhāya gauracandra-bhagavāne
vaiṣṇavera sevā prabhu 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'
sambhrame vaiṣṇava-gaṇa 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-gaṇa
akaitava āśīrvāda 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 Kṛṣṇa is *kaitava*, or duplicitous. Therefore *akaitava* refers only to the desire for serving Kṛṣṇa, not the desire for these other goals.

TEXT 59

*“bhaja kṛṣṇa, smara' kṛṣṇa, śuna kṛṣṇa-nāma
kṛṣṇa hau sabāra jivana dhana prāṇa*

“Worship Kṛṣṇa, remember Kṛṣṇa, and hear the names of Kṛṣṇa. Let Kṛṣṇa be the life and wealth of everyone.

TEXT 60

*balaha balaha kṛṣṇa, hao kṛṣṇa-dāsa
tomāra hṛdaye kṛṣṇa hauna prakāśa*

“Please chant the name of Kṛṣṇa and become His servant. May Kṛṣṇa manifest within Your heart.

The second line of this verse is explained as follows: Even at this time the devotees did not know Viśvambhara as the Supreme Personality of Godhead, Kṛṣṇa; rather they considered Him a dependent devotee and blessed Him with the words, “May the Absolute Truth Lord Kṛṣṇa, His names, forms, qualities, associates, characteristics, and pastimes, as well as devotional service to Kṛṣṇa and love of Kṛṣṇa be manifest in Your pure transcendental heart.”

TEXT 61

*kṛṣṇa bai āra nāhi sphuruka tomāra
tomā' haite duḥkha yāuka āmā' sabākāra*

“May nothing other than Kṛṣṇa appear in Your heart. Let all of our miseries be dispelled by You.

TEXT 62

*ye-saba adhama loka kīrtanere hāse
tomā' haite tāhārā ḍubuka kṛṣṇa-rase*

“May those fallen persons who ridicule the performance of *kīrtana* drown in the transcendental mellows of Kṛṣṇa consciousness.

“Those who do not understand that chanting the names of Kṛṣṇa is the only eternal duty of all living entities, or those who consider the chanting of Kṛṣṇa's names as an obstacle on the path of their sense gratification, and who thus ridicule or taunt the chanting of Kṛṣṇa's names—let such persons who are devoid of knowledge regarding Kṛṣṇa forever drown in the service of Kṛṣṇa by drinking a drop from the nectarean ocean of devotion to Kṛṣṇa and receiving a particle of Your love. You act as the *jagad-guru* and give them the intelligence to serve Kṛṣṇa; thus You engage them always in the worship of Kṛṣṇa.”

TEXT 63

*yena tumi śāstre saba jinilā saṁsāra
tena kṛṣṇa bhaji' kara pāṣaṇḍī saṁhāra*

“As You conquered the entire world with Your mastery of the scriptures, You should destroy the atheists by worshipping Kṛṣṇa.

TEXT 64

*tomāra prasāde yena āmarā sakala
sukhe kṛṣṇa gāi nāci haiyā vihvala”*

“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
āśīrvāda kare' duḥkha 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 vākhānīte sabe haya `baka'*

“In this Navadvīpa, my dear, all the teachers are dumb in glorifying devotion to Kṛṣṇa.

The word *baka*, or *baka-vratī*, 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! kṛṣṇera kīrtana
nāhi kare vyākhyā 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, *jñānīs*, *sannyāsīs*, and *tapasvīs* in the town of Navadvīpa.

TEXT 69

*yateka pāpiṣṭha śrotā sei vākya dhare
tṛṇa-jñāna keha āma sabāre nā kare*

“All the sinful listeners are captivated by their words, and therefore they consider us no better than straw.

TEXT 70

*santāpe poḍaye bāpa! deha sabākāra
kothā o nā śuni kṛṣṇa kīrtana 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 *kṛṣṇa-kīrtana* and the formidable threefold miseries, they passed their time in constant mental distress.

TEXT 71

*ekhane prasanna kṛṣṇa hailā sabāre
e-pathe praviṣṭa kari' dilena tomāre*

“Now Kṛṣṇa has exhibited His pleasure with everyone, so He has admitted You to this path.

The phrase *e-pathe* means “on the path of devotional service to Kṛṣṇa.”

TEXT 72

*tomā' haite haibeka pāṣaṇḍīra kṣaya
manete āmarā ihā bujhinu niścaya*

“We are confident that all the atheists will vanquished by You.

TEXT 73

*cirajīvī haya tumi laha kṛṣṇa-nāma
tomā' haite vyakta hau kṛṣṇa-guṇa-grāma”*

“Therefore, live forever and chant the holy names of Kṛṣṇa. Reveal the qualities of Kṛṣṇa to everyone.”

TEXT 74

*bhakta-āśīrvāda prabhu śire kari' laya
bhakta-āśīrvāde se kṛṣṇete bhakti haya*

The Lord accepted the devotees' blessings on His head, for by the devotees' blessings one obtains devotion to Kṛṣṇa.

TEXT 75

*śuniyā bhaktera 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 kṛṣṇera dayita
tomarā ye bala' se-i haibe niścita*

The Lord said, “You are all affectionate devotees of Kṛṣṇa, so whatever you say will undoubtedly happen.

TEXT 77

*dhanya mora jīvana—tomarā bala bhāla
tomarā vākhānile grāsīte 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 Kṛṣṇa or discussing the qualities of Kṛṣṇa. The word *grāsīte* 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 Kṛṣṇa'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-parāḥ śānta-rūpe
naṅkṣyanti no me 'nimiṣo leḍhi hetih*

*yeṣāṃ ahaṃ priya ātmā sutaś ca
sakhā guruḥ suhṛdo daivam iṣṭam*

“My dear mother, devotees who receive such transcendental opulences are never bereft of them; neither weapons nor the change of time can destroy such opulences. Because the devotees accept Me as their friend, their relative, their son, preceptor, benefactor and Supreme Deity, they cannot be deprived of their possessions at any time.”

The fact that chanting Kṛṣṇa's holy names removes the fear of death or material existence is explained by Śrī Sūta Gosvāmī to the sages headed by Śaunaka in the *Śrīmad Bhāgavatam* (1.1.14) as follows:

*āpannaḥ saṃsṛtiṃ ghorāṃ
yan-nāma vivaśo grṇan
tataḥ sadyo vimucyeta
yad bibheti svayaṃ bhayam*

“Living beings who are entangled in the complicated meshes of birth and death

can be freed immediately by even unconsciously chanting the holy name of Kṛṣṇa, which is feared by fear personified.”

In the *Agni-bindu-stava* of the *Kāśī-khaṇḍa* it is stated:

*nārāyaṇeti narakārṇavatāraṇeti
dāmodareti madhuheti caturbhujeti*

*viśvambhareti virajeti janārdanetik
kāstīha janma japatām kukṛtāntabhītiḥ*

“O Nārāyaṇa, O deliverer from the hellish ocean of material life, O Dāmodara, O killer of the demon Madhu, O Caturbhujā, O Viśvambhara, O spotless one, O Janārdana, how will one take another birth if he constantly addresses You by these names?”

TEXT 78

*kon chāra haya, pāpa-pāṣaṇḍīra gaṇa?
sukhe giyā kara' kṛṣṇacandrera kīrtana”*

“Why should you bother about these insignificant sinful atheists? Just happily chant the holy names of Kṛṣṇa.”

TEXT 79

*bhakta-duḥkha prabhu kabhu sahite nā pāre
bhakta lāgi' sarvatra kṛṣṇera avatāre*

The Lord cannot tolerate the suffering of His devotees. Lord Kṛṣṇa always incarnates for the sake of His devotees.

The Lord can never tolerate the miseries of His pure service inclined devotees. Whenever and wherever a distressful condition arises for His devotees, He immediately incarnates and mitigates all the distress of His unalloyed surrendered devotees.

In the *Ādi Purāṇa* Lord Kṛṣṇa tells Arjuna:

*jagatām guravo bhaktā
bhaktānām guravo vayam
sarvatra guravo bhaktā
vayaṁ ca guravo yathā*

*asmākaṁ bāndhavā bhaktā
bhaktānām bāndhavā vayam
asmākaṁ guravo bhaktā
bhaktānām guravo vayam
mad bhaktā yatra gacchanti
tatra gachāmi pāṛthiva*

“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 Pṛthā, I go wherever My devotees go.”

*ye kecit prāṇino bhaktā
mad-arthe tyakta-bāndhavāḥ
teṣaṁ ahaṁ parikṛīto
nānyakṛīto dhanañjaya*

“O Dhanañjaya, any devotee who gives up the association of his friends for My sake purchases Me.”

In the *Padma Purāṇa*, the Supreme Lord speaks the following words to Brahmā:

*darśana-dhyāna-saṁsparsair
matsya-kūrma-vihaṅgamāḥ
svāny apatyāni puṣṇanti
tathāham 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-rasāmṛta-sindhu* (2.1.165) it is stated:

puruṣottama! ced avātarīṣyad,
bhuvane 'smin na bhavān bhuvāḥ śivāya
vikatāsura-maṇḍalān na jāne,
sujanānām bata kā daśābhaviṣyat

“O Puruṣottama, 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 tomarā ānāibā kṛṣṇacandra
navadvīpe karāibā vaikuṅṭha-ānanda*

“I think you will now cause Kṛṣṇa to make His appearance and fill the entire Navadvīpa with the happiness of Vaikuṅṭha.

TEXT 81

*tomā' sabā haite habe jagat-uddhāra
karāibā tomarā kṛṣṇera avatāra*

“By the mercy of you all, the entire world will be delivered, for you will induce Kṛṣṇa to incarnate.

TEXT 82

*sevaka kariyā more sakei jānibā
ei vara—more kabhu nā pariharibā”*

“All of you please consider Me your servant, and give Me the benediction that you never leave Me.”

The word *pariharibā* means “to abandon” or “to give up.”

TEXT 83

sabāra caraṇa-dhūli laya viśvambhara
āśīrvāda sakei karena bahutara

Viśvambhara took the dust from the feet of all the devotees, and they all abundantly blessed Him.

TEXT 84

gaṅgā-snāna kariyā calilā sake ghara
prabhu calilena tabe hāsiyā antara

Thereafter all the devotees took bath in the Ganges and then returned home. The Lord also returned to His home smiling.

TEXT 85

āpane bhaktera duḥkha śuniyā thākura
pāṣaṇḍira 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 huṅkāra
“muṅi sei, muṅi sei” bale bāre-bāra

He roared loudly, saying, “I will kill them all.” He repeatedly exclaimed, “I am He, I am He.”

TEXT 87

kṣaṇe hāse, kṣaṇe kānde, kṣaṇe mūrchā pāya
lakṣmīre dekhiyā kṣaṇe māribāre yāya

Sometimes He laughed, sometimes He cried, sometimes He fell unconscious to the ground, and sometimes when He saw Viṣṇupriyā He rushed forward to beat her.

TEXT 88

ei-mata hailā prabhu vaiṣṇava-āveśa
śacī nā bujhaye kon vyādhi vā viśeṣa

In this way, the Lord was fully absorbed in the mood of a devotee, yet mother

Śacī could not understand whether or not He was diseased.

The phrase *vaiṣṇava-āveśa* refers to the form of Viṣṇu that destroys the miscreants.

TEXT 89

*sneha vinu śacī kichu nāhi jāne āra
sabāre kahena viśvambharera 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-gaṇa
avaśiṣṭa 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
kṣaṇe hāse, kṣaṇe kānde, kṣaṇe 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
kṣaṇe bale,—`chiṇḍoṅ chiṇḍoṅ pāsaṇḍira māthā’*

“He often talks to Himself, and sometimes He says, “I will tear off the heads of the atheists.”

The second line of this verse means “I will sever the heads of the atheists,” in other words, “I will smash them.”

TEXT 93

*kṣaṇe giyā gāchera upara-dāle cade
nā mele locana, kṣaṇe pṛthivīte 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 kaḍamaḍi kare, mālasāta māre
gaḍāgaḍi 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 *kaḍamaḍi* refers to the sound of grinding one's teeth.
The word *mālasāta* refers to the challenging words of wrestlers.

TEXT 95

*nāhi dekhe śune loka 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 ṭhākurāṇī!
āra vā ihāna vārtā jijñāsaha keni?”*

Someone said, “O Ṭhākurāṇī, 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-auṣadhe ki kare'?
śivā-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 *śivā-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 *nārāyaṇa-taila*. See *Ādi-khaṇḍa*, Chapter Twelve, verse 73.

TEXT 103

*parama-udāra śacī—jagatera mātā
yāra mukhe yei śune, 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

*śrīvāsādi vaiṣṇava—sabāra sthāne-sthāne
loka-dvārā śacī karilena nivedane*

She then sent a messenger to the houses of all the Vaiṣṇavas headed by Śrīvāsa in order to inform them of the situation.

TEXT 106

*eka-dina gelā tathā śrīvasa-pañḍita
uṭhi' namaskāra prabhu kailā sābahita*

One day Śrīvāsa Paṇḍita went there, and the Lord immediately got up and offered him obeisances.

TEXT 107

*bhakta dekhi' prabhura bādila bhakti-bhāva
loma-harṣa, āsru-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

*tulasīre āchilā karite pradakṣiṇe
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-kṣaṇe 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 gaṇe'
“mahā-bhakti-yoga, vāyu bale kon jane?”*

When Śrīvāsa Paṇḍita 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 paṇḍitera sthāne
“*ki bujha, paṇḍita! tumi mora e-vidhāne?*”

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, bāndhibāra tare
paṇḍita! tomāra citte ki laya āmāre?”

“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 *tomāra citte ki laya āmāre* means
“what do understand about Me.”

TEXT 113

hāsi' bale śrīvāsa-paṇḍita,—“bhāla bāi!
tomāra ye-mata bāi, tāhā āmi cāi”

Śrīvāsa Paṇḍita smiled and said, “Your madness is good. I also want the same
kind of madness that You have.

The word *bāi* (derived from *vāyu*) means “the disease of insanity,” but in this case
it refers to madness due to love of Kṛṣṇa.

TEXT 114

mahā-bhakti-yoga dekhi' tomāra śarīre
śrī-kṛṣṇera anugraha haila tomāre”

“I find the highest devotional symptoms in Your body. Lord Kṛṣṇa has
bestowed His mercy on You.”

TEXT 115

eteka sunilā yadi śrīvāsera mukhe
śrīvāsere āliṅgana kailā baḍa sukhe

When the Lord heard this from Śrīvāsa, He embraced him in great happiness.

TEXT 116

“*sabhe bale,—vāyu', sabe āsamsilā tumi*

āji baḍa kṛta-kṛtya hailāna āmi

“Everyone concluded that I was afflicted with madness, but you alone have concluded otherwise. Therefore today I am greatly obliged to you.

The word *āsamsilā* means “you have consoled Me.”

TEXT 117

*yadi tumi vāyu-hena balitā āmāre
praveśitāma āji muṇi gaṅgāra bhitare”*

“If you also concluded that I was insane, then I would have drown Myself in the Ganges today.”

TEXT 118

*śrīvāsa balena,—“ye tomāra bhakti-yoga
brahmā-śiva-sanakādi vāñchaye e-bhoga*

Śrīvāsa Paṇḍita 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-thāi kariba kīrtana
ye-te kene nā bale pāṣaṇḍī 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 vyaṁ vicārayāmaḥ*

*hari-rasa-madirā-madāti-mattā
bhuvī viluṭhāmo naṭāmo nirviśāmaḥ*

“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 śrīnivāsa balilā vacana
“cittera yateka duḥkha karaha khaṇḍana*

Śrīvāsa then said to Śacī, “Give up all your anxieties.

The phrase *khaṇḍana karaha* means “shake it off” or “give it up.”

TEXT 121-122

‘vāyu nahe—kṛṣṇa-bhakti’ baliluṅ tomāre
ihā kabhu anya-jana bujhibāre nāre

*bhinna-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 *bhinna-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 śacīra antara*

After speaking in this way, Śrīvāsa Paṇḍita returned home and Śacī was relieved of thoughts that her son was affected by madness.

TEXT 124

*tathāpiha antara-duḥkhitā 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 Navadvīpa. Who can know Him unless He reveals Himself?

Regarding the second line of this verse, in the *Śvetāśvatara Upaniṣad* (3.19) it is stated: *sa vetti vedyam na ca tasya vettā*—“Nobody knows Him, yet He is the knower and the object of knowledge.” In the *Muṇḍaka Upaniṣad* (3.2.3) and *Kaṭha*

Upaniṣad (2.23) it is stated: *yam evaiṣa vṛṇute tena labhyas tasyaiṣa ātmā vivṛṇute 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-leśānugṛhīta eva hi*

*jānāti tattvaṁ bhagavan-mahimno
na cānya eko 'pi ciraṁ 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 *Ālabandāru-stotra* [or *Stotra-ratna* 12 and 13] it is stated: *naivāsura-prakṛtayaḥ prabhavanti boddhum*—“Those influenced by demoniac principles cannot realize You,” and *paśyanti kecid anīśaṁ 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 īśvarere keha nāhi jāne*—“One can understand the Supreme Personality of Godhead only by His mercy,” and *pāṇḍityādye īśvara-tattva-jñāna kabhu nahe*—“You cannot understand the Supreme Personality of Godhead simply by scholarship.”

TEXT 126

*eka-dina prabhu-gadādhara kari' saṅge
advaita dekhite prabhu calilena raṅge*

One day the Lord happily went with Gadādhara to see Advaita.

TEXT 127

*advaita dekhilā giyā prabhu-dui-jana
vasiyā karena jala-tulasī-sevana*

When They arrived, the two Prabhus saw Advaita Ācārya sitting and worshipping the Lord with Ganges water and *tulasī* leaves.

In this verse the word *advaita* is the subject of the verbs *vasiyā* and *sevana karena*—“sitting and worshipping.” The phrase *prabhu-dui-jana* refers to Śrī Viśvambhara and Śrī Gadādhara.

TEXT 128

*dui bhuja āsphāliyā bale `hari hari'
kṣaṇe hāse, kṣaṇe kānde, āpanā' pāsari'*

He raised His two arms and loudly chanted, “Hari, Hari.” Sometimes He laughed, sometimes He cried, and sometimes He lost consciousness.

TEXT 129

*mahā-matta simha yena karaye huṅkāra
krodha dekhi,—yena mahā-rudra-avatāra*

He roared like an intoxicated lion. His wrath was so intense it appeared that the great Rudra had advented.

TEXT 130

*advaita dekhībā-mātra prabhu viśvambhara
paḍilā mūrchita hai' pṛthivī-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 thāṇi tora nā lāge corāi!
corera upare curi kariba ethāi!”*

“Your thievery will not work with Advaita, rather I will steal from the thief right now!”

The word *corāi* means “the act of stealing.” The second line of this verse is explained as follows: (Advaita Prabhu thinks:) “Just as My Lord Viśvambhara, the covered incarnation, is deceiving Me by concealing His identity, I will similarly take advantage of His present condition and steal and plunder from this thief (in this case, I will openly worship Him and disclose His superior position) without Him knowing.”

TEXT 134

*curira samaya ebe bujhiyā āpane
sarva-pūjā-sajja lai' nāmilā takhane*

Understanding that it was the proper opportunity for stealing, Advaita came down from His seat with articles for worship.

The word *curira* means “for stealing,” “for plundering,” or “for snatching,” but in this case it means “for disclosing the complete supremacy of Śrī Mahāprabhu, who as the covered fountainhead of all incarnations has concealed His actual identity, by openly worshiping Him to His [Advaita's] full satisfaction.”

TEXT 135-136

*pādyā, arghya, ācamanīya lai' sei thāñi
caitanya-carāṇa pūje' ācārya-gosāñi*

*gandha, puṣpa, dhūpa, dīpa carāṇa-upare
punaḥ punaḥ ei śloka paḍi, namaskare*

Thereafter Advaita Ācārya began to worship the lotus feet of Śrī Caitanya by offering *pādyā, arghya, ācamanīya, 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-kaṇa* published from Śrī Gauḍīya Maṭha, Calcutta.

TEXT 137

*namo brahmaṇya-devāya
go-brāhmaṇa-hitāya ca
jagad-dhitāya kṛṣṇāya
govindāya namo 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 *brāhmaṇas*, and who is always benefiting the whole world. I offer my repeated obeisances to the Personality of Godhead, known as Kṛṣṇa and Govinda.”

The phrase *brahmaṇya-devāya* means “He who is worshiped by learned *brāhmaṇas*.” (Śrīdhara Svāmī's *Ātma-prakāśa* commentary)

If one wants to know the elaborate meanings of *go, kṛṣṇa, and govinda*, he should discuss Śrīla Jīva Gosvāmī's commentary on the first verse of *Brahma-saṁhitā*.

TEXT 138

punaḥ punaḥ śloka paḍi' paḍaye carāṇe

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

*pākhāḷilā dui pada nayanera jale
yoḍa-hasta kari' dāṇḍāilā 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 *pākhāḷilā* (derived from the word *pākhāḷana*, which is derived from *prakṣāḷana*, which again is derived from *pra*+the Sanskrit root *kṣal*, or derived from the Hindi word *pākhāḷnā*) means “to wash” or “to rinse.”

TEXT 140

*hāsi' bale gadādhara jihvā kāmāḍāi'
“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 kāmāḍāi'* refers to biting or pressing the tongue with one's teeth (making a face indicating disapproval, extreme embarrassment, forbiddance, or prohibition.)

The second line of this verse means “O Prabhu, it is not proper for You to act in this way towards a boy like Viśvambhara.”

TEXT 141

*hāsaye advaita gadādhara vacane
“gadādhara! bālake jānibā katho-dine”*

On hearing Gadādhara's words, Advaita smiled and said, “Gadādhara, you will soon know who this boy is.”

TEXT 142

*citte baḍa 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 *prākṛta-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-kṣaṇe 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' yuḍi' dui kara*

Lord Viśvambhara then tried to hide Himself by offering prayers to Advaita with folded hands.

TEXT 145

*namaskāra kari' tāṅna pada-dhuli laya
āpanāra deha prabhu tāṅre 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 tumi more kara' mahāśaya!
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
tumi kṛpā 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

tumi se karite pāra' bhava-bandha-nāśa

tomāra hṛdaye kṛṣṇa sarvadā prakāśa”

“You alone are capable of destroying My material bondage, for Kṛṣṇa is always manifest in Your heart.”

TEXT 149

*nija-bhakte bādāite ṭhākura se jāne
yena kare' bhakta, tena karena 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.”

Śrī Advaita Prabhu thought, “In spite of concealing Your identity as the Lord of the fourteen worlds and endeavoring to expand My glories, I have successfully recognized Your most confidential supremacy by serving You while You were unconscious. Your actual identity has manifest to Me; in other words, realizing that You are Vrajendra-nandana, I have disclosed to everyone that You are the covered fountainhead of all incarnations.”

TEXT 151

*hāsiyā advaita kichu karilā utara
“sabā' haite tumi mora baḍa, viśvambhara!*

Thereafter Advaita smiled and said, “O Viśvambhara, to Me You are greater

than all!

TEXT 152

*kṛṣṇa-kathā-kautuke thākiba ei thāni
nirantara tomā' 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-vaiṣṇavera icchā—tomāre dekhite
tomāra sahita kṛṣṇa-kīrtana karite”*

“It is the desire of all Vaiṣṇavas to see You and chant the holy names of Kṛṣṇa with You.”

TEXT 154

*advaitera vākya śuni' parama-hariṣe
svīkāra kariyā calilena nija-vāse*

The Lord happily accepted Advaita's words and then returned to His home.

TEXT 155

*jānilā advaita,—haila prabhura prakāśa
parīkṣite 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 haṇa dāsa
tabe more bāndhiyā ānibe nija-pāśa”*

“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-kāraṇe caitanya-avatāra
e-saba kathāya yāra nāhika pratīta*

sadya adhaḥ-pāta tāra jāniha niścita

Who has the ability to understand the heart of Advaita, by whose influence Lord Caitanya incarnated? Know for certain that one who does not have faith in these topics will soon fall down.

??To ascertain the truth regarding Advaita Prabhu is an extremely difficult matter for ordinary so-called learned persons. Śrīla Advaita Prabhu is a plenary portion of Mahā-Viṣṇu, 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 prati-dine-dine
saṅkīrtana kare sarva-vaiṣṇavera sane*

In this way, Mahāprabhu Viśvambhara engaged daily in congregational chanting of the holy names in the company of the Vaiṣṇavas.

TEXT 160

*sabe baḍa 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-vilakṣaṇa tānra parama-āveśa
dekhiyā sabāra citte sandeha viśeṣa*

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 `śeṣa'*

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 śata-śata-nadī-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 aṅga
kṣaṇe-kṣaṇe aṭṭa-aṭṭa hāse bahu raṅga*

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

*kṣaṇe haya ānande mūrchita prahareka
bāhya haile nā balena kṛṣṇa-vyatireka*

Sometimes in ecstasy He lost consciousness for three hours, and on regaining consciousness He would not speak about anything other than Kṛṣṇa.

As soon as the Lord returned from internal consciousness to external consciousness, He would incessantly chant the names of Kṛṣṇa. As living entities who are averse to Kṛṣṇa 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 Kṛṣṇa.

TEXT 166

*huṅkāra 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 Kṛṣṇa 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 Kṛṣṇa. In other words, their inclination towards the service of the Lord gradually increased.

TEXT 167

*sarva-aṅga stambhā-kṛti kṣaṇe-kṣaṇe haya
kṣaṇe haya sei aṅga navanīta-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-gaṇe
nara-jñāna āra keha nā karaye mane*

When the devotees saw these wonderful sights, they no longer considered Him an ordinary human being.

TEXT 169

*keha bale,—“e puruṣa aṁśa-avatāra”
keha bale,—“e śarīre kṛṣṇera vihāra”*

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,—“kibā śuka, prahlāda, nārada”
keha bale,—“hena bujhi khaṇḍila 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-gaṇera gṛhiṇī
tānrā 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 karena vicāra*

Someone said, “Perhaps He is an incarnation of the Supreme Lord.” In this way they all considered the Lord in their own way.

TEXT 173

*bāhya haile ṭhākura sabāra galā dhari'
ye krandana kare tāhā kahite nā pāri*

The way the Lord held the devotees by the neck and began to cry when He regained external consciousness, I am unable to describe.

TEXT 174

*amūny adhanyāni dināntarāni
hare tvad-ālokanam antareṇa*

*anātha-bandho karuṇaika-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 gele pāimu se muralī-vadana!”
balite chāḍaye śvāsa, karaye krandana*

“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 to find the son of Mahārāja Nanda?’” Also in *Caitanya-caritāmṛta* (Antya 12.5, 15.24, and 17.53) it is stated: “The Lord would cry, ‘O My Lord Kṛṣṇa, My life and soul! O son of Mahārāja Nanda, where shall I go? Where shall I attain You? O Supreme Personality who plays with Your flute to Your mouth! What shall I do? Where shall I go? Where can I go to get 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-gaṇa-sthāne
prabhu bale,—“mora duḥkha karoṇ 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 duḥkhera anta nāi
pāiyā o hārāinu jīvana-kānāi”*

The Lord said, “There is no end to My distress, because after achieving Kānāi, the Lord of My life, I then lost Him.”

The phrase *jīvana-kānāi* refers to Kānu (Nanda-nandana), who is one's very life.

TEXT 178

*sabāra santoṣa haila rahasya śunite
śraddhā kari' 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

*“kānāñira nāṭaśālā-nāme eka grāma
gayā haite āsite dekhinu sei sthāna*

“While returning from Gayā I came to the village named Kānāi Nāṭaśālā.

The place known as Kānāi Nāṭaśālā is known by local people as Kānhāiyāra-sthāna. This place is situated two miles northeast of the railway station named Tāljhāḍi, which is on the Howrah, Katwa, Azimganja, Barharwa Loop line of the Eastern Railway. One can also go there on the highway via Maṅgala-hāta village. Kānāi Nāṭaśālā is surrounded on all sides by dense forest. Śrīmatī Rādhikā and Śrī Kānhāiyālāji along with many *śālagrāma-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 Maṭha 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-guñja-sahita kuntala manohara*

“I saw a beautiful boy, blackish like a *tamāla* tree. His enchanting curly hair was decorated with fresh *guñja*.

TEXT 181

*vicitra mayura-puccha śobhe tad-upari
jhalamala maṇi-gaṇa,—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
caraṇe nūpura śobhe ati-manohara*

“He held an enchanting flute in His hand, and His lotus feet were adorned with attractive ankle bells.

TEXT 183

*nīla-stambha jini' bhuje' ratna-alāṅkāra
śrīvatsa-kaustubha vakṣe śobhe maṇi-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-dhaṭīra paridhāna
makara-kuṇḍala 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 samīpe āilā hāsīte-hāsīte
āmā' āliṅgiyā 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*, *karmīs*, and *jñānīs*, 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
paḍilā `hā kṛṣṇa!' bali' pṛthivī-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' bali'
sthira kari' jhāḍilena śrī-aṅgera dhūli*

The devotees quickly picked Him up as they all chanted, “Kṛṣṇa, Kṛṣṇa.” They pacified Him and brushed the dust from His body.

TEXT 189

*sthira haiyā o prabhu sthira nāhi haya
`kothā kṛṣṇa! kothā kṛṣṇa!' baliyā kādaya*

Although the Lord was pacified, He could not remain calm. He continuously cried, saying, “Where is Kṛṣṇa? Where is Kṛṣṇa?”

TEXT 190

*kṣaṇeke hailā sthira śrī-gaurasundara
svabhāve hailā ati-namra-kalevara*

After a while, Śrī Gaurasundara became calm and exhibited extreme, natural humility.

TEXT 191

*parama-santoṣa 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 baḍa puṇya
tumi-hena-saṅge sabe hailāṅa dhanya*

They said, “We are indeed blessed, because You have made us most fortunate with Your company.

TEXT 193

*tumi saṅge yāra, tāra vaikuṅṭhe ki kare?
tileke tomāra saṅge bhakti-phala dhare*

“What is the value of Vaikuṅṭha for one who associates with You? A single moment with You yields the fruit of devotion.

The word *vaikuṅṭhe* refers to the spiritual sky, which is saturated with opulence. The phrase *tāra vaikuṅṭhe ki kare* indicates that for such a person, even Vaikuṅṭha, 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 kīrtana*

“We are all dependent on You. May You lead us in *kīrtana*.

TEXT 195

*pāṣaṅḍira vākye dagdha śarīra sakala
tomāra e prema-jale karaha śītala”*

“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-āveśa-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 *grhamedhis* and *grhasthas*.

Although Śrīman Mahāprabhu, who is the personification of *vipralambha* and who is intoxicated with feelings of separation from Kṛṣṇa, returned to His house, He did not welcome any type of activities that were not related to Kṛṣṇa or that were full of material enjoyment in the course of His family affairs. It seemed that love due to separation from Kṛṣṇa personally appeared and constantly remained at the house of Gaurāṅga. The conjugal pastimes not based on scriptures but opposed to their conclusions that are concocted or composed in the fertile brains of illicit, attached householders, or newly arisen *gaura-nāgarīs*, between Śrī Gaurasundara and Mahā-Lakṣmī Śrīmatī Viṣṇupriyā, who is the personification of loving devotion, who is predominantly in *aiśvarya-rasa*, and who is the married consort of the Lord, are clearly and vehemently refuted in this verse by Ṭhākura Śrīmad Vṛndāvana dāsa, who is the incarnation of Śrī Vyāsa.

TEXT 198

*kata vā ānanda-dhārā vahe śrī-nayane
caraṇera gaṅgā kibā āilā 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 kṛṣṇa! kothā kṛṣṇa!’ mātra prabhu bale
āra keha kathā nāhi pāya jijñāsile*

The only words the Lord spoke were, “Where is Kṛṣṇa? Where is Kṛṣṇa?” 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 Kṛṣṇa from the Lord, who was overwhelmed with feelings of separation from Kṛṣṇa, then the inquirer would not receive any response other than topics of Kṛṣṇa.

TEXT 200

*ye-vaiṣṇave t̥hākura dekkena vidyamāne
tānhārei jijñāsena,—“kṛṣṇa, kon khāne?”*

When the Lord saw any devotee, He asked, “Where is Kṛṣṇa?”

See previous verse 175.

TEXT 201

*baliyā krandana prabhu kare atiśaya
ye jāne 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 tām̐būla laiṃyā gadādhara
hariṣe hailā āsi' prabhura gocara*

One day Gadādhara happily came before the Lord with some betel nut in his hand.

TEXT 203

*gadādhare dekhi' prabhu karena jijñāsā
“kothā kṛṣṇa āchena śyāmala pīta-vāsā?”*

On seeing Gadādhara, the Lord asked, “Where is that blackish Kṛṣṇa, who is dressed in yellow cloth?”

TEXT 204

*se ārti dekhite sarva-hṛdaya vidare
ki bola balibe,—hena vacana na sphure*

Anyone's heart would be pierced on seeing the Lord's intense longing. Gadādhara was perplexed about how to reply.

The second line is explained as follows: Since the assembled devotees were able to find suitable words to solace the Lord, who was afflicted with feelings of separation from Kṛṣṇa, they became speechless.

TEXT 205

*sambhrame balena gadādhara-mahāśaya
“niravadhi thāke kṛṣṇa tomāra hṛdaya”*

Gadādhara respectfully replied, “Kṛṣṇa always resides within Your heart.”

In this case, the word *sambhrama* means “excited due to fear or respect.”

TEXT 206

*`hṛdaye āchena kṛṣṇa' vacana śuniyā
āpana-hṛdaya prabhu 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 dharī'
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 kṛṣṇa, sthira hao mane”
gadādhara bale, āi dekhena āpane*

Gadādhara said, “Be patient, Kṛṣṇa will come now,” as mother Śacī looked on.

TEXT 209

*baḍa tuṣṭa hailā āi gadādhara-prati
“e-mata śisura buddhi nāhi dekhi kati*

Mother Śacī became very pleased with Gadādhara and thought, “I haven't seen such an intelligent boy before.”

TEXT 210

*muñi bhaye nāhi pāri sammukha haite
śiśu 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
chāḍiyā uhāra saṅga 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' āi
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 āi,—“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 mahāśaya”
bhaye āi 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-gaṇa 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-sahita ye-saba śloka haya
paḍite lāgilā śrī-mukunda-mahāśaya*

Thereafter Śrī Mukunda began to recite various verses glorifying devotional service.

TEXT 217

*punjavanta mukundera hena divya dhvani
śunilei āviṣṭa hayena dvija-maṇi*

The most fortunate Mukunda had such a divine voice that as soon as the crest

jewel of *brāhmaṇas* heard him, He became absorbed in trance.

The word *dhvani* means “melodious or sweet voice.”

TEXT 218

*‘hari bola' bali' prabhu lāgilā garjite
catur-dike paḍe, keha nā pāre 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

*trāsa, hāsa, kampa, sveda, pulaka, garjana
eka-bāre sarva-bhāva dilā 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 Rādhikā, who bewilders Kṛṣṇa and who is the ultimate shelter of those who have taken refuge of the conjugal *rasa*, are superior to all, the *anubhāvas*, *sāttvika-bhāvas*, and *vyabhicārī* or *sañcārī-bhāvas* simultaneously and fully manifest in Her heart for the pleasure of Kṛṣṇa's senses. Therefore it is not at all astonishing that these *bhāvas* will simultaneously manifest in the heart of the Lord, who is absorbed in the mood of Śrīmatī Rādhikā.

TEXT 220

*apūrva dekhiyā sukhe gāya bhakta-gaṇa
īśvarera premāveśa nahe samvaraṇa*

On seeing this unique manifestation, the devotees sang in great joy. The loving sentiments of the Lord could not be checked.

TEXT 221

*sarva-niśā yāya yena muhūrteka-prāya
prabhāte vā kathañcit prabhu bāhya pāya*

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-śacīnandana
niravadhi niśidisi karena kīrtana*

In this way the son of Śacī regularly performed *kīrtana* in His house

throughout the day and night.

TEXT 223

*ārambhilā mahāprabhu kīrtana-prakāśa
sakala-bhaktera duḥkha haya dekhi' nāśa*

Thus the Supreme Lord inaugurated the performance of *kīrtana*. As a result, all the devotees' distress was mitigated.

TEXT 224

*'hari bola' bali' ḍāke śrī-śacīnandana
ghana-ghana pāṣaṇḍīra haya jāgarāṇa*

As Śrī Śacīnandana 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 Śacīnandana'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

*nidrā-sukha-bhaṅge bahirmukha kruddha haya
yāya yena-mata icchā baliyā maraya*

*keha bale,—“e-gulāra haila ki bāi?”
keha bale,—“rātrīye nidrā yāite nā pāi”*

*keha bale,—“gosāñi ruṣibe baḍa ḍāke
e-gulāra sarva-nāśa haibe ei pāke”*

*keha bale,—“jñāna-yoga eḍiyā vicāra
parama-uddhata-hena sabāra vyabhāra”*

When the happiness of their sleep was broken, the atheists became angry and blasphemed as they pleased for their own ruination. Someone said, “What madness has come upon them?” Someone else said, “We are unable to sleep at night.” Someone said, “The Lord will become angry from this loud noise, and that will result in their destruction.” Another said, “Rather than cultivating knowledge, they are acting most arrogantly.”

See *Ādi-khaṇḍa*, 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 *kīrtana* 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
`kṛṣṇa' bali' ḍāka chāḍe—yena mahā-bāi*

“In order to fill their bellies by begging, these four brothers loudly call out the name of Kṛṣṇa as if they were afflicted by insanity.

See *Ādi-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?
baḍa kari' ḍākile ki puṇya upajaya?”*

“Can they not achieve piety by chanting in their minds? Does chanting loudly bestow greater piety?”

See *Ādi-khaṇḍa*, Chapter Sixteen, verses 257, 269, and 270.

TEXT 232

*keha bale,—“āre bhāi! paḍila pramāda
śrīvāsera lāgi' haila deśera utsāda*

Someone else said, “O brothers, we are doomed! Because of Śrīvāsa, the entire country will be ruined.

The word *paḍila* 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 śuniluṅ saba kathā
rājāra ājñāya dui nāo āise ethā*

“I have heard this morning that on the King's order two boats are on their way here.

For the meaning of the word *deoyāne* see *Ādi-khaṇḍa*, Chapter Fifteen, verse 25.

TEXT 234

*śunileka nadīyāra kīrtana viśeṣa
dhariyā nivāre haila rājāra ādeśa*

“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-pañḍita
āmā' sabā laiya 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
śrīvāsera ghara pheli gaṅgāra bhitara'*

“I bluntly told you before that we should throw Śrīvāsa's house into the Ganges.

See *Ādi-khaṇḍa*, Chapter Sixteen, verse 13.

TEXT 237

*takhane nā kaile ihā parihāsa-jñāne
sarva-nāśa haya ebe dekha vidyamāne”*

“You thought it was a joke and did not pay any attention. But now see how we will be destroyed.”

TEXT 238

*keha bale,—“āmarā sabāra kon dāya?
śrīvāse bāndhiyā diba yebā 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
rāja-naukā āise vaiṣṇava 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' smaṇari' sabe bhaya nivārilā*

When the Vaiṣṇavas heard this news, they all subdued their fears by remembering Govinda.

TEXT 241

*“ye karibe kṛṣṇacandra, 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 mādharma tāvakāḥ kvacid
bhraśyanti mārgāt tvayi baddha-sauhṛdāḥ*

*tvayābhiguptā vicaranti nirbhayā
vināyakānikapa-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.”

TEXT 242

*śrīvāsa-pañḍita—bada parama udāra
yei kathā śune, se-i pratyaya tānhāra*

Śrīvāsa Paṇḍita was most open-minded. He had firm faith in whatever he heard.

Since Śrīvāsa Paṇḍita was a very simple and open-minded devotee, he believed whatever one told him. He particularly had fear that in the jurisdiction of a king who was opposed to the Hindu religion everything was possible.

TEXT 243

*yavanera rājya dekhi' mane haila bhaya
jānilena gauracandra bhaktera hṛdaya*

Considering that the Yavanas were ruling the kingdom, he became fearful.

Gauracandra, however, knew the heart of His devotee.

TEXT 244

*prabhu avatīrṇa,—nāhi jāne bhakta-gaṇa
jānāite ārambhilā śrī-śacīnandana*

The devotees did not know that the Lord has personally appeared, therefore the son of Śacī began to reveal Himself.

TEXT 245-248

*nirbhaye veḍāya mahāprabhu viśvambhara
tribhuvane advitīya madana-sundara*

*sarvāṅge lepiyāchena sugandhi candana
aruṇa-adhara śobhe kamala-nayana*

*cāncara-cikura śobhe pūrṇacandra-mukha
skandhe upavīta śobhe manohara rūpa*

*divya-vastra paridhāna, adhara tāmbūla
kautuke gelena prabhu bhāgīrathī-kūla*

Mahāprabhu Viśvambhara, the incomparable Lord of the three worlds and more attractive than Cupid, fearless wandered about Navadvīpa. 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 sukṛti haya dekhite hariṣa
yateka pāṣaṇḍī, saba haya vimariṣa*

On seeing Him, all the pious persons became happy and all the atheists became morose.

TEXT 250

*“eta bhaya śuniyā o bhaya nāhi pāya
rājāra kumāra yena nagare veḍāya”*

“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-khaṇḍa*, Chapter Six, verse 79.

TEXT 251

*āra-jana bale,—“bhāi! bujhilāna, thāka'
yata dekha ei saba—palābāra 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
gaṅgāra sundara srota pulina sundara*

Viśvambhara fearlessly looked around and saw before Him the beautiful flowing Ganges and its charming banks.

TEXT 253

*gābhī eka yūtha dekhe pulinete care
hambārava kari' āise jala khāibāre*

He saw nearby a herd of grazing cows who were lowing as they came to the riverbank for drinking water.

TEXT 254

*ūrdhva puccha kari' keha catur-dike dhāya
keha yujhe, keha śuye, 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 huhuṅkāra
“muṅi sei, muṅi sei” bale bāre bāra*

On seeing this, the Lord repeatedly thundered, “I am He, I am He.”

The phrase *muṅi 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 huñkāre*

In this mood, the Lord rushed to Śrīvāsa's house, where He loudly exclaimed, “O Śrīvāsa, what are you doing?”

TEXT 257

nṛsimha pūjaye śrīnivāsa yei ghare
punaḥ punaḥ lāthi māre tāhāra duyāre

The Lord repeatedly kicked on the door of the room in which Śrīvāsa was worshipping Nṛsimhadeva.

TEXT 258

“kāhāre pūjis, karis kāra dhyāna?
yāñhāre pūjis tāñre dekh vidyamāna”

“Who are you worshipping? Who are you meditating on? Look, He whom you are worshipping is standing before you.”

TEXT 259

jvalanta-anala dekhe śrīvāsa-pañḍita
haila samādhi-bhaṅga, cā'he cari-bhita

Śrīvāsa Paṇḍita 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—śaṅkha-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-khaṇḍa*, Chapter Ten, verse 12.

TEXT 261

garjite āchaye yena matta-simha-sāra
vāma-kakṣe tāli diyā karaye huñkāra

The Lord continually roared like an intoxicated lion as He slapped the left side of His stomach.

TEXT 262

*dekhiyā haila kampa śrīvāsa-śarīre
stabdha hailā śrīnivāsa, kichui nā sphure*

On seeing Him, Śrīvāsa Paṇḍita began to tremble and became totally speechless.

TEXT 263

*dākiyā balaye prabhu—“āre śrīnivāsa!
eta-dina nā jānis āmāra prakāśa?*

The Lord said, “O Śrīnivāsa! You did not know about My appearance yet?”

TEXT 264

*tora ucca saṅkīrtana, nāḍāra huṅkāre
chāḍiyā vaikunṭha, āinu sarva parivāre*

“By your loud chanting and Nāḍā's roaring I left Vaikuṅṭha and came here with My associates.

The editor of *Śrī Sajjana-toṣaṇī*, Śrīmad Bhaktivinoda Ṭhākura, has written in Volume 7, Part 11, as follows: “Śrīman Mahāprabhu often addressed Śrīla Advaita Prabhu as Nāḍā. I have heard a number of meanings of the word *nāḍā*. Some Vaiṣṇava scholar has said that the word *nārā* refers to Mahā-Viṣṇu because *nāra*, the total aggregate of all living entities, is situated within Him. Is the word *nāḍā* a corruption of the word *nārā*? The people of Rāḍha-deśa often use *ḍa* in place of *ra*. Is this the reason that the word *nārā* has been written as *nāḍā*? This meaning is often applicable.”

The word *nāra* or *nārā* (*nāḍā*) is explained by Śrīdhara Svāmipāda in his *Bhāvārtha-dīpikā* commentary on *Śrīmad Bhāgavatam* (10.14.14) as follows: “The word *nāra* refers to the aggregate of living entities, and the word *ayaṇa* 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 (*ayaṇa*) of the living entities (*nāra*) emanate from You. You are the supreme Nārāyaṇa because You know (*ayaṇa*) all living entities (*nāra*). You are renowned as Nārāyaṇa because You are the supreme shelter (*ayaṇa*) of the water that emanates from Nara. In the *smṛtis* it is stated: ‘All the truths born from Nara are known as *nārān* by the learned scholars. Since the Supreme Lord is the shelter of this *nārān*, learned scholars glorify Him as Nārāyaṇa.’”

In the *Manu-saṁhitā* (1.10) it is stated: “The waters are called *nāra*, for they emanate from the Supersoul, Nara. As they are His original resting place (*ayaṇa*), He is named Nārāyaṇa.”

TEXT 265

*nīscinte āchaha tumi more nā jāniyā
śāntipure gela nāḍā āmāre eḍiyā*

“You are living unconcerned without recognizing Me, and Nāḍā has avoided Me by going to Śāntipura.

TEXT 266

*sādhu uddhārimu, duṣṭa vināśimu saba
tora kichu cintā nāi, paḍa' 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
ghucila antara-bhaya, pāiyā āśvāsa*

On seeing the Lord, Śrīvāsa cried out of love. He became fearless on receiving the Lord's assurance.

TEXT 268

*hariṣe pūrṇita haila sarva kalevara
dāṇḍāiyā stuti kare yuḍi' 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 paḍi' stuti karena prathama*

He first recited a verse from *Śrīmad Bhāgavatam* that was spoken by Lord Brahmā after his bewilderment.

TEXT 271

After Śrī Kṛṣṇa smashed the pride of Brahmā, who stole the calves of Vraja, Brahmā came before Kṛṣṇa and offered the following prayer:

*naumīdya te 'bhra-vapuṣe taḍid-ambarāya
guñjāvataṃsa-paripiccha-lasan-mukhāya*

*vanya-sraje kavala-vetra-viṣāṇa-veṇu-
lakṣma-śriye mṛdu-pade paśupāṅgajāya*

“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 *guñjā* 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-carāṇe āmāra namaskāra
nava-ghana varṇa, pīta vasana yāñhāra*

“I offer my respectful obeisances at the lotus feet of Viśvambhara, whose bodily complexion is the color of a newly formed cloud and who is dressed in yellow garments.

TEXT 273

*śacīra nandana-pā'ye mora namaskāra
nava-guñjā śikhi-puccha bhuṣaṇa yāñhāra*

“I offer my respectful obeisances unto the lotus feet of Śacī's son, who head is decorated with fresh *guñja* and a peacock feather.

TEXT 274

*gaṅgādāsa-śiṣya-pā'ye mora namaskāra
vana-mālā, kare dadhi-odana yāñhāra*

“I offer my respectful obeisances at the feet of Gaṅgādāsa Paṇḍita's student, who wears a forest flower garland and holds yogurt rice in His hand.

TEXT 275

*jagannātha-putra-pā'ye mora namaskāra
koṭi-candra yini rūpa vadana yāñhāra*

“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, veṇu—cihna-bhuṣaṇa yāñhāra
sei tumi, tomāra caraṇe namaskāra*

“You are He who is adorned with horn, stick, and flute. I offer my obeisances to You.

TEXT 277

*cāri-vede yāñre ghoṣe' `nandera kumāra'
sei tumi, tomāra caraṇe 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 caraṇe
svacchande balaye—yata āise vadane*

Śrīvāsa Paṇḍita offered prayers to the Lord similar to those offered by Brahmā. Whatever He spoke came to his lips spontaneously.

TEXT 279-282

*“tumi viṣṇu, tumi kṛṣṇa, tumi yajñeśvara
tomāra caraṇodaka—gaṅgā tirtha-vara*

*jānakī-jīvana tumi, tumi narasimha
aja-bhava-ādi—tava caraṇera bhṛṅga*

*tumi se vedānta-vedya, tumi nārāyaṇa
tumi se chalilā bali haiyā vāmana*

*tumi hayagrīva, tumi jagat-jīvana
tumi nīlācala-candra—sabāra kāraṇa*

“You are Viṣṇu, You are Kṛṣṇa, You are the Lord of sacrifice. The holy waters of the Ganges emanate from Your lotus feet. You are the life and soul of Jānakī, and You are Nṛsimha. Lord Brahmā, Lord Śiva, and others are all servants of Your lotus feet. You are the knower of Vedānta, and You are Nārāyaṇa. 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 Nīlācala and the cause of all causes.

See *Ādi-khaṇḍa*, Chapter Two, verses 169-176.

TEXT 283

*tomāra māyāya kār nāhi haya bhaṅga?
kamalā nā jāne—yānra sane eka-saṅga*

“Who is not bewildered by Your illusory energy? Even though goddess Lakṣmī lives with You, she does know Your glories.

The word *māyāya* (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

*saṅgī, sakhā, bhāi—sarva-mate seve ye
hena prabhu moha māne'—anya janā ke?*

“Even the Lord who serves You as a companion, friend, and brother becomes bewildered, so what to speak of others?

The first line of this verse refers to Śeṣa, or Anantadeva, who is a plenary portion of Śrī Baladeva-Saṅkarṣaṇa. For a description of the bewilderment of Śeṣa, one should see *Ādi-khaṇḍa*, Chapter Thirteen, verse 101, 102, and 105.

TEXT 285

*mithyā-grhavāse more pāḍiyācha 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 vañcilā!
sāji-dhuti-ādi kari' sakali bahilā!*

“You have deceived me through various illusions. You have even carried my flower basket and *dhotis*.

TEXT 287

*tāte mora bhaya nāhi, śuna prāṇa-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

*āji mora sakala-duḥkhera haila nāśa
āji mora divasa haila parakāśa*

“Today all my miseries are vanquished. Today is the most auspicious day for me.

TEXT 289

*āji mora janma-karma—sakala saphala
āji mora udaya—sakala sumaṅgala*

“Today my life and activities have become successful. Today all good fortune has awakened for me.

TEXT 290

*āji mora piṭṛ-kula haila uddhāra
āji se vasati dhanya haila āmāra*

“Today my forefathers have been delivered. Today my home is truly blessed.

TEXT 291

*āji mora nayana-bhāgyera nāhi sīmā
tāñre dekhi—yāñra śrī-caraṇa 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 āviṣṭa hailā paṇḍita-śrīvāsa
ūrdhva bāhu kari' kānde, chāḍe ghana śvāsa*

While speaking in this way, Śrīvāsa Paṇḍita became overwhelmed in ecstasy. He raised his arms and cried, while sighing deeply.

TEXT 293

*gaḍāgaḍi 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
ḍubilena vipra-vara ānanda-sāgare*

What wonderful happiness Śrīvāsa, the best of *brāhmaṇas*, felt as he merged in the ocean of bliss.

TEXT 295

*hāsiyā śunena prabhu śrīvāsera stuti
sadaya haiyā bale śrīvāsera prati*

The Lord smiled as He heard the prayers of Śrīvāsa. Being compassionate to Śrīvāsa, the Lord spoke to him.

TEXT 296

*“strī-putra-ādi yata tomāra vādīra
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' caraṇa 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-panḍita
sarva-parikara-saṅge āilā tvarita*

Being ordered by the Lord, Śrīvāsa Paṇḍita immediately brought all his family members.

TEXT 299

*viṣṇu-pūjā-nimitta yateka puṣpa chila
sakala prabhura pā'ye sākṣāte dila*

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-carāṇa
sastrīka haiyā vipra karena 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, patnī, dāsa, dāsī, sakala laiṇyā
śrīvāsa karena kāku carāṇe paḍiyā*

Śrīvāsa Paṇḍita led his brothers, wife, servants, and maidservants in humbly falling at the lotus feet of the Lord.

TEXT 302

*śrīnivāsa-priyakārī prabhu viśvambhara
carāṇa 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

*alakṣite bule' prabhu māthāya sabāra
hāsi' bale,—“mote citta hau sabākāra”*

Unseen by all, the Lord touched everyone's heads with His lotus feet. He smiled and said, “May your minds be fixed on Me.”

TEXT 304

*hunkāra garjjana kari' prabhu viśvambhara
śrīnivāse sambodhiyā balena uttara*

Lord Viśvambhara roared loudly and spoke to Śrīnivāsa as follows.

TEXT 305

*“ohe śrīnivāsa! kichu mane bhaya pāo?
śuni,—tomā' dharite āise rāja-nāo?”*

“O Śrīnivāsa! Are you afraid of something? I have heard that the King's boat has arrived for your arrest?”

The word *nāo* (from the Sanskrit word *nau* and the Maithila Hindi word *nāva*) means “boat.”

TEXT 306

*ananta-brahmāṇḍa-mājhe yata jīva vaise
sabāra preraka āmi āpanāra rase*

“By My own supreme will, I am the director of all living entities in the innumerable universes.

“Although I am unattached, I, in My form as the Supersoul, reside in the hearts of all living entities in the universe and make them wander by My own will. Without My inspiration, no one is able to act in any way.”

TEXT 307

*mui yadi bolāṇa sei rājāra śarīre
tabe se balibe 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 haiyā
dharibāre bale, tabe muṇi cāṇa ihā*

“If this were not the case—if he independently ordered your arrest, then this is what I will do.

“If that does not happen—in other words, if against My inspiration and independent will as the Supersoul, or without being directed by the Supersoul, if the King independently orders your arrest—then I will desire as follows.”

TEXT 309

*muṇi giyā sarva-āge naukāya caḍimu
ei-mata giyā rāja-gocara haimu*

“I will be the first to board the boat and present Myself before the King.

TEXT 310

*more dekhi' rājā rahibe nṛpāsane?
vihvala kariyā ye pāḍimu 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 vā e-mata nahe, jijñāsibe more
seho mora abhīṣṭa śuna kahi tore*

“If this does not happen and he holds Me for questioning, then this is what I will tell him.

“If this also does not happen, in other words, if the King has other ideas and he questions Me, then please hear what I have decided to do.”

TEXT 312

*“śuna śuna, ohe rājā! satya mithyā jāna'
yateka mollā kājī saba tora āna'*

“Listen, O King, bring all your Mullahs and Kazis to ascertain the truth.

The word *mollā* (*mullā* in Turkey) refers to a great Mohammedan scholar, a religious priest, or judge. The word *kājī* refers to judge or guide for giving instructions on Muslim religious principles and morality.

The phrase *satya mithyā jāna'* means “you should know what is true and what is false.”

TEXT 313

*hastī, ghodā, pāśu, pakṣī, yata tora āche
sakala ānaha, rājā! āpanāra kāche*

“O King, bring all the elephants, horses, animals, and birds that you have.

TEXT 314

*ebe hena ājñā kara' sakala-kājīre
āpanāra śāstra kahi' kāndāu sabāre*

“Instruct your Kazis to recite your scriptures and make these creatures cry.’

The phrase *āpanāra śāstra* refers to their Koran scripture.

The word *kāndāu* means “make them shed tears.”

TEXT 315

*nā pārila tārā yadi eteka karite
tabe se āpanā' vyakta karimu rājāte*

“If they are unable to do this, then I will manifest Myself to the King.

The word *pārila*, meaning “capable of,” is used to indicate future tense. The phrase *āpanā' vyakta karimu rājāte* means “I will manifest Myself to the King.”

TEXT 316

ṣaṅkīrtana mānā kara' e gulāra bole

yata tāra śakti ei dekhili sakale

“You dared to stop *saṅkīrtana* on the advice of these fellows! Everyone has now seen what power they actually have.

The phrase *e gulāra bole* means “as a result of hearing the Kazis' words.” The word *tāra* means “their.”

TEXT 317

*mora śakti, dekha ebe nayana bhariyā'
eta 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, ghoḍā, mṛga, pakṣī, ekatra kariyā
seikhāne kāndāimu `kṛṣṇa' bolāiyā*

“I will gather the elephants, horses, deer, and birds and induce them to chant the name of Kṛṣṇa and cry.

TEXT 319

*rājāra yateka gaṇa, rājāra sahite
sabā' kāndāimu `kṛṣṇa' bali' bhāla-mate*

“I will induce everyone to chant the name of Kṛṣṇa and cry, including the King and his subjects.

TEXT 320

*ihāte vā apratyaya tumi vāsa' mane
sākṣātei karoṅ,—dekha āpana-nayane”*

“Do not maintain the slightest doubt. I will show you now before your own eyes.”

The phrase *apratyaya vāsa'* means “disbelieve,” in other words, “to have no faith.”

TEXT 321

*sammukhe dekhaye eka bālikā āpani
śrīvāsera bhrāṭṛ-sutā—nāma `nārāyaṇī'*

The Lord saw one small girl named Nārāyaṇī, the niece of Śrīvāsa, standing before Him.

TEXT 322

*adyāpiha vaiṣṇava-maṇḍale yānra dhvani
`caitanyaera avaśeṣa-pātra nārāyaṇī'*

Even today Nārāyaṇī is known amongst the Vaiṣṇavas as the recipient of Lord Caitanya's remnants.

TEXT 323

*sarva-bhuta-antaryāmī śrī-gaurāṅga-cānda
ājñā kailā,—“nārāyaṇī! `kṛṣṇa' 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 unmatta-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 *unmatta-carita* means “agitated with love of Kṛṣṇa.” The word *samvita* means “external consciousness or feelings.”

TEXT 325

*aṅga vahi' paḍe dhārā pṛthivīra tale
paripūrṇa haila sthala nayanera jale*

Tears flowed from her eyes to the ground, making the surrounding area wet.

TEXT 326

*hāsiyā-hāsiyā bale prabhu viśvambhara
“ekhana tomāra ki ghucila saba ḍara?”*

Lord Viśvambhara smiled and said, “Now have your fears been dispelled?”

TEXT 327

*mahāvaktā śrīnivāsa—sarva-tattva jāne
āsphāliyā dui bhujā bale prabhu-sthāne*

The expert speaker Śrīnivāsa knows all truths. He raised his arms and spoke to the Lord.

TEXT 328-329

*“kāla-rūpī tomāra vighraha bhagavāne
yakhana sakala sṛṣṭi saṁhāriyā 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 karhicin mat-parāḥ śānta-rūpe
naṅkṣyanti no me 'nimiṣo leḍhi hetih*

*yeśām ahaṁ priya ātmā sutaś ca
sakhā guruḥ suhrdo 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 paṇḍita-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 abhilāṣa
tāhā dekhe śrīvāsera yata dāsī 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 caraṇa-dhule saṁsāra 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

*kṛṣṇa-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-pañḍita-gr̥he yateka vihāra*

In the same way, the Lord appeared in the house of Jagannātha and enjoyed various pastimes in the house of Śrīvāsa Paṇḍita.

TEXT 335

*sarva-vaiṣṇavera priya pañḍita-śrīvāsa
tāna bāḍī gele mātra sabāra ullāsa*

Śrīvāsa Paṇḍita was most dear to the Vaiṣṇavas. They all became filled with joy on entering his house.

TEXT 336

*anubhave yānre stuti kare veda mukhe
śrīvāsera dāsa-dāsī tānre dekhe sukhe*

He who is offered heart-felt prayers by the *Vedas* is easily seen by the servants and maidservants of Śrīvāsa.

The first line of this verse refers to the Lord, who is indirectly glorified through the mouths of all Vedic literatures; or through the sounds of all mantras; or through the grammatical scriptures, which are the face of the *Vedas*; or through the recitation of Vedic mantras by great personalities.

TEXT 337

*eteke vaiṣṇava-sevā parama-upāya
avaśya milaye kṛṣṇa vaiṣṇava-kṛpāya*

That is why service to the Vaiṣṇavas is the topmost process, for by the mercy of the Vaiṣṇavas one certainly attains Kṛṣṇa.

TEXT 338

*śrīvāsere ājñā kailā prabhu viśvambhara
“nā kahio, e-saba kathā kāhāro gocara”*

Lord Viśvambhara instructed Śrīvāsa, “Do not disclose these topics to anyone.”

TEXT 339

*bāhya pāi' viśvambhara lajjita antara
āśvāsiyā śrīvāsere gelā nija-ghara*

On regaining external consciousness, Viśvambhara was ashamed. After solacing Śrīvāsa, He returned home.

TEXT 340

*sukha-maya hailā tabe śrīvāsa paṇḍita
patnī-vadhu-bhāi-dāsa-dāsīra 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 kṛṣṇa-dāsa*

Anyone who hears the prayers Śrīvāsa offered when he saw the Lord's manifestation will become a servant of Kṛṣṇa.

TEXT 342

*antaryāmī-rūpe balarāma bhagavān
ājñā kailā caitanyera gāite ākhyāna*

Lord Balarāma in the form of the Supersoul ordered me to glorify the topics of Śrī Caitanya.

TEXT 343

*vaiṣṇavera pā'ye mora ei namaskāra
janma-janma 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

`*narasiṃha*' `*yadusiṃha*'—*yena nāma-bheda*
ei-mata jāni,—`*nityānanda*' `*baladeva*'

Just as Narasiṃha and Yadusiṃha are different names for the same person, I know that Nityānanda and Baladeva are different only in name.

TEXT 345

caitanya-candrera priya vighraha balāi
ebe `avadhūta-candra' kari' yānre gāi

Baladeva is the dearest personality to Caitanyacandra. He is now known as Avadhūta-candra.

TEXT 346

madhya-khaṇḍa-kathā, bhāi! śuna eka-citte
vatsareka kīrtana karilā yena mate

O brothers, please hear attentively the topics of *Madhya-khaṇḍa*, which describes the Lord's *kīrtana* pastimes over the course of one year.

TEXT 347

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-khaṇḍa*, Chapter Two, entitled “The Lord's manifestation at the house of Śrīvāsa and the inauguration of saṅkīrtana.”

Chapter Three

The Lord manifests His form as Varāha in the house of Murāri and His meeting with Nityānanda

This chapter describes the Lord's ecstatic mood, the Lord's manifestation of His Varāha form in the house of Murāri Gupta, Murāri's prayers to this form of the Lord, the characteristics of Śrī Nityānanda, Nityānanda's arrival in Navadvīpa at the house of Nandana Ācārya, the Lord's description of His wonderful dream to the devotees, the Lord's demand for wine in the mood of Baladeva, the Lord's arrival at the house of Nandana Ācārya in the company of His devotees, the Lord's meeting with Nityānanda, and the Lord's various devices for revealing the glories of Nityānanda.

TEXT 1

jaya jaya sarva-prāṇa-nātha viśvambhara

jaya nityānanda-gadādhara īśvara

All glories to Viśvambhara, the beloved Lord of all. All glories to the Lord of Nityānanda and Gadādhara.

Viśvambhara is the Supreme Lord of all living entities. He is also the Lord of Nityānanda Prabhu and Gadādhara. Let His glories be perpetually spread throughout the world.

TEXT 2

*jaya jaya advaitādi-bhaktera adhīna
bhakti-dāna diyā prabhu uddhāraha dīna*

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, Vṛndāvana 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 navadvīpe 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
'kṛṣṇa' bali' kānde galā dhariyā sabāra*

All the Lord's servants were like His very life. He cried while holding their necks and chanting the name of Kṛṣṇa.

Gaurasundara is the only Lord and the life of all living entities. He considered His devotees as most intimately related with Him and would cry due to feelings of separation from Kṛṣṇa while holding their necks.

TEXT 5

*dekhiyā prabhura prema sarva-dāsa-gaṇa
catur-dike prabhu veḍi' 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
śuṣka-kāṣṭha-pāṣāṇādi milāya 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

*chāḍi' dhana, putra, gr̥ha, sarva-bhakta-gaṇa
ahar-niśa prabhu-saṅge karena 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 kṛṣṇa-bhakti-maya
yakhana ye-rūpa śune, sei-mata haya*

*dāsyā-bhāve prabhu yabe karena rodana
haila prahara-dui gaṅgā-āgamana*

*yabe hāse, tabe prabhu prahareka hāse
mūrchita haile—prahareka nāhi śvāse*

*kṣaṇe haya svānubhāva,—dambha kari' vaise
“muñi sei, muñi sei”—ihā bali' hāse*

*“kothā gela nāḍā buḍā,—ye ānila more?
bilāimu bhakti-rasa prati-ghare-ghare”*

*sei-kṣaṇe `kṛṣṇa re! bāpa re!' bali' kānde
āpanāra keśa āpanāra pā'ye bāndhe*

*akrūra-yānera śloka paḍiyā-paḍiyā
kṣaṇe paḍe pṛthivite daṇḍavat haiyā*

*hailena mahāprabhu yehena akrūra
sei-mata kathā kahe, bāhya gela dūra*

*“mathurāya cala, nanda! rāma-kṛṣṇe laiyā
dhanurmakha rāja-mahotsava dekhi giyā”*

*ei-mata nānā bhāve nānā kathā kaya
dekhiyā vaiṣṇava-saba ānande bhāsaya*

Gauracandra became filled with devotion to Kṛṣṇa. Whenever the Lord heard any topic about Kṛṣṇa, He was immediately influenced by that. When the Lord cried for six hours in the mood of a servant, it appeared that the Ganges was flowing from His eyes. When He laughed, He laughed for three hours. When He lost consciousness, He would not breathe 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 demoniac 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 demoniac atheists and impersonalists by uttering statements befitting the Māyāvādīs. Gaurahari sometimes said, “Where has that old Advaita Ācārya gone? After bringing Me to this world from Vaikuṅṭha, 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 baḍa prema
hanūmān-prati prabhu rāmacandra yena*

*murārira ghare gelā śrī-śacīnandana
sambhrame karilā gupta caraṇa-vandana*

The Lord was greatly affectionate to Murāri, just as Lord Rāmacandra was affectionate to Hanumān. As Śrī Śacīnandana 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-gr̥he praviṣṭa hailā viśvambhara
sammukhe dekhena jala-bhājana sundara*

*varāha-ākāra prabhu hailā sei-kṣaṇe
svānubhāve gāḍu prabhu tulilā daśane*

*garje yajña-varāha—prakāṣe' khura cāri
prabhu bale,—“mora stuti karaḥa 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 “Sūkara, Sūkara,” from Gaurasundara, Murāri could not understand what was happening. When the Lord saw a large waterpot within the Viṣṇu temple, He

picked it up with His teeth. At that time Murāri saw Him as the four-legged roaring sacrificial boar. Varāhadeva is an incarnation of Lord Viṣṇu; therefore Lord Gaurasundara's displaying the form of His Varāha incarnation to His appropriate devotees was proper. A Māyāvādī should not misunderstand from this that when a conditioned soul is freed from ignorance he is able to exhibit such moods of the Supreme Lord in imitation of the Lord. In order to disrespect those deceitful hellish persons who are cheated in this way by considering themselves Viṣṇu, the Lord personally exhibited these pastimes for their bewilderment. The eternally averse atheists fall into illusion by imitating these activities of the Lord without understanding the characteristics of the Lord and bring havoc to this world by establishing some duplicitous people to honor them in such a way that the painful conditions of hellish life, which are the suitable reward for these envious people, await them with miseries for unlimited years to come. The covered incarnation, Śrī Gaurasundara, kept His own identity secret, even from His own devotees. If an abominable conditioned soul who is eligible for suffering unlimited years of hellish life and who daily undergoes three conditions of life considers the Supreme Lord to be a living entity like himself and makes special endeavor to be honored by his cheated followers, then such a cheater and the cheated lose their qualification to be called human beings and due to the absence of four-legs, like a stool-eating boar, they are just like two-legged animals. Such two-legged animals can never exhibit four legs. In some future life, however, they will become four-legged, stool-eating animals. Śrī Caitanyadeva exhibited the four legs of His Varāha incarnation, and if an insignificant living entity tries to imitate His pastimes, it is simply ludicrous.

TEXT 25

*stabdha hailā murāri apūrva-daraśane
ki balibe murāri, nā āise vadane*

Seeing this unprecedented sight, Murāri became stunned. He was unable to find any words to speak.

TEXT 26

*prabhu bale,—“bola bola kichu bhaya nāñi
eta-dina nāhi jāna' muñi ei thāñi”*

The Lord said, “Speak up. Do not be afraid. All these days you did not know that I am here.”

TEXT 27

*kampita murāri kahe kariyā minati
“tumi se jānaha prabhu! tomāra ye stuti*

Murāri trembled and humbly spoke, “O Lord, only You know Your glories.

On seeing the Varāha form of the Lord, Murāri Gupta trembled out of fear and spoke as follows: “O Lord, I am incapable of properly offering You prayers. Only You Yourself can do so.” When Murāri became hesitant to offer prayers, and

especially when he became frightened on seeing the gigantic Varāha form, the Lord told him that he had no cause of fear, “So many days you did not know who I am? Actually I am the fountainhead of all Viṣṇu incarnations.” When the topics of the Lord's exhibition of these pastimes were made know in this world, then everyone understood that Śrī Gaurasundara is the Supreme Lord. Although the Lord brought these pastimes into this world through the vision of His associate devotees, even those who had firm faith in the Lord's associates could understand Śrī Caitanya as nondifferent from Kṛṣṇa and as the source of all incarnations, and they recorded those pastimes of the Lord for the benefit of their descendants, like myself. The Vaiṣṇavas who are inclined to the service of the Lord can properly describe topics of their worshipable object. Poets, writers, and litterateurs who are attached to material enjoyment can never properly describe the characteristics of the Supreme Lord. The mundane philosophers' material conceptions that are under the influence of the three modes of material nature will never be able to comprehend the transcendental prowess of Śrī Gaurasundara. Due to their offensive nature, they are averse to the service of the Lord, and due to the absence of proper association with saintly persons, they display pride and foolishness; thus they simply commit offenses at the lotus feet of Śrī Caitanya. But the fortunate devotees who are attached to the service of the Lord can easily understand the 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 *adhokṣaja* in the course of their speculation. They accept Adhokṣaja Śrī Caitanyadeva as a conditioned soul prone to material enjoyment. As a result, they are bound to eventually consider Śrī Gurudeva, who is most dear to Śrī Caitanya, as a mortal being and they create differences of opinion in order to exhibit their envy of the Vaiṣṇavas.

TEXT 28-29

*ananta brahmāṇḍa yāra eka phaṇe 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 saṁsāra
sei veda sarva tattva nā jāne tomāra*

“Even the *Vedas*, whose injunctions are followed by all, are unable to know

You in full.

“Following the injunctions of the *Vedas*, the people of the world live together in a civilized manner. Yet these *Vedas* are also unable to describe Your glories in full.”

TEXT 31

*yata dekhi śuni prabhu! ananta bhuvana
to'ra loma-kūpe 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 jānibe 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 Vaikuṅṭha. Vedic literatures do not impart the Supreme Absolute Truth, which is easily achieved by devotees, to persons who are expert in *karma-kāṇḍa* and *jñāna-kāṇḍa* and engaged in materialistic pursuits.”

TEXT 33

*ataeva tumi se tomāre jāna' mātra
tumi jānāile jāne tora kṛpā-pātra*

“Therefore only You know Yourself. Others can know You only if You reveal Yourself to them.

In the *Śrīmad Bhāgavatam* (2.9.32) it is stated:

*yāvān ahaṁ yathā-bhāvo
yad-rūpa-guṇa-karmakaḥ
tathaiva tattva-vijñānam
astu te mad-anugrahāt*

“All of Me, namely My actual eternal form and My transcendental existence, color, qualities and activities—let all be awakened within you by factual realization, out of My causeless mercy.” Even if a conditioned soul lives in the abode of the Lord, his ignorance about the prowess of the Lord is not vanquished. Only those who are favored by the Lord can understand all these topics. This is confirmed in the

following words: *yam evaiṣa vṛṇute tena labhyas tasyaiṣa ātmā vivṛṇute tanūm 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, Murāri Gupta cried and offered obeisances to the Lord.

TEXT 35

*gupta-vākye tuṣṭa hailā varāha-iśvara
veda-prati krodha kari' balaye uttara*

Lord Varāha was pleased with the statements of Murāri Gupta. Displaying anger towards the *Vedas*, He spoke as follows.

In order to deceive persons who are endowed with material knowledge and desirous of liberation, the *Vedas* manifest for them the unenlightened view point of words. Since the materialistic Māyāvādīs study the *Vedas* through the ascending process and the Vedic literature encourage them in that way, the Lord's anger towards the bewildering potency of the *Vedas* is a prime example of *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 inauspiciousness of persons who study the *Vedas* from the impersonal point of view.

TEXT 36

*“hasta pada mukha mora nāhika locana
ei-mata vede more kare viḍambana*

“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: *apāṇi-pādo javano grahītā paśyaty acakṣuḥ sa śṛṇoty akarṇaḥ*—“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

*kāṣīte paḍāya beṭā prakāśa-ānanda
sei beṭā kare mora aṅga khaṇḍa khaṇḍa*

“There is one wretch in Kāṣī named Prakāśānanda, who cuts My body to pieces while teaching the *Vedas*.

“An impersonalist *sannyāsī* professor named Prakāśānanda cuts My eternal transcendental limbs to pieces in his explanation of the *Vedas*.” Some people mistakenly consider that Prakāśānanda was none other than Prabodhānanda, the younger brother of Venkaṭa Bhaṭṭa, who lived on the bank of the Kāverī. Since such mistakes are found in the *sahajiyā* book named *Bhakta-māla*, the same mistake is also often found among modern writers.

TEXT 38

*vākhānaye veda, mora vighraha nā māne
sarva aṅge haila kuṣṭha, 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 *Upaniṣads* 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 aṅga 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) *krauḍīm tanuṁ sakala-yajña-mayīm anantaḥ* and in *Śrīmad Bhāgavatam* (3.13.32-44).

TEXT 40

*punya pavitrataṁ pāya ye-aṅga-paraśe
tāhā `mithyā' bale beṭā kemana sāhase?*

“By the touch of My body, purity is sanctified. So how can that wretch say that My body is false?

“??The body of the Supreme Lord is eternal, therefore unpleasantness,

insignificance, abomination, and division cannot be attributed to it. The touch of such supremely pure limbs of the Lord greatly purifies less purified objects. Therefore I cannot understand how he dares to establish such an eternal body as temporary.

TEXT 41

*śunaha murāri-gupta, kahi mata sāra
veda-guhya 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 pṛthivī 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

*saṅkīrtana-ārambhe mohāra avatāra
bhakta-jana lāgi' duṣṭa karimu saṁhāra*

“I have incarnated to inaugurate the *saṅkīrtana* movement. I will destroy the miscreants for the sake of My devotees.

“Before the inauguration of *saṅkīrtana*, I bewildered the entire world as an ordinary dwarf who was forced to accept the fruits of his karma. But to propagate the *saṅkīrtana* movement, I have descended to this world from Vaikuṅṭha—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 muṇi sahite nā pārōṅ
putra yadi haya mora, tathāpi saṁhāroṅ*

*putra kāṭōṅ 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 pṛthivī-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 Vaiṣṇava-toṣaṇī* commentary on the *Śrīmad Bhāgavatam* (10.58.38), confirms this as follows:

*yadāham uddhṛtā nātha
tvayā śūkara-murtinā
tat sparśa-sambhavaḥ putras
tadāyaṁ 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-doṣe tāhāra haila duṣṭa saṅga
bāṇera saṁsarge haila bhakta-drohe raṅga*

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 himsā mui nā pāroṇ sahite
kāṭinu 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 sevyācha 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-rakṣā-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 ṭhākura jānāyena āpanāre*

In this way the Lord revealed Himself to all His servants at each of their

houses.

TEXT 55

*ciniyā sakala bhṛtya—prabhu āpanāra
parānanda-maya citta haila sabāra*

When the servants recognized their Lord, their hearts became filled with bliss.

TEXT 56

*pāṣaṅḍire āra keha bhaya nāhi kare
hāṭe ghāṭe sabe `kṛṣṇa' gāya ucca-svare*

Then they no longer feared the atheists, and they freely and loudly chanted the names of Kṛṣṇa at all public places.

When Gaurahari manifested His real identity to everyone, they all abandoned their various material inconveniences and merged in spiritual bliss. Therefore these devotees constantly and loudly chanted the names of Kṛṣṇa everywhere without fear of royal punishment threatened by the atheists.

TEXT 57

*prabhu-saṅge miliyā sakala bhakta-gaṇa
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

*mililā sakala bhakta, bai nityānanda
bhāi nā dekhiyā baḍa duḥkhī 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

*nirantara nityānanda smare viśvambhara
jānilena nityānanda—ananta īśvara*

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. Mahāprabhu knew Śrī Nityānanda as the Supreme Lord, Ananta Vāsudeva.

TEXT 60

*prasaṅge śunaha nityānandera ākhyāna
sūtra-rūpe janma-karma kichu kahi tāna*

In this connection, please hear the narrations regarding Nityānanda. I will briefly describe His birth and activities in the form of codes.

TEXT 61

*rāḍha-deśe ekacākā-nāme āche grāma
yanhi janmilena nityānanda bhagavān*

In Rāḍha-deśa there is a village named Ekacakrā, where Lord Nityānanda took birth.

TEXT 62

*mauḍeśvara'-nāme deva āche kata dūre
yāre pūjīyāche nityānanda haladhare*

Near this village there is a deity of Mauḍeśvara Śiva that was worshiped by Nityānanda Haladhara.

Lord Nityānanda appeared in the village named Ekacakrā, in Rāḍha-deśa, which is on the western side of the Ganges. A short distance from this village is a deity of Śiva named Mauḍeśvara (Mayūreśvara, by other opinion). Sometimes Lord Nityānanda worshiped him.

TEXT 63-66

*sei grāme vaise vipra hāḍāi paṇḍita
mahā-viraktera prāya dayālu-carita*

*tānra patnī padmāvati nāma pati-vratā
paramā vaiṣṇavī-śakti—sei jagan-mātā*

*parama-udāra dui brāhmaṇa brāhmaṇī
tānra ghare nityānanda janmilā āpani*

*sakala putrera jyeṣṭha—nityānanda-rāya
sarva-sulakṣaṇa dekhi' nayana juḍāya*

In this village lived a *brāhmaṇa* named Hāḍāi Paṇḍita, who was greatly renounced and full of compassion. His chaste wife's name was Padmāvati. She was a great Vaiṣṇavī and the mother of the universe. Both the *brāhmaṇa* and his wife were most magnanimous. In their house, Nityānanda took birth. Lord Nityānanda was the eldest of their sons. On seeing all His auspicious symptoms,

one's eyes were satiated.

In that village of Ekacakrā lived a magnanimous renounced *brāhmaṇa* named Hāḍāi Paṇḍita. His chaste wife, named Padmāvati-devī, was the mother of the universe. She was profusely invested with Lord Viṣṇu's energies. Among their few sons, Lord Nityānanda was the eldest.

TEXT 67

*tāna bālya-līlā ādi-khaṇḍete vistara
ethāya kahile haya grantha bahutara*

His childhood pastimes have already been described in the *Ādi-khaṇḍa*. If I narrate them here again, this book will become voluminous.

TEXT 68

*ei-mata kata-dina nityānanda rāya
hāḍāi paṇḍitera ghare āchena līlāya*

In this way Lord Nityānanda engaged in blissful pastimes as He lived for some days in the house of Hāḍāi Paṇḍita.

TEXT 69-73

*grha chāḍibāre prabhu karilena mana
nā chāḍe janani-tāta-duḥkhera kāraṇa*

*tila-mātra nityānande nā dekhile mātā
yuga-prāya hena vāse', tato 'dhika pitā*

*tila-mātra nityānanda-putrere chāḍiyā
kothā o hāḍāi ojhā nā yāya caliyā*

*kibā kṛṣi-karme, kibā yajamāna-ghare
kibā hāṭe, kibā bāṭe yata karma kare*

*pāche yadi nityānanda-candra cali' yāya
tilārthe śateka-bāra ulaṭiyā cāya*

Nityānanda Prabhu then decided to leave home, but His parents, fearing distress in His absence, did not leave His company. If Nityānanda's mother did not see Him for a moment, she considered that moment as equal to a *yuga*, and His father considered it even longer. Hāḍāi Ojhā could not go anywhere without Nityānanda, even for a moment. Whether farming, in the house of his disciple, in the marketplace, or on the road—whatever he was doing—he would glance at Nityānanda a hundred times in a moment out fear that He might leave.

Although Nityānanda Prabhu was not bound by His parents' affection like an ordinary conditioned soul who wants to enjoy the fruits of his karma and He intended to leave home for the benefit of the living entities, His most affectionate

parents would not leave Him even for a moment. For this reason, Nityānanda Prabhu became morose. His parents would not let Him out of sight for even the shortest time; they always stayed with Him. In the course of their household activities, farming, acting as priest, traveling, and acquiring items, they repeatedly looked at their son, who accompanied them, out of fear that their son would leave home.

TEXT 74-75

*dhariyā dhariyā puna āliṅgana kare
nanīra putalī yena milāya śarīre*

*ei-mata putra-saṅge bule sarva-ṭhāi
prāṇa hailā nityānanda, śarīra hāḍāi*

As he repeatedly embraced Him, the soft-as-butter, delicate body of Nityānanda would merge in his body. In this way, Hāḍāi Paṇḍita went everywhere accompanied by his son. It seemed Hāḍāi Paṇḍita 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, Hāḍāi 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
pitṛ-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-dīna eka sannyāsī sundara
āilena nityānanda-janakera ghara*

One day, by providence, an attractive sannyāsī arrived at the house of Hāḍāi Paṇḍita.

TEXT 78

*nityānanda-pitā tāne bhikṣā karāirā
rākhilena parama-ānanda-yukta hañā*

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-sūnā* 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

*sarva rātri nityānanda-pitā tānra saṅge
āchilena kṛṣṇa-kathā-kathana-prasaṅge*

Nityānanda's father passed the entire night discussing topics of Kṛṣṇa with the *sannyāsī*.

He fed the *sannyāsī* and spent the entire night discussing topics of Kṛṣṇa with him.

TEXT 80

*gantu-kāma sannyāsī hailā uṣā-kāle
nityānanda-pitā-prati nyāsi-vara bale*

In the early morning, when the *sannyāsī* was about to leave, he spoke to Nityānanda's father as follows.

Sannyāsīs do not become bound by the affection of householders by spending much time in their homes. That is why the following morning the *sannyāsī* was preparing to leave the house of Hāḍāi Paṇḍita and go somewhere else, when he began to speak.

TEXT 81-84

*nyāsī bale,—“eka bhikṣā āchaye āmāra”
nityānanda-pitā bale,—“ye icchā tomāra”*

*nyāsī bale,—“karibāṇa tīrtha-paryatana
saṁhati āmāra bhāla nāhika brāhmaṇa*

*ei ye sakala-jyeṣṭha-nandana tomāra
kata-dina lāgi deha' saṁhati āmāra*

*prāṇa-atirikta āmi dekhiba uhāne
sarva-tīrtha dekhibena vividha-vidhāne”*

The *sannyāsī* said, “I have a request for you.” Nityānanda's father replied, “Ask whatever you like.” The *sannyāsī* said, “I have a plan to visit the holy places, but I do not have a suitable *brāhmaṇa* companion. Please give me this eldest son of yours to accompany me for some days. I will take better care of Him than my own life, and He will be able to see all the holy places.”

The Vaiṣṇava *sannyāsī* said, “I have appeal.” In answer to this, Hāḍāi Paṇḍita gave him permission to disclose his mind. The *sannyāsī* said, “Now I am engaged in visiting holy places. Since it is not the duty of a *sannyāsī* to light fires and cook,

and since everywhere there is a shortage of suitable *brāhmaṇas*, I do not get meals at proper times. Therefore I require a *brāhmaṇa* companion. If you give me your eldest son for some time, I will love Him more than my own life and your son will become conversant with various holy places.”

The word *saṁhati* means “with” or “in the company of.”

TEXT 85

*śuniyā nyāsīra vākya śuddha-vipra-vara
mane mane cinte baḍa haiyā kātara*

On hearing the words of the *sannyāsī*, the pure *brāhmaṇa* became afflicted with distress and contemplated as follows.

TEXT 86

*“prāṇa-bhikṣā 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 imminent danger.”

TEXT 87

*bhikṣukere pūrve mahāpuruṣa-sakala
prāṇa-dāna diyāchena kariyā maṅgala*

“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 viśvāmitra tāne karilā yācana*

*yadyapiha rāma-vine rājā nāhi jīye
tathāpi dilena—ei purāṇete kahe*

“Viśvāmitra previously begged Daśaratha for his son Rāmacandra, who was Daśaratha's very life. Although the King could not live without Rāma, he nevertheless gave Him. This is described in the *Purāṇas*.

On the request of Viśvāmitra, Mahārāja Daśaratha gave him his own son, who was the very life of Daśaratha. This is found in the ancient histories. Although it was very difficult for Daśaratha to survive in the absence of Rāma, in such a situation

Mahārāja Daśaratha gave up his son, who was equal to his own life.

TEXT 90-91

*sei ta' vṛttānta āji haila āmāre
e-dharma-saṅkate kṛṣṇa! rakṣā kara' more"*

*daive se-i vastu, kene nahiba se mati?
anyathā lakṣmaṇa kene gṛhete 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 Lakṣmaṇa 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 brāhmaṇīra 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
nyāsire dilena putra, noiyā māthā*

The father of Nityānanda then came before the *sannyāsi* with his head down and handed over his son to the *sannyāsi*.

TEXT 95

*nityānanda saṅge calilena nyāsi-vara
hena mate nityānanda chāḍilena ghara*

The best of *sannyāsīs* then departed with Nityānanda. In this way, Nityānanda

left home.

TEXT 96

*nityānanda gele mātra hāḍāi paṇḍita
bhumite paḍilā vipra haiyā mūrchita*

As soon as Nityānanda left home, the *brāhmaṇa* Hāḍāi Paṇḍita fell unconscious to the ground.

TEXT 97

*se vilāpa krandana kariba kon jane?
vidare pāṣāṇa kāṣṭha tāhāra śravaṇe*

Who can describe that *brāhmaṇa*'s pathetic crying, the sound of which melted even stone and wood.

TEXT 98-99

*bhakti-rase jaḍa-prāya haila vihvala
loke bale “hāḍo ojhā haila pāgala”*

*tina māsa nā karilā annera grahaṇa
caitanya-prabhāve sabe rahila jīvana*

Hāḍo Ojhā became overwhelmed and inert in the mellows of ecstatic love. People said, “Hāḍo Ojhā has become mad.” He did not eat anything for three months; he survived only by the mercy of Śrī Caitanya.

After giving away his son, the devotee Hāḍo Upādhyāya became practically mad. He was overwhelmed by the mellows of devotional service and appeared like inert matter in the eyes of ordinary people. For three months Hāḍāi Paṇḍita abstained from accepting food and drink, as generally taken by ordinary human beings. Still, his body did not deteriorate as would happen in the case of ordinary people. Although he survived, he remained lifeless.

TEXT 100

*prabhu kene chāḍe, yāra hena anurāga?
viṣṇu-vaiṣṇavera ei acintya-prabhāva*

Why does the Lord leave someone who is so attached to Him? This is the inconceivable authority of Lord Viṣṇu and the Vaiṣṇavas.

One may question in this regard, that, being affectionate to His devotees, how did Lord Nityānanda ignore His father's attachment for Him? In answer to this it can be said that the potency of Lord Viṣṇu and the Vaiṣṇavas is incomparable. Their prowess is immeasurable by human calculation.

TEXT 101-107

*svāmi-hīnā devahūti-jananī chāḍiyā
calilā kapila-prabhu nirapekṣa haiyā*

*vyāsa-hena vaiṣṇava janaka chāḍi' śuka
calilā, ulaṭi nāhi cāhilena mukha*

*śacī-hena janani chāḍiyā ekākinī
calilena nirapekṣa hai' nyāsi-maṇi*

*paramārthe ei tyāga—tyāga kabhu nahe
e sakala kathā bujhe kona mahāśaye*

*e sakala līlā jīva-uddhāra-kāraṇe
mahākāṣṭha drave' yena ihāra śravaṇe*

*yena pitā—hārāiyā śrī-raghunandane
nirbhare śunile tāhā kāndaye yavane*

*hena mate gr̥ha chāḍi' nityānanda-rāya
svānubhāvānande tīrtha 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 *sannyāsīs* 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; Śacīnandana 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-saṅkarṣaṇa Baladeva, enacted the pastime of visiting the holy places out of His own spiritual ecstasy. Ordinary people cannot immediately understand the importance and necessity of such renunciation for spiritual progress. The living entities' eternal constitutional duty is cultivation of Kṛṣṇa consciousness, which is the ultimate goal of spiritual life. In comparison to this, severe renunciation cannot be given much importance. Only those who are advanced in spiritual life can understand that Nityānanda Prabhu's leaving behind such an affectionate father and mother for another purpose was most reasonable and necessary. Daśaratha's lamentation due to separation from his son Rāmacandra even overwhelms the hearts of Yavanas. Even the hardest hearts of intoxicated

materialists are softened with transcendental mellows while hearing these topics. The word *nirbhare* means “completely” or “excessively.” The second line of verse 106 indicates that even Yavanas cry profusely when they hear such topics. The word *svānubhāvānande* means “in His own spiritual bliss.”

TEXT 108-114

*gayā, kāśī, prayāga, mathurā, dvārāvati
nara-nārāyaṇāśrama gelā mahāmati*

*bauddhālaya giyā gelā vyāsera ālaya
raṅganātha, setubandha, gelena malaya*

*tabe anantera pura gelā mahāsaya
bhrameṇa nirjana-vane parama-nirbhaya*

*gomatī, gaṇḍakī gelā sarayū, kāverī
ayodhyā, daṇḍakāraṇye bulena vihari'*

*trimalla, vyeṅkaṭanātha, sapta-godāvarī
maheśera sthāna gelā kanyakā-nagarī*

*revā, māhiṣmatī, malla-tīrtha, haridvāra
yañhi pūrve avatāra haila gaṅgāra*

*ei-mata yata tīrtha nityānanda-rāya
sakala dekhiyā punaḥ āilā mathurāya*

The most magnanimous Nityānanda visited Gayā, Kāśī, Prayāga, Mathurā, Dvārakā, and the *āśrama* of Nara-Nārāyaṇa. He went to the place of the Buddhists and the residence of Vyāsa. He visited Raṅganātha, Setubandha, and the Malaya Hills. He then went to Anantapura and fearlessly traveled through uninhabited forests. He visited the Gomatī, Gaṇḍakī, Saryū, and Kāverī Rivers. He also went to Ayodhyā and then wandered through the forest of Daṇḍakāraṇya. He went to Trimalla, Vyeṅkaṭanātha, Sapta-Godāvarī, the abode of Lord Śiva, and Kanyā-kumārī. Lord Nityānanda visited the Revā River, Māhiṣmatī, Malla-Tīrtha, 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, Buddha-gayā, Sāranātha, and Kāśī.

TEXT 115

*cinite 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 vṛndāvanera 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 karena kothāya
bālya-bhāve vṛndāvane gaḍāgaḍi yāya*

*keha nāhi bujhe tāna caritra udāra
kṛṣṇa-rasa vine āra nā kare āhāra*

*kadacit kona dina kare dugdha-pāna
seha 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 mellows 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 mellows 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 vṛndāvane vaise nityānanda
navadvīpe 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 saṅkīrtana—parama-ānanda
duḥkha pāya prabhu nā dekhiyā nityānanda*

The Lord constantly engaged in *saṅkīrtana* in great happiness, yet He became

unhappy on not seeing Nityānanda.

While Mahāprabhu was constantly and happily engaged in propagating *saṅkīrtana* at Navadvīpa, He felt distress because of Nityānanda Prabhu's absence.

TEXT 122

*nityānanda jānilena prabhura prakāśa
ye avadhi lāgi' kare vṛndāvane vāsa*

Nityānanda understood that the Lord had manifested Himself. He had waited in Vṛndāvana for this moment.

Lord Nityānanda lived in Vṛndāvana in order to wait for Mahāprabhu to reveal Himself.

The phrase *ye avadhi lāgi'* means “waiting for that auspicious moment.”

TEXT 123

*jāniyā āilā jhāṭa 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 *jhāṭa* means “quickly.” For a description of Nandana Ācārya, one may see *Caitanya-caritāmṛta* (Ādi 10.39) or *Caitanya-bhāgavata, Madhya-khaṇḍa*, Chapter Seventeen.

TEXT 124

*nandana-ācārya mahā-bhāgavatottama
dekhi mahā-tejorāśi 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 yaḥ 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

*mahā-avadhūta-veśa prakāṇḍa śarīra
niravadhi gabhīratā 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 known as *avadhūtas*. Many people are bewildered on seeing the *avadhūtas*' disdain for external signs. When a strict *sannyāsī* attains perfection in his *sannyāsa* order, he becomes renowned as a learned *sannyāsī* 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 kṛṣṇa-nāma
tribhuvane advitīya 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 Caitanyadeva has pervaded the three worlds on the support of Nityānanda. Śrī Nityānanda alone is the unparalleled effulgence of Śrī Caitanyadeva. He is like the blazing sun in dissipating the darkness of the conditioned souls' ignorance of identifying themselves as enjoyers. Śrī Nityānanda alone is most expert in enacting the pastimes of rendering ten forms of service to Śrī Caitanyadeva. No other object may be compared with Him. Śrī Nityānanda is the backbone in manifesting the Supreme Lord among the living entities.

TEXT 127

*nijānande kṣaṇe kṣaṇe karaye huṅkāra
mahā-matta 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 Gauḍa-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 *nijānanda* by thinking that Śrī Nityānanda is an insignificant conditioned soul like us. The word *nija* here indicates realization of the Supreme Lord. According to material consideration, the *ānanda* of the conditioned souls is always obstructed and there is gulf of difference between real *ānanda* and their *ānanda*. Since Nityānanda Prabhu is Himself the origin of the *viṣṇu-tattvas*, if one attributes on Him the material consideration of differentiation between the body and the self, then one will certainly be baffled in his attempts to realize the true meaning of the word *nijānanda*.

TEXT 128

*koṭi candra jiniyā vadana manohara
jagata-jīvana hāsya 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 jyotiḥ
āyata aruṇa dui locana subhāti*

The effulgence of His teeth defeated that of pearls, and His two broad reddish eyes increased the beauty of His face.

This verse indicates that the radiance of His teeth defeated even the luster of pearls. His two broad reddish eyes expanded the beauty of His face.

TEXT 130

*ājānulambita bhujā supīvara vakṣa
calite komala baḍa 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 sambhāṣa
śunile śrī-mukha-vākya karma-bandha-nāśa*

He spoke to everyone with great compassion. On hearing the words from His lotus mouth, one's bondage due to fruitive activities was destroyed.

One who hears the words emanating from the lotus mouth of Nityānanda Prabhu has no possibility of maintaining material conceptions. The conditioned souls

proudly identify themselves as the doers and engage in material activities while considering themselves products of matter. If the living entities hear the words of Śrī 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 āche pracāṇḍa
ye prabhu bhāṅgilā gaurasundarera daṇḍa*

Who can describe the glories of that Lord who broke the *sannyāsa-daṇḍa* 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 daṇḍa* 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-khaṇḍa*, Chapter Two.

TEXT 134

*vaṇik adhama mūrkhā ye karilā pāra
brahmāṇḍa pavitra haya nāma laile yānra*

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 Kṛṣṇa situate themselves within the *varṇa* principles of this world, they engage in trade as members of the third *varṇa*. Such communities are called *vaiśyas* or *vaṇiks*. In order to direct their propensities, they spend their time protecting cows, cultivating land, trading, and loaning money on interest. When one forgets Kṛṣṇa, 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 *śreṣṭhi* (aristocratic), *āḍhya* (rich), and *mahājana* (wholesale merchant). As a result of being respected in this way, such merchants become proud. The superiority and inferiority of a merchant is determined by the items in which he trades. Those whose business is to sell intoxicants are also merchants, but they are

comparatively inferior to other merchants. Nevertheless they are also considered *vaiśyas*. Since a living entity's propensity for serving Hari is greatly disturbed by becoming absorbed in exchanging gold, the gold merchants are condemned and also considered inferior *vaiśyas*. Persons who appeared in such families as well as those who had similar propensities as a result of impressions from previous lives were delivered by Nityānanda Prabhu from their absorption in matter and awarded the title of Ācārya. External identifications are temporary. When all such identifications are removed, the living entity awakens to his constitutional position. He is then liberated and engages in the service of Hari.

According to material consideration, people are of higher, middle, or lower classes. According to the consideration of intelligent persons, people are either learned, uneducated, or foolish. These external identifications temporarily cover the intelligence of Kṛṣṇa's eternal servants and cause them to become absorbed in matter. Due to forgetfulness of one's spiritual consciousness a dormant spirit soul is bereft of the Lord's service and forgets his eternal identification. By His instructions, Śrī Nityānanda Prabhu removes the living entities' absorption in matter and bestows eternal benefit on them. The living entities are then freed from material conceptions and travel to the spiritual kingdom. The external identification of liberated souls bewilders those who are engaged in identifying themselves with matter and entangles them in the laws of karma. In order to benefit persons who have mercantile propensities and those born in merchant families as well as fools who are condemned by people in general, Nityānanda Prabhu, who is unlimitedly merciful, relieved them from their material conceptions. Just by hearing the name of Nityānanda Prabhu, the people of the entire world are purified from the propensity for committing sin. Even the merchants, the fallen, and the foolish are purified and become knowers of the Absolute Truth and devotees of the Supreme Lord. Then no one can doubt their purity. See *Antya-khaṇḍa*, Chapter Five.

TEXT 135

*pāiyā nandanācārya haraṣita hañā
rākhilena nija-gr̥he bhikṣā karāiyā*

Nandana Ācārya welcomed Nityānanda Prabhu, fed Him, and kept Him in his house.

TEXT 136

*navadvīpe nityānanda-candra-āgamana
ihā yei śune, tāre mile prema-dhana*

Anyone who hears about the arrival of Nityānanda in Navadvīpa will certainly receive the wealth of love.

Those who hear the topics of Lord Nityānanda's auspicious arrival in Navadvīpa become conversant with His distribution of love of Godhead, or *kṛṣṇa-prema*, and achieve love for Kṛṣṇa.

TEXT 137

*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-vyapadeśe sarva-vaiṣṇavera sthāne
vyañjiyā āchena, keha marma nāhi jāne*

On some pretext the Lord had previously given the Vaiṣṇavas some hint about Nityānanda's arrival, yet none of them had understood.

Before the arrival of Nityānanda, Gaurasundara had hinted to the Vaiṣṇavas that some great personality would come, but the Vaiṣṇavas could not grasp the meaning of Gaurasundara's statement.

TEXT 139

*“āre bhāi, dina dui tinera bhitare
kona mahāpuruṣa eka āsibe ethāre”*

“O brothers, within two or three days some great personality will come here.”

TEXT 140

*daive sei dina viṣṇu pūji' gauracandra
satvare mililā yathā vaiṣṇavera vṛnda*

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 dekhiluṅ svapane*

The Lord told everyone, “Today I have seen something wonderful in a dream.

TEXT 142

*tāla-dhvaja eka ratha—saṁsārera 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 prakāṇḍa śarīra
mahā eka stambha skandhe, gati nahe sthira*

“Within the chariot I saw someone with a huge body. He held a post on His shoulder and His movements were unsteady.

“I saw a great personality with a massive body sitting within that chariot adorned by a flag marked with a palm tree. He carried a pole on His shoulder, in other words, He carried a plough and club. He was maddened with restlessness.”

TEXT 144

*vetra bāndhā eka kamaṇḍalu vāma hāte
nīla-vastra paridhāna, nīla-vastra māthe*

“In His left hand He carried a waterpot wrapped with cane. He was dressed in blue garments and His head was decorated with a blue cloth.

“Like Baladeva, He wore blue cloth on His upper and lower limbs. He held a waterpot made of cane in His left hand.”

TEXT 145

*vāma-śruti-mūle eka kuṇḍala 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 bāḍi 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 Paṇḍita or not?'"

TEXT 147

*mahā avadhūta-veśa parama pracāṇḍa
āra kabhu nāhi dekhi emana uddaṇḍa*

“He was dressed like an *avadhūta* and appeared to be most powerful. I have never seen such a personality before.

TEXT 148

*dekhiyā sambhrama baḍa pāilāma āmi
jijñāsila 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

*hariṣa bāḍila śuni' tāhāra vacana
āpanāre vāsoṅ muñi yena sei-sama”*

“I became most pleased by hearing His words, and I considered Myself to be identical with Him.”

Mahāprabhu said, “My happiness increased on hearing the words of that personality whom I saw in My dream. On seeing Him, I felt like `I am He.'”

TEXT 151

*kahite prabhura bāhya saba gela dūra
haladhara-bhāve 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 ḍāke

huñkāra śunite yena dui karṇa phāṭe

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, “śunaha gosāñi
ye madirā cāha tumi, se tomāra ṭhāñi*

*tumi ya're vilāo, sei se tāhā pāya!”
kampita bhakata-gaṇa dūre rahi' cā'ya*

Śrīvāsa Paṇḍita said, “Please hear me, O Gosāñi. 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 vaiṣṇavera gaṇa
“avaśya ihāra kichu āchaye kāraṇa”*

All the Vaiṣṇavas contemplated, “There must be a reason for this.”

TEXT 156

*āryā tarjā paḍe prabhu aruṇa-nayana
hāsiyā dolāya aṅga, yena saṅkarṣaṇa*

The lotus-eyed Lord roared loudly as His body swayed back and forth like Saṅkarṣaṇa.

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

*kṣaṇeke hailā prabhu svabhāva-caritra
svapna-artha sabāre vākhāne rāma-mitra*

After a while the Lord returned to His normal state. Then the friend of Rāma began to explain the meaning of the dream.

After a while, when the Lord regained His composure, the friend of Balarāma explained the meaning of the dream. If the word *rāma-mitra* refers to Hanumān, the servant of Rāma, then it indicates that Murāri Gupta explained the meaning of the Lord's dream.

The phrase *svabhāva-caritra hailā* indicates that the Lord regained His normal, or natural, state.

TEXT 158

*“hena bujhi, mora citte laya eka kathā
kona mahāpuruṣeka āsiyāche ethā*

“It appears to Me that some great personality has arrived here.

TEXT 159

*pūrve āmi baliyāchoṅ 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 paṇḍita!
cāha giyā dekhi ke āise kon bhita”*

“O Haridāsa! O Śrīvāsa! Go immediately and see who has come.”

TEXT 161

*dui mahā-bhāgavata prabhura ādeṣe
sarva-navadvīpa cāhi' bulaye hariṣe*

On the order of the Lord, the two *mahā-bhāgavatas* happily searched throughout Navadvīpa.

Both Haridāsa Ṭhākura and Śrīvāsa Paṇḍita are *mahā-bhāgavatas*. By the will of Śrī Gaurasundara they began to joyfully search all the villages of Navadvīpa beginning with Śrī Māyāpur to find that great personality who had appeared in the Lord's dream.

TEXT 162

*cāhite cāhite kathā kahe dui jana
“e bujhi āilā kibā prabhu saṅkarṣaṇa”*

While searching in this way, they confided to each other, “It seems Lord Saṅkarṣaṇa has come.”

TEXT 163

*ānande vihvala duñhe cāhiyā vedāya
tilārdheka uddeśa kothā o nāhi pāya*

Overwhelmed in ecstasy, the two looked everywhere but were unable to get any indication of where He was.

TEXT 164

*sakala nadiyā tina-prahara cāhiyā
āilā prabhura sthāne kāhoñ nā dekhiyā*

They looked all over Nadia for nine hours without finding anyone and then returned to the Lord.

TEXT 165-167

*nivedila āsi' donhe prabhura caraṇe
“upādhika kothā o nahila daraśane*

*ki vaiṣṇava, ki sannyāsī, ki gṛhastha-sthala
pāṣaṇḍīra ghara-ādi—dekhiluñ sakala*

*cāhilāma sarva-navadvīpa yāra nāma
sabe nā cāhiluñ prabhu! giyā anya grāma”*

The two informed the Lord, “We have not found anyone new. We have searched the residences of Vaiṣṇavas, *sannyāsīs*, and *gṛhasthas*; we have even gone to the houses of the atheists. We have looked all over Navadvīpa, but we did not go outside Navadvīpa.

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 Navadvīpa for nine hours at the residences of Vaiṣṇavas, *sannyāsīs*, and *gṛhasthas*—we even went to the houses of atheists who are envious of the Vaiṣṇavas. We have searched everywhere except the villages outside Navadvīpa.”

TEXT 168

*donhāra vacana śuni' hāse gauracandra
chale bujhāila `baḍa gūḍha nityānanda'*

Gauracandra smiled as he heard their report. By this pastime He revealed that Nityānanda is most confidential.

Due to the covered nature of Gaura's pastimes, no one can immediately recognize Kṛṣṇa and Balarāma. Nityānanda is also the most confidential covered form of Baladeva. Mahāprabhu smiled as He disclosed the confidential mystery of Śrī Nityānanda to Haridāsa and Śrīvāsa.

TEXT 169-170

*ei avatāre keha gauracandra gāya
nityānanda-nāma śuni' uṭhiyā palāya*

*pūjaye govinda yena, nā māne śaṅkara
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 disciplic succession of Viṣṇusvāmī has originated from Mahādeva, pure devotional service has been propagated in this world by the mercy of Śrī Nityānanda.

*arcayitvā tu govindam
tadīyān nārcayet tu yaḥ
na sa bhāgavato jñeyah
kevalam dāmbhikaḥ smṛtaḥ*

“One who performs worship of Lord Govinda but fails to worship His devotees should be understood to be not a devotee of the Lord but simply a victim of false pride.”

The undivided Absolute Truth, Vrajendra-nandana, and His devotees are one, just as there is no difference between the energy and the energetic. Those who try to make a distinction between Lord Viṣṇu and the Vaiṣṇavas have no possibility of achieving auspiciousness.

TEXT 171

*baḍa 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 ninde' tāna caritra agādha
pāiyā o viṣṇu-bhakti haya tāra vādha*

The progress of anyone who blasphemes Him without understanding the depth of His characteristics is obstructed, even if he achieves devotional service to Viṣṇu.

Those who 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-kāraṇe*

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 Paṇḍita. Baladeva Prabhu hid Himself and did not show His form to Haridāsa and Śrīvāsa Paṇḍita. He has thereby shown that the eternal Absolute Truth cannot be seen through external practice or designation.

TEXT 174

*kṣaṇeke ṭhākura bale iṣat hāsiyā
“āisa āmāra saṅge sabe dekhi giyā”*

After a while the Lord smiled and said, “Everyone come and see Him with Me.”

TEXT 175

*ullāse prabhura saṅge sarva-bhakta-gaṇa
‘jaya kṛṣṇa’ bali’ sabe karilā gamana*

All the devotees happily went with the Lord while chanting, “Jaya Kṛṣṇa.”

TEXT 176

*sabā lañā prabhu nandana-ācāryera ghara
jāniyā uṭhila giyā śrī-gaurasundara*

Śrī Gaurasundara led all the devotees to the house of Nandana Ācārya.

TEXT 177

*vasiyāche eka mahā-puruṣa-ratana
sabe dekhilena—yena koṭi-sūrya-sama*

Sitting there was one great jewel-like personality. Everyone saw that His effulgence was like that of millions of suns.

TEXT 178

*alakṣita-āveśa bujhana nāhi yāya
dhyāna-sukhe paripūrṇa hāsaya 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
gaṇa-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-gaṇa dāṇḍāiyā
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—prāṇera īśvara*

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 kanaka-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-saṅge nagare veḍāya*

Accompanied by the devotees, the most enchanting Śrī Gaurāṅga and Nityānanda wandered throughout Navadvīpa.

TEXT 185

*se danta dekhite kothā mukutāra dāma
se keśa-bandhana dekhi' 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 dui aruṇa nayana
āra ki kamala āche 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 bhujā, hṛdaya supīna
tāhe śobhe sūkṣma yajña-sūtra ati kṣīṇa*

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 kṣīṇa* means “very thin.” The *brāhmaṇa* thread was thin in comparison to His raised chest.

TEXT 188

*lalāṭe vicitra ūrdhva-tilaka sundara
ābharaṇa vinā sarva-aṅga manohara*

His forehead was beautified with marks of *tilaka*, and His entire body looked most enchanting even without ornaments.

TEXT 189

*kibā haya koṭi maṇi se nakhe cāhite
se hāsya dekhite kibā 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 kṣṇa-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-khaṇḍa*, 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, Nityānanda's revealing the purpose of Mahāprabhu's appearance, and the author's description of Nityānanda's glories.

When Mahāprabhu understood that Nityānanda arrived at the house of Nandana Ācārya, He immediately went there with His associates and offered Him obeisances. Śrī Nityānanda Prabhu, who is nondifferent from Śrī Baladeva, enacted the pastime of relishing the beauty of His eternally worshipable Śrī Gaurasundara through all His senses. In order to reveal the glories of Nityānanda Prabhu, Śrī Gaurasundara, who is the Supersoul of everyone, instructed Śrīvāsa to recite a verse from *Śrīmad Bhāgavatam*. Understanding the hint of the Lord, Śrīvāsa recited a verse describing Kṛṣṇa's Vṛndāvana pastimes, whereupon Śrī Nityānanda, who is the personification of ecstatic love, fell unconscious to the ground. According to the instructions of Mahāprabhu, Śrīvāsa Paṇḍita 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-jīvana gauracandra
anukṣaṇa hau smṛti 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
cinilena nityānanda āpana īśvara*

As Viśvambhara stood in front of Nityānanda, Nityānanda recognized His worshipable Lord.

TEXT 2

*hariṣe stambhita hailā nityānanda-rāya
eka-dṛṣṭi hai' viśvambhara-rūpa cāya*

Nityānanda became stunned in ecstasy as He stared at the beautiful form of Viśvambhara.

TEXT 3

*rasanāya lihe yena, daraśane pāna
bhuje yena āliṅgana, 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

*bujhilena sarva-prāṇanātha gaura-rāya
nityānanda jānāite sṛjilā 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 Paṇḍita to recite a verse glorifying the beautiful form of Kṛṣṇa.

TEXT 6

*īṅgite śrīvāsa-prati balila ṭhākure
bhāgavatera eka śloka pāṭha karibāre*

The Lord indicated that Śrīvāsa should recite a verse from *Śrīmad Bhāgavatam*.

TEXT 7

*prabhura īṅgita bujhi' śrīvāsa paṇḍita
kṛṣṇa-dhyāna eka śloka paḍila tvarita*

Understanding the Lord's gesture, Śrīvāsa Paṇḍita immediately recited a verse in glorification of Kṛṣṇa's characteristics.

TEXT 8

*barhāpīdam nata-vara-vapuḥ karṇayoḥ karṇikāram
bibhṛad vāsaḥ kanaka-kapiśam vaijayantīm ca mālām
randhrān veṅor adhara-sudhayāpūrayan gopa-vṛndair
vṛndāraṇyaṁ sva-pada-ramaṇaṁ prāviśad gīta-kīrtiḥ*

“Wearing a peacock-feather ornament upon His head, blue *karṇikāra* flowers on His ears, a yellow garment as brilliant as gold, and the Vaijayantī garland, Lord Kṛṣṇa exhibited His transcendental form as the greatest of dancers as He entered the forest of Vṛndāvana, beautifying it with the marks of His footprints. He filled the holes of His flute with the nectar of His lips, and the cowherd boys sang His glories.”

TEXT 9

*śuni' mātra nityānanda śloka-uccāraṇa
paḍilā mūrchita hañā—nāhika cetana*

As soon as Nityānanda heard this verse, He fell unconscious to the ground.

TEXT 10

*ānande mūrchita hailā nityānanda-rāya
“paḍa, paḍa” śrīvāsere gaurāṅga śikhāya*

As Lord Nityānanda lost consciousness in ecstasy, Gaurāṅga instructed Śrīvāsa to continue reciting.

TEXT 11

*śloka śuni' kata-kṣaṇe hailā cetana
tabe prabhu lāgilena karite krandana*

Hearing the verses for some time, He regained His consciousness and began to

cry.

TEXT 12

*punaḥ punaḥ śloka śuni' bādaye unmāda
brahmāṇḍa bhedaye hena śuni' śimha-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 antarīkṣe paḍaye āchāḍa
sabe mane bhāve, kibā cūrṇa haila hāḍa*

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 *antarīkṣe* means “above the surface of the earth,” “in the air” or “while jumping.”

TEXT 14

*anyera ki dāya, vaiṣṇavera lāge bhaya
“rakṣa kṛṣṇa, rakṣa kṛṣṇa” sabe saṅaraya*

What to speak of others, even the Vaiṣṇavas were frightened. They prayed, “O Kṛṣṇa, please protect Him.”

TEXT 15

*gaḍāgaḍi yāya prabhu pṛthivira tale
kalevara pūrṇa haila nayanera jale*

As the Lord rolled on the ground, His entire body became wet with tears of love.

TEXT 16

*viśvambhara-mukha cāhi' chāḍe ghana-śvāsa
antare ānanda, kṣaṇe kṣaṇe 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

kṣaṇe nṛtya, kṣaṇe nata, kṣaṇe bāhutāla

kṣaṇe yoḍa-yoḍa-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 *yoḍa-yoḍa-lampha* means “jumping with one's legs together.” Another reading for this phrase is *ghoḍa-ghoḍa-lampha*, which means “jumping like a horse.”

TEXT 18

*dekhiyā adbhuta kṛṣṇa-unmāda-ānanda
sakala vaiṣṇava-saṅge kānde gauracandra*

Seeing His amazing ecstatic madness in love of Kṛṣṇa, Gauracandra and all the Vaiṣṇavas began to cry.

TEXT 19

*punaḥ punaḥ 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 vaiṣṇava-sakale
viśvambhara lailena āpanāra kole*

When all the Vaiṣṇavas failed to hold Him still, Viśvambhara personally took Him on His lap.

TEXT 21

*viśvambhara-kole mātra gelā nityānanda
samarpiyā prāṇa tāne hailā niṣpanda*

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 lakṣmaṇa ye-hena rāma-kole*

*prema-bhakti-bāṇe mūrchā gelā nityānanda
nityānanda kole kari' kānde gauracandra*

Nityānanda floated in the waters of Caitanya's love, just as Lakṣmaṇa remained in the lap of Rāmacandra after being hit by the *śakti-śela* arrow. Nityānanda lost consciousness due to being hit by the arrow of ecstatic love. Holding Nityānanda on His lap, Gauracandra began to cry.

Just as Lord Rāmacandra took Lakṣmaṇa on His lap after He was hit by the *śakti-śela* arrow, Gaurasundara took on His lap Nityānanda, who was motionless and overwhelmed with ecstasy. In this case, ecstatic love acted as an arrow.

TEXT 25

*ki ānanda-viraha haila dui jane
pūrve yena śuniyāchi śrī-rāma-lakṣmaṇe*

The exchange of happiness that the two enjoyed was similar to what is heard of between Rāma and Lakṣmaṇa.

TEXT 26

*gauracandra nityānande snehera ye sīmā
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 Lakṣmaṇa.

TEXT 27

*bāhya pāilena nityānanda kata-kṣaṇe
hari-dhvani jaya-dhvani kare sarva-gaṇe*

After some time, Nityānanda regained His external consciousness and all the devotees chanted the name of Hari.

TEXT 28

*nityānanda kole kari' āche viśvambhara
viparīta dekhi' 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
āji tāra garva cūrṇa—kolera 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 gadādhara 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 or less knows the mind of Gadādhara.

TEXT 31

*nityānanda dekhiyā sakala bhakta-gaṇa
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 āṅkhi*

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' baḍa hariṣa hailā
donhāra nayana-jale pṛthivī bhāsīlā*

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 āsru, e garjana huhuṅkāra
eha ki īśvara-śakti 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

*sakṛt e bhakti-yoga nayane dekhile
tāhāre o kṛṣṇa nā chādena kona-kāle*

“Kṛṣṇa will never forsake one who even once directly sees such devotional service.

Kṛṣṇa can never leave the fortunate servant who sees such mental and physical transformations of love in the course of Nityānanda's service.

TEXT 37-43

*bujhilāma—īśvarera tumi pūrṇa-śakti
tomā' bhajile se jīva pāya kṛṣṇa-bhakti*

*tumi kara catur-daśa bhuvana pavitra
acintya agamya gūḍha tomāra caritra*

*tomā dekhibeke hena āche kon jana
mūrtimanta tumi kṛṣṇa-prema-bhakti-dhana*

*tilārdha tomāra saṅga ye janāra haya
koṭi pāpa thākile o tāra manda naya*

*bujhilāma—kṛṣṇa more karibe uddhāra
tomā hena saṅga āni' dilena āmāra*

*mahābhāgye dekhilāma tomāra carāṇa
tomā bhajile se pāi kṛṣṇa-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 *sandhinī-śakti*. 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, Bhuvār, 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 ālāpa
saba kathā ṭhāreṭhore, nāhika prakāśa*

Nityānanda and Caitanya conversed with each other through signals and gestures that were unknown to others.

The phrase *ṭhāreṭhore* means “through signals,” “through gestures,” or “without direct speaking.”

TEXT 45

*prabhu bale,—“jijñāsā karite kari bhaya
kon dika haite śubha 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

*śīṣu-mati nityānanda—parama-vihvala
bālakera prāya yena vacana cañcala*

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-yoḍa kari’ bale hai’ baḍa 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
vyapadeṣe sarva kathā kahena bhāṅgiyā*

He was embarrassed on hearing the Lord glorify Him, so He tactfully clarified the Lord's statements.

The word *vyapadeṣe* means “through gesture” or “through signal.”

TEXT 49-51

*nityānanda bale,—“tīrtha karila aneka
dekhila kṛṣṇera sthāna yateka yateka*

*sthāna-mātra dekhi, kṛṣṇa dekhite nā pāi
jijñāsā karila tabe bhāla-loka-ṭhāṇi*

*siṃhāsana saba kene dekhi ācchādita
kaha bhāi saba, ‘kṛṣṇa gelā kon bhita?’*

Nityānanda said, “I have visited many holy places and seen various sites connected with Lord Kṛṣṇa. I could only see the place, but I could not see Kṛṣṇa. Then I inquired from some responsible persons why all the thrones were covered. I asked them, ‘O brothers, where has Kṛṣṇa gone?’

Nityānanda said, “I have traveled to many holy places, but I found that Kṛṣṇa was absent from every place related with Kṛṣṇa. Then I asked from the local people, ‘Why are these places and thrones vacant? Where is Kṛṣṇa, who sits on these thrones and in these places?’”

TEXT 52

*tārā bale, `kṛṣṇa giyāchena gauḍa-deśe
gayā kari' giyāchena kateka divase'*

“They said, `Kṛṣṇa has gone to Gauḍa-deśa. After visiting Gayā a few days ago, He returned there.’

“When I made inquiries, some responsible persons told Me, `Kṛṣṇa has left Mathurā-maṇḍala and gone to Navadvīpa-maṇḍala in Gauḍa-deśa. He had come to Gayā a few days before and has again returned to Nadia.”

TEXT 53-54

*nadīyāya śuni' baḍa hari-saṅkīrtana
keha bale, `ethāya janmila nārāyaṇa'*

*patitera trāṇa baḍa śuni nadīyāya
śuniyā āiluṅ muṇi pātakī 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 Navadvīpa, 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 Navadvīpa-Śrī Māyāpur and has inaugurated *hari-saṅkīrtana*. 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 kṛtakṛtya hena mānila āmarā
dekhila ye tomāra ānanda-vāridhārā”*

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*—*anaṭ*) 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 Yourself, 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-śaṅkara yena donhe donhā pūji”*

Śrīvāsa said, “What can we understand of that? It is like Mādhava and Śaṅkara worshipping 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 worshipping each other.”

TEXT 59

*gadādhara bale,—“bhāla balilā paṇḍita
sei bujhi, yena rāma-lakṣmaṇa-carita”*

Gadādhara said, “O Paṇḍita, whatever you have said is correct. I think Their characteristics resemble those of Rāma and Lakṣmaṇa.”

Gadādhara said, “Śrīvāsa Paṇḍita 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 dui kāma”
keha bale,—“dui-jana yena kṛṣṇa-rāma”*

Someone said, “These two are just like two Cupids.” Someone else said, “These two are like Kṛṣṇa 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 Kṛṣṇa and Balarāma.”

TEXT 61

*keha bale,—“āmi kichu viśeṣa nā jāni
kṛṣṇa-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 Kṛṣṇa.”

Some others said, “I cannot understand much, but I think that Śeṣa has personally taken shelter of Kṛṣṇa's lap.”

TEXT 62

*keha bale,—“dui sakhā yena kṛṣṇārjuna
sei-mata dekhilāma sneha-paripūrṇa”*

Someone said, “They are just like the two friends Kṛṣṇa and Arjuna, because They are filled with such affection.”

Some of them said, “Their friendship and affection is similar to that found between Kṛṣṇa and Arjuna.”

TEXT 63

*keha bale,—“dui-jane baḍa paricaya
kichui nā bujhi, saba thāreṭhore kaya”*

Someone else said, “It seems They are quite known to each other. I cannot understand anything They speak through Their gestures.”

Yet others said, “They are so compatible that Their affection for each other cannot be understood by ordinary people. We only see a few gestures.”

TEXT 64

*ei-mata hariṣe sakala-bhakta-gaṇa
nityānanda-daraśane karena kathana*

In this way all the devotees happily discussed the meeting with Nityānanda.

TEXT 65

*nityānanda gauracandra donhe daraśana
ihāra śravaṇe haya bandha-vimocana*

Anyone who hears about the meeting between Nityānanda and Gauracandra is freed from material bondage.

TEXT 66

*saṅgī, sakhā, bhāi, chatra, śayana, vāhana
nityānanda bahi anya nahe kona jana*

Nityānanda alone serves the Lord as His companion, friend, brother, umbrella, bed, and carrier.

No one other than Nityānanda Prabhu can become Gaurasundara's companion, friend, brother, umbrella to shelter from the sunrays, bed on which to rest, and carrier for moving about. Only Nityānanda is fully capable of serving Gaurasundara. In *Caitanya-caritāmṛta* (Ādi 5.123-124) it is stated: “He serves Lord Kṛṣṇa, assuming all the following forms: umbrella, slippers, bedding, pillow, garments, resting chair, residence, sacred thread and throne. He is thus called Lord

Śeṣa, for He has attained the ultimate end of servitude to Kṛṣṇa. He takes many forms for the service of Kṛṣṇa, and thus He serves the Lord.”

TEXT 67

*nānā-rūpe seve prabhu āpana-icchāya
yāre dena adhikāra, sei jana pāya*

He serves the Lord in various ways out of His own sweet will. Only one who is favored by Him can be qualified to serve the Lord.

Just by the mercy of Nityānanda, a living entity become qualified to serve Śrī Gaurasundara. He is the source of all qualification for serving the Lord. When, out of compassion, He bestows the qualification on others, they also become qualified.

TEXT 68

*ādi-deva mahāyogī īśvara vaiṣṇava
mahimāra anta ihā nā jānaye saba*

Even the greatest Vaiṣṇava and yogi, Lord Mahādeva, does know the limit of His glories.

Even Mahādeva is incapable of understanding the limits of Nityānanda Prabhu's glorious service. Although Rudradeva is most self-controlled and in the category of supreme controller, he is unable to serve Gaura in all respects like Nityānanda.

TEXT 69

*nā jāniyā ninde' tānra caritra agādha
pāiyā o viṣṇu-bhakti haya tāra vādha*

The progress of anyone who blasphemes Him without understanding the depth of His characteristics is obstructed, even if he achieves devotional service to Viṣṇu.

Those who are bereft of Nityānanda Prabhu's service and who blaspheme Him, being unable to appreciate His unfathomable pastimes, even if by some good fortune they achieve devotion to Viṣṇu, their progress will be checked.

TEXT 70

*caitanyera priya deha—nityānanda rāma
hau mora prāṇa-nātha—ei manaskāma*

My only desire is that Nityānanda Rāma, who is most dear to Caitanya, may be the Lord of my life.

Another reading of *priya deha* is *priya seha*, which means “also dear.” The phrase *priya deha* indicates that His body is nondifferent from that of the Lord.

TEXT 71

*tānhāra prasāde haila caitanyete mati
tānhāra ājñāya 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

*saṁsārera pāra hañā bhaktira sāgare
ye ḍubibe se bhajuka nitāi-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
sagoṣṭhīre 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 baḍa viśvambhara-nāma
sei prabhu caitanya—sabāra dhana-prāṇa*

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 dearest servant of Śrī Viśvambhara, are also rare.

Such good fortune is not possible for everyone. That is why the name of Viśvambhara is rare.

TEXT 76

*śrī 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-khaṇḍa, Chapter Four, entitled “The revelation of Nityānanda's glories.”

Chapter Five

Lord Nityānanda's Vyāsa-pūjā ceremony and His darśana of the Lord's six-armed form

This chapter describes the Adhivāsa *kīrtana* prior to the ceremony of Vyāsa-pūjā in the house of Śrīvāsa Paṇḍita, Mahāprabhu's accepting the mood of Baladeva and revealing the cause of His appearance on the pretext of calling Advaita Ācārya, Nityānanda's breaking His own *sannyāsa-daṇḍa* and waterpot, the pastimes of Nityānanda's Vyāsa-pūjā under the guidance of Śrīvāsa, Śrī Gaurasundara's exhibition of His six-armed form to Nityānanda, Nityānanda's falling unconscious on the ground, the characteristics of Nityānanda, the glories of Lord Viṣṇu and the Vaiṣṇavas, and the ecstatic chanting during the Vyāsa-pūjā ceremony.

One day during His Navadvīpa pastimes Śrīman Mahāprabhu proposed to Nityānanda to celebrate Vyāsa-pūjā. Understanding the intention of Mahāprabhu, Nityānanda Prabhu expressed His desire to observe Vyāsa-pūjā at the house of Śrīvāsa. When Mahāprabhu asked Śrīvāsa to take responsibility of this important event, he happily agreed. Being pleased by the words of Śrīvāsa, Śrīman Mahāprabhu led Nityānanda and others to Śrīvāsa's house, where they locked the door from inside and began to perform the Adhivāsa *kīrtana* for the celebration of Vyāsa-pūjā. In order to manifest the Baladeva feature of Nityānanda Prabhu, the Lord became absorbed in the mood of Baladeva and suddenly sat down on the *simhāsana*. The Lord then demanded Baladeva's plough and club from Nityānanda Prabhu, who immediately gave the plough and club in His hands. When Nityānanda Prabhu placed His hand on the hand of Mahāprabhu, some directly saw a plough and club and some saw only Their hands. When Mahāprabhu asked for Vāruṇī, 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, “Nāḍā, Nāḍā,” the devotees were unable to understand who the Lord was addressing, and therefore they asked Mahāprabhu. Mahāprabhu said “Advaita Ācārya is Nāḍā.” Due to Advaita's loud call, I have descended from Goloka to this world in order to preach the congregational chanting of the Lord's holy name, which is the religion of this age. I will distribute love and devotion that is rare even for the demigods headed by Lord Brahmā to everyone except those who are intoxicated with education, wealth, fame, austerity, and high birth and offensive to

Vaiṣṇavas. On hearing these words of the Lord, all the devotees became very happy. When Mahāprabhu embraced the devotees with love and begged pardon for His own restlessness, the devotees could not control their laughter. Nityānanda Prabhu became overwhelmed with the 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-daṇḍa* and waterpot. When Rāmāi Paṇḍita 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 *daṇḍa*, 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 Paṇḍita, 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 Paṇḍita informed Mahāprabhu about Nityānanda's behaviour, Mahāprabhu ordered Nityānanda Prabhu to worship Vyāsadeva. Nityānanda Prabhu then placed the garland on the head of Mahāprabhu, who immediately manifested His six-armed form. As soon as Nityānanda Prabhu saw the conch, disc, and other weapons in the hands of that six-armed form, He immediately fell unconscious to the ground. While trying to help Nityānanda regain His consciousness, Mahāprabhu said that without the mercy of Nityānanda no one can achieve love and devotion. One who is envious of Nityānanda cannot become dear to Mahāprabhu, even by worshiping 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 Vaiṣṇavas are eternal servants

of the Supreme Lord and are highly learned, therefore their pastimes of quarreling amongst themselves is simply a joke. If a person who sees such quarrels takes the side of one Vaiṣṇava and blasphemes the other Vaiṣṇava, he will certainly fall down. What to speak of becoming envious of Vaiṣṇavas, if one becomes envious of any living entity, not knowing that Lord 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-pūjā, 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-pūjā celebration was completed at the end of the day, Mahāprabhu asked Śrīvāsa Paṇḍita for the remnants of Vyāsadeva's offering and personally distributed them to everyone. The devotees honored this *prasāda* with great happiness. Mahāprabhu also distributed *mahā-prasāda* to the servants and maidservants of Śrīvāsa.

TEXT 1

*jaya navadvīpa-nava-pradīpa
prabhāvaḥ pāṣaṇḍa-gajaika-simhaḥ
svanāma-saṅkhyā-japa-sūtra-dhārī
caitanya-candro bhagavān murārīḥ*

All glories to Caitanyacandra, who is nondifferent from Lord Murāri, who is the new lamp of Navadvīpa, who is like an the unparalleled lion in subduing the atheistic elephants, and who holds a string for counting His own names, “Hare Kṛṣṇa,” which He chants.

TEXT 2

*jaya jaya sarva-prāṇa-nātha viśvambhara
jaya nityānanda-gadādhara iśvara*

All glories to Viśvambhara, the life and soul of all. All glories to the Lord of Nityānanda and Gadādhara.

TEXT 3

*jaya jaya advaitādi-bhaktera adhīna
bhakti-dāna deha' prabhu uddhārāha 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-saṅge 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 matta sabe karena huṅkāra*

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-āṅkhi*

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 utara*

When Mahāprabhu Viśvambhara saw this ecstatic scene, He spoke something to Nityānanda.

TEXT 8

*“śuna śuna nityānanda śrīpāda gosāṅi
vyāsa-pūjā tomāra haibe kon ṭhāṅi?”*

“O Śrīpāda Nityānanda Gosāñi, please hear. Where should we hold Your Vyāsa-pūjā ceremony?”

Introductory knowledge of the Absolute Truth, Vrajendra-nandana, who is the predominating Deity of the *samvit* potency, is called *Veda*. The marginal potency, one of the three potencies of the Supreme Lord, has spiritual characteristics. *Advaya-jñāna* Vrajendra-nandana is situated within the conceptions of knower, knowledge, and the object of knowledge. The Lord, who is the personification of knowledge, takes the form of sound and manifests as Vedic literature. When the Vedic literatures, consisting of knowledge related to *sambandha*, *abhidheya*, and *prayojana*, fails to check the impersonal concept, then the *advaya-jñāna*, or Absolute Truth, gives up its variegated characteristics. In the perfectional stage of their impersonal conceptions, those who give importance to material variegatedness lose their individuality. Śrī Kṛṣṇa-dvaipāyana Vyāsa divided the *Vedas* into three parts. The *R̥g*, *Sāma*, and *Yajur Vedas* entangle materialistic persons in *karma-kāṇḍa* 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 Śrīman Lakṣmīpati Tīrtha and Śrī Mādhavendra 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 Māyāvādī *sampradāya* the make-show of Vyāsa-pūjā is seen on Guru Pūrṇimā day in the month of Āṣāḍha (June-July). The *Vedas* state that the very moment one develops detachment, one will retire from material enjoyment and achieve a taste for the service of the Lord. In this regard there is no consideration of proper or improper time. As soon as the living entity's material enjoyment is vanquished, he approaches an *ācārya* and takes shelter of his lotus feet. Taking shelter at the lotus feet of an *ācārya* in this way is the real meaning of the term Vyāsa-pūjā. Śrī Vyāsa-pūjā is a prescribed function for all four *āśramas*, but particularly the *sannyāsīs* should observe this function. Members of any *sampradāya* in Āryāvarta that accept the teachings of Śrī Vyāsadeva are famous as *vedānugas*, 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 Āṣāḍha, which is considered the appearance day of the spiritual master. The servants of Śrī Gauḍīya Maṭha 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 worshipping the spiritual master throughout the year. Another name for Śrī Vyāsa-pūjā is Śrī Guru-pāda-padme pādyaṛpaṇa, 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 Ṭhākura Narottama has glorified our primary Guru, Śrī Rūpa Gosvāmī, as follows:

śrī-caitanya-mano-'bhīṣṭam
sthāpitam yena bhū-tale
svayaṁ rūpaḥ kadā mahyaṁ
dadāti sva-padāntikam

“When will Śrīla Rūpa Gosvāmī Prabhupāda, who has established within this material world the mission to fulfill the desire of Lord Caitanya, give me shelter under his lotus feet?” The most merciful Śrī Caitanyadeva's pastimes of distributing love of Kṛṣṇa that Śrī Rūpa prescribed to his followers as the remedy for curing the disease of aversion to the service of the Lord are the ideal offering for Vyāsa-pūjā.

TEXT 9

kāli haibe paurṇamāsī vyāsera pūjana
āpane bujhiyā bala, yā're laya mana”

“Tomorrow is the full moon day when Vyāsa is worshiped, so consider and inform us what is to be done.”

TEXT 10

nityānanda jānilena prabhura ṅgita
hāte dhari' ānilena śrīvāsa paṇḍita

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 parivrajakacarya Śrī Lakṣmīpati Tīrtha. 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 *sannyāsīs* and *brahmacārīs*. 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 Tīrthapāda, He was engaged in the pastime of practicing strict *brahmacarya*. We find His *brahmacārī* name was “Śrī Nityānanda Svarūpa.” From

ancient times *brahmacārī* disciples of Tīrtha and Āśrama *sannyāsīs* have been addressed as Svarūpa.

TEXT 11

*hāsi' bale nityānanda,—“śuna viśvambhara
vyāsa-pūjā ei mora vāmanāra ghara”*

Nityānanda smiled and said, “Please hear, O Viśvambhara, I will observe Vyāsa-pūjā in the house of this *brāhmaṇa*.

The phrase *vāmanāra ghara* refers to the house or residence of Śrīvāsa.

TEXT 12

*śrīvāsera prati bale prabhu viśvambhara
“baḍa bhāra lāgila ye tomāra upara”*

Lord Viśvambhara said to Śrīvāsa, “This is a great responsibility for you.”

TEXT 13

*paṇḍita balena,—“prabhu kichu nahe bhāra
tomāra prasāde sarva gharei āmāra*

Śrīvāsa Paṇḍita 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, ghr̥ta, 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 āniba
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 vaiṣṇava-sakale

Mahāprabhu was greatly pleased by the words of Śrīvāsa, and all the Vaiṣṇavas began to chant “Hari, Hari.”

TEXT 17

*viśvambhara bale,—“śuna śrīpāda gosāi
śubha kara, sabe paṇḍitera ghara yāi”*

Viśvambhara said, “O Śrīpāda Gosāñi, please listen. With Your blessing, we will all go to Śrīvāsa Paṇḍita's house.”

TEXT 18

*ānandita nityānanda prabhura vacane
sei kṣaṇe ājñā lai' karilā gamane*

Nityānanda was pleased on hearing the Lord's words. Taking the Lord's instruction, they all immediately departed.

TEXT 19

*sarva-gaṇe calilā ṭhākura viśvambhara
rāma-kṛṣṇa veḍi' yena gokula-kiṅkara*

As Nityānanda and Viśvambhara went along with Their associates, it appeared that Balarāma and Kṛṣṇa were surrounded by the residents of Gokula.

TEXT 20

*praviṣṭa hailā mātra śrīvāsa-mandire
baḍa kṛṣṇānanda haila sabāra śarīre*

As soon as they entered the house of Śrīvāsa, everyone was filled with ecstatic love for Kṛṣṇa.

TEXT 21

*kapāṭa paḍila tabe prabhura ājñāya
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

*kīrtana karite ājñā karilā ṭhākura
uṭhila kīrtana-dhvani, bāhya gela dūra*

The Lord gave instructions to begin *kīrtana*. As the sound of that *kīrtana* arose, everyone lost external consciousness.

Prior to Vyāsa-pūjā, Śrī Gaurasundara ordered the devotees to begin *kīrtana*. No one was allowed to enter the Vyāsa-pūjā arena except intimate servants of the Lord. When on the Lord's instruction the devotees began to loudly chant, they lost their various external perception and thoughts.

TEXT 23

*vyāsa-pūjā-adhivāsa-ullāsa-kīrtana
dui prabhu nāce, veḍi' gāya bhakta-gaṇa*

In the ecstatic Adhivāsa *kīrtana* prior to Vyāsa-pūjā, the two Lords danced as the devotees surrounding Them sang.

The devotees were jubilant in anticipation of the Vyāsa-pūjā ceremony. Śrī Gaura and Nityānanda both began to dance in the *kīrtana*. The devotees surrounded the Lords and expressed their joy through their performance of *kīrtana*.

TEXT 24

*cira divasera preme caitanya-nitāi
donhe donhā dhyāna kari' nāce eka ṭhāñi*

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

*huñkāra 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, Śrī 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 *sādhana*, they cannot understand the glorious transcendental nature of the Lord's pastimes.

TEXT 26

*kampa, sveda, pulakāśru, ānanda-mūchā yata
īśvarera vikāra 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
kṣaṇe kolākuli kari' karaye krandana*

As the two Lords danced in Their own ecstasy, They sometimes embraced each other and cried.

TEXT 28

*donhāra caraṇa 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 gadāgaḍi yāya
āpanā nā jāne donhe āpana līlāya*

They both rolled on the ground in ecstasy and forgot Themselves while absorbed in Their own pastimes.

TEXT 30

*bāhya dūra haila, vasana nāhi raya
dharaye vaiṣṇava-gaṇa, dharaṇa nā yāya*

They lost all external consciousness, and Their cloth scattered. Although the Vaiṣṇavas tried to pacify Them, they were unable.

TEXT 31

*ye dharaye tribhuvana, ke dhariba tāre
mahā-matta dui prabhu kīrtane vihare*

Who can hold He who holds the three worlds? The two Lords thus became intoxicated in the happiness of *kīrtana*.

Both Śrī Gaura and Nityānanda are sustainers of all the worlds. Therefore, how will created human beings of this world hold the sustainers of all worlds?

TEXT 32

*'bola, bola' 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' abhilāṣe
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
nija śira lāge giyā caraṇa-upara*

Viśvambhara's dancing was most enchanting as His feet would touch His own head.

TEXT 35

*ṭalamala 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 śakti 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 uṭhe 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 original 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', bali' ghana ḍāke*

The Lord became intoxicated by the mood of Balarāma and repeatedly demanded, “Bring wine. Bring wine.”

TEXT 39

*nityānanda-prati bale śrī-gaurasundara
jhāṭa deha' more hala-muṣala 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 pratyakṣe*

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 śakti 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 hariṁ
na tu vetti kathaṅcana
vetti kiñcit prasādena
harer atha guros tathā*

“Even if a person sees Lord Hari, he cannot understand Him. One can understand the Lord only by the mercy of Śrī Hari and the spiritual master.” In the *Śrīmad Bhāgavatam* (10.14.29) it is stated:

*athāpi te deva padāmbuja-dvaya-
prasāda-leśānugṛhīta eva hi
jānāti tattvaṁ 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-khaṇḍa*, Chapter Fifteen, it is said:

*cakṣur vinā yathā dīpaṁ
yathā darpaṇam eva ca
samīpasthaṁ na paśyanti*

tathā viṣṇuṁ 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 baḍa nigūḍha kathā keha mātra jāne
nityānanda vyakta sei sarva-jana-sthāne*

This topic is most confidential and known only to those few persons who know the glories of Nityānanda.

TEXT 44-45

*nityānanda-sthāne hala-muṣala laiṅgā
`vāruṅī' `vāruṅī' prabhu ḍāke matta hañā*

*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 Vāruṅī. 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, “Vāruṅī, Vāruṅī.” The surrounding audience could not understand what was to be given in response to the Lord's request for Vāruṅī. Moreover the devotees could not understand why Śrī Gauracandra was asking Nityānanda for wine. Thus they were struck with wonder and simply looked at each other.

TEXT 46

*yukati karaye sabe manete bhāviyā
ghaṭa bhari' gaṅgā-jala sabe dila laiṅgā*

After careful consideration, they offered the Lord a pitcher of Ganges water.

TEXT 47

*sarva-gaṇe dei jala, prabhu kare pāna
satya yena kādambarī piye, hena jñāna*

All the devotees offered water, and the Lord drank. It appeared as though Lord Balarāma Himself was drinking.

The word *kādambarī* means (*ku*—“blue” + *ambara*—“clothes”) “He whose clothing is blue,” *kadambara* (Balarāma), or “a type of wine made from mollasses.”

TEXT 48

*catur-dike rāma-stuti paḍe bhakta-gaṇa
`nāḍā', nāḍā', `nāḍā' prabhu bale anukṣaṇa*

The devotees on all sides offered prayers in glorification of Balarāma as the Lord constantly called, “Nāḍā, Nāḍā.”

The phrase *rāma-stuti* refers to prayers in glorification of Balarāma. For an explanation of the word *nāḍā* one should see the purport to *Madhya-khaṇḍa*, Chapter Two, verse 264.

TEXT 49

*saghane ḍhulāya śira, `nāḍā', `nāḍā' bale
nāḍāra sandarbha keha nā bujhe sakale*

The Lord vigorously shook His head while calling, “Nāḍā, Nāḍā,” but no one understood the actual meaning of the word Nāḍā.

The word *sandarbhā* 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 *sandarbhā*.”

TEXT 50

*sabe balilena,—“prabhu, `nāḍā' bala kāre?”
prabhu bale,—“āiluṅ muṅi yāhāra huṅkāre*

Everyone inquired, “O Lord, who is this Nāḍā You are calling?” The Lord replied, “He by whose loud cries I came.

TEXT 51

*`advaita ācārya' bali' kathā kaha yā'ra
sei `nāḍā' lāgi mora ei avatāra*

“This incarnation of Mine was induced by Nāḍā, whom you all call Advaita Ācārya.

TEXT 52

*mohāre ānilā nāḍā vaikuṅṭha thākiyā
niścinte rahila giyā haridāsa laiṅā*

“Nāḍā has brought Me from Vaikuṅṭha, but now He is living free from all cares with Haridāsa.

TEXT 53

*saṅkīrtana-ārambhe mohāra avatāra
ghare ghare karimu kīrtana-paracāra*

“I have descended to inaugurate the *saṅkīrtana* movement, by which I will preach the chanting of the holy names in each and every house.

In the *Saura Purāṇa* it is stated:

*svarṇa gaurah sudīrghāṅgas
tri-srota-tīra-sambhavaḥ
dayāluḥ kīrtana-grāhī
bhaviṣyāmi kalau yuge*

“In the beginning of Kali-yuga I will appear in Navadvīpa 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 *saṅkīrtana* movement.” It is also stated in the *Śrīmad Bhāgavatam* (11.5.32):

*kṛṣṇa-varṇam tviṣākṛṣṇam
sāṅgopāṅgāstra-pārśadam
yajñaiḥ saṅkīrtana-prāyair
yajanti hi su-medhasaḥ*

“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-kula-jñāna-tapasyāra made
mora bhakta-sthāne yāra āche aparādhe*

*se adhama sabāre nā dimu prema-yoga
nagariyā prati dimu brahmādira bhoga”*

“I will not award love of God to those fallen souls who have offended My devotees because they are proud of their education, wealth, high birth, knowledge, and austerities. Otherwise I will give everyone that which persons like Lord Brahmā enjoy.”

Persons who are overwhelmed with pride due to education, wealth, high birth, scriptural knowledge, and austerities naturally commit offenses to the devotees of the Lord. Since they are offenders to the Vaiṣṇavas, they are not eligible to attain love of Kṛṣṇa. I will distribute love of God that is available to personalities like Lord Brahmā to each and every resident of Śrī Māyāpur-Navadvīpa. The demigods are more dear to the Lord than the human beings. The mundane posts of the demigods are not their constitutional identities. All the demigods engage in worshipping the Supreme Lord, and their superiority and inferiority depends on the extent of their love for the Supreme Lord. The Śrī-sampradāya originated from Lakṣmīdevī, the Brahma-Madhva-sampradāya originated from the four-headed Brahmā, the 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:

*janmaisvarya-śruta-śrībhir
edhamāna-madaḥ pumān
naivārhaty abhidhātum vai
tvām akiñcana-gocaram*

“My Lord, Your Lordship can easily be approached, but only by those who are materially exhausted. One who is on the path of [material] progress, trying to improve himself with respectable parentage, great opulence, high education and bodily beauty, cannot approach You with sincere feeling.” In this statement of Queen Kuntī it is understood that *janma* refers to the pride of high birth; *aiśvarya* refers to the pride of wealth; *śruta* refers to the pride of knowledge, education, and austerity; and *śrī* 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-gaṇa
kṣaṇeke susthira hailā śrī-śacīnandana*

On hearing the Lord's statement, all the devotees floated in bliss. After a while Śrī Śacīnandana became pacified.

TEXT 57

*‘ki cāñcalya karilāṇa’—prabhu jijñāsaya
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

*sabāre kareṇa prabhu prema-āliṅgana
“aparādha mora nā laibā sarva-kṣaṇa”*

The Lord lovingly embraced everyone and said, “Please do not ever be offended by My behavior.”??

TEXT 59

*hāse sarva-bhakta-gaṇa prabhura kathāya
nityānanda-mahāprabhu gaḍāgaḍi yāya*

On hearing the Lord's words, all the devotees smiled. Then Nityānanda and Mahāprabhu rolled about on the ground.

TEXT 60

*sambaraṇa nahe nityānandera āveśa
prema-rase vihvala hailā prabhu `śeṣa'*

Nityānanda, who is nondifferent from Śeṣa, could not control His ecstatic mood and became overwhelmed in the mellows of loving devotion.

That Nityānanda Prabhu whose plenary portion is the incarnation of Lord Viṣṇu known as Śeṣa has been addressed here as Śeṣa. 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 Śeṣa. In *Śrī Caitanya-caritāmṛta* (Ādi 5.124-125) it is stated: “He is thus called Lord Śeṣa, for He has attained the ultimate end of servitude to Kṛṣṇa. He takes many forms for the service of Kṛṣṇa, and thus He serves the Lord. That person of whom Lord Ananta is a *kalā*, or part of a plenary part, is Lord Nityānanda Prabhu. Who, therefore, can know the pastimes of Lord Nityānanda?”

TEXT 61

*kṣaṇe hāse, kṣaṇe kānde, kṣaṇe digambara
bālyā-bhāve pūrṇa haila sarva-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 daṇḍa, kothā kamaṇḍulu
kothā vā vasana gela, nāhi ādi-mūla*

Where was His *daṇḍa*, where was His waterpot, and where were His clothes? He kept nothing at all.??see purusot?

TEXT 63

*cañcala hailā nityānanda mahādhīra
āpane dhariyā prabhu karilena sthira*

The most grave Nityānanda became restless, but the Lord personally pacified Him.

TEXT 64

*caitanyaera vacana-añkuṣa 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 *añkuṣa* refers to an iron rod for controlling maddened elephants. Since the iron rod in the form of Śrī Caitanyadeva's *vacana*, or words, refines the madness and licentiousness of the living entities, His words have been described herein as *vacana-añkuṣa*.

TEXT 65

*“sthira hao, kāli pūjibāre cāha vyāsa”
sthira karāiyā prabhu gelā nija-vāsa*

“Be calm, tomorrow You must worship Vyāsadeva.” Speaking in this way, the Lord returned home.

TEXT 66

*bhakta-gaṇa calilena āpanāra ghare
nityānanda rahilena śrīvāsa-mandire*

All the devotees then returned to their own homes, while Nityānanda remained in the house of Śrīvāsa.

TEXT 67

*katho rātre nityānanda huñkāra kariyā
nija-daṇḍa-kamaṇḍalu phelilā bhāṅgiyā*

In the dead of that night, Nityānanda suddenly roared loudly and broke His *daṇḍa* and *kamaṇḍalu*.

The word *kamaṇḍalu* refers to a waterpot used by both *sannyāsīs* and *brahmacārīs*. The householders have numerous pots in order to isolate purity from impurity. The *sannyāsīs*, however, have only one pot, a *kamaṇḍalu*. 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 *brahmacārī's* duty is to

serve the *sannyāsī*, he must carry the *kamaṇḍalu* of his Guru. The *upakurvāṇa-brahmacārīs*, who marry after completing their vow, reside in a particular *āśrama* in which they study under a *gr̥hastha* teacher. A *brahmacārī* is supposed to carry the *kamaṇḍalu* of a *parivrājaka-sannyāsī*. According to the opinion of some persons, since Śrī Nityānanda Svarūpa lived as a *brahmacārī* with Śrī Lakṣmīpati Tīrtha, He had a *kamaṇḍalu* and a *brahmacārī daṇḍa* (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 Tīrtha 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 Tīrtha *sannyāsī*'s disciple, some people consider Him a follower of Lakṣmīpati Tīrtha rather than a follower of Mādhavendra Purī. Generally the *daṇḍa* is of two kinds—*ekadaṇḍa* or *tridaṇḍa* (see *Ādi-khaṇḍa*, Chapter One, verse 157, and *Ādi-khaṇḍa*, Chapter Two, verse 162).

Śrī Nityānanda Prabhu manifested His arrogance by breaking His own *daṇḍa* and *kamaṇḍalu* prior to Vyāsa-pūjā. One who experiences transformations of ecstatic love completely abandons the ingredients and external formalities of *vaidhī-bhakti*, or regulative devotional service. But if one creates disturbances by acting like an *ecade pākā* (The green jackfruit is called *ecade*. Sometimes this green jackfruit becomes prematurely *pākā*, or ripe, and then can neither be used as *subji* or fruit. In other words, it is useless.), then he cannot be identified as a *rasika*, or expert in transcendental mellows.

TEXT 68

*ke bujhaye īśvarera caritra akhaṇḍa
kene bhāṅgilena nija kamaṇḍalu-daṇḍa*

Who can understand the unlimited characteristics of the Supreme Lord? Why did He break His *daṇḍa* and *kamaṇḍalu*?

Many people have different ideas about why Śrī Nityānanda Prabhu broke His own *daṇḍa* and *kamaṇḍalu*. But we have to consider the degree of consistency between the imagination of ordinary people and the real purpose of Nityānanda Prabhu. Some people say that there is no need for rules and symbols in the worship of the Lord and that these are actually impediments on the path of *raga*, or attachment. Others say that if an unqualified person breaks the rules and symbols, considering them obstacles on the path of *raga*, he will simply create disturbances. It is stated:

*śruti-smṛti-purāṇādi-
pañcarātra-vidhiṃ vinā
aikāntikī harer bhaktir
utpātāyaiva kalpate*

“Devotional service of the Lord that ignores the authorized Vedic literatures like the *Upaniṣads*, *Purāṇas* and *Nārada-pañcarātra* is simply an unnecessary disturbance in society.” Since the acceptance of *brahmacārī* symbols by an *avadhūta paramahansa* 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

varṇāśrama, eliminated those insignificant formalities. But those who due to absorption 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 anīśvaraḥ
vinaśyaty ācaran mauḍhyād
yathārudro 'bdhi-jam viṣam*

“One who is not a great controller should never imitate the behavior of ruling personalities, even mentally. If out of foolishness an ordinary person does imitate such behavior, he will simply destroy himself, just as a person who is not Rudra would destroy himself if he tried to drink an ocean of poison.” One should be careful not to disregard this instruction. Elsewhere in the *Śrīmad Bhāgavatam* (10.14.21) it is stated:

*ko vetti bhūman bhagavan parātman
yogeśvarotīr bhavatas tri-lokyām*

*kva vā katham vā kati vā kadeti
vistārayan krīḍasi 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 uṭhiyā dekhe rāmāi paṇḍita
bhāṅgā daṇḍa-kamaṇḍalu dekhiyā vismita*

When Rāmāi Paṇḍita rose early the next morning, he was astonished on seeing the broken *daṇḍa* and *kamaṇḍalu*.

TEXT 70

*paṇḍitera sthāne kahilena tata-kṣaṇe
śrīvāsa balena,—“yāo ṭhākurerā sthāne”*

He immediately informed Śrīvāsa Paṇḍita, who told him, “Go and inform the Lord.”

The phrase *ṭhākurerā sthāne* means “to Śrī Gaurasundara.”

TEXT 71

*rāmāira mukhe śuni' āilā ṭhākura
bāhya nāhi, nityānanda hāsenā pracura*

Being informed by Rāmāi, the Lord came there and found Nityānanda profusely laughing

TEXT 72

*daṇḍa lailena prabhu śrī-haste tuliyā
calilena gaṅgā-snāne nityānanda laiñā*

The Lord picked up the broken *daṇḍa* with His own hands and went with Nityānanda to take bath in the Ganges.

TEXT 73

*śrīvāsādi sabāi calilā gaṅgā-snāne
daṇḍa thuilena prabhu gaṅgāya āpane*

Accompanied by the devotees headed by Śrīvāsa, the Lord went to the Ganges and put the broken *daṇḍa* in the water.

Mahāprabhu personally threw Nityānanda Svarūpa's *daṇḍa* into the Ganges.

TEXT 74

*cañcala śrī-nityānanda nā māne vacana
tabe eka-bāra prabhu karaye tarjana*

The restless Nityānanda did not listen to anyone. That is why the Lord sometimes admonished Him.

TEXT 75

*kumbhīra dekhiyā tā're dharibāre yāya
gadādhara śrīnivāsa kare `hāya hāya'*

When Nityānanda saw a crocodile, He attempted to catch it. Gadādhara and Śrīnivāsa exclaimed, “Alas, alas!”

TEXT 76

*sāntāre gaṅgāra mājhe nirbhaya śarīra
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 ḍāki' bale viśvambhara
“vyāsa-pūjā āsi' jhāṭa karaha satvara”*

Viśvambhara called to Nityānanda, “Come quickly and celebrate Vyāsa-pūjā.”

TEXT 78

*śuniyā prabhura vākya uṭhilā takhane
snāna kari' gr̥he 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-gaṇa
niravadhi `kṛṣṇa', `kṛṣṇa' kariche kīrtana*

All the devotees gradually assembled together and began to incessantly chant the names of Kṛṣṇa.

TEXT 80

*śrīvāsa paṇḍita vyāsa-pūjāra ācārya
caitanyera ājñāya karena sarva-kārya*

Śrīvāsa Paṇḍita was appointed the head priest, and on Lord Caitanya's instructions, he completed all formalities.

TEXT 81

*madhura madhura sabe karena kīrtana
śrīvāsa-mandira haila vaikuṅṭha-bhavana*

Everyone chanted so sweetly that the house of Śrīvāsa was transformed into Vaikuṅṭha.

TEXT 82

*sarva-śāstra-jñāta sei ṭhākura paṇḍita
karilā sakala kārya ye vidhi-bodhita*

Śrīvāsa Paṇḍita was conversant with all scriptures. He performed all the activities according to injunction.

Śrīvāsa Paṇḍita acted as the head priest for the Vyāsa-pūjā. He properly performed all the necessary functions. Śrīvāsa Paṇḍita was most learned in the scriptures. His house is directly Vaikuṅṭha. Profuse *kīrtana* 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 paḍiyā vyāsadeve namaskara’*

“O Nityānanda, please listen. After reciting the appropriate mantras, offer this garland and Your obeisances to Vyāsadeva.

Śrīvāsa Paṇḍita placed a fragrant garland of forest flowers in the hand of Nityānanda and asked Him to offer obeisances to Vyāsa.

TEXT 85

*śāstra-vidhi āche mālā āpane se dibā
vyāsa tuṣṭa haile sarva abhīṣṭa pāibā*

“It is the injunction of the scriptures that one should personally offer a garland to Vyāsadeva, for if Vyāsadeva is pleased all Your desires will be fulfilled.”

TEXT 86

*yata śune nityānanda—kare, `haya haya’
kisera vacana-pāṭha prabodha nā laya*

After hearing what Śrīvāsa said, Nityānanda replied, “Yes. Yes.” But He did not know which mantras He should recite.

TEXT 87

*kibā bale dhīre dhīre bujhana nā yāya
mālā hāte kari’ punaḥ 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 śrīpāda 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 āilā satvara*

On hearing Śrīvāsa's words, Lord Viśvambhara came quickly before Nityānanda.

TEXT 90

*prabhu bale,—“nityānanda śunaha vacana
mālā diyā kara jhāṭa vyāsera pūjana”*

The Lord said, “O Nityānanda, please hear Me. Quickly offer the garland and worship Vyāsadeva.”

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 Caitanyadeva. Therefore, according to the consideration of the two verses, *yathā taror mūla-niṣecanena* and *sattvaṁ viśuddhaṁ vasudeva-śabditam*

*yathā taror mūla-niṣecanena
tr̥pyanti tat-skandha-bhujopasākhāḥ
prāṇopahārāc ca yathendriyāṇām
tathaiva sarvārhaṇam acyutejyā*

“By giving water to the root of a tree one satisfies its branches, twigs and leaves, and by supplying food to the stomach one satisfies all the senses of the body. Similarly, by engaging in the transcendental service of the Supreme Lord one automatically satisfies all the demigods and all other living entities.

*sattvaṁ viśuddhaṁ vasudeva-śabditam
yad īyate tatra pumān apāvṛtaḥ
sattve ca tasmin bhagavān vāsudevo*

hy adhokṣajo me namasā vidhīyate

“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 Padmanābhācārya. Padmanābhācārya's disciple was Narahari. Narahari's disciple was Mādhava. Mādhava's disciple was Akṣobhya. Akṣobhya'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 Jayadharmā Muni. A disciple of Jayadharmā was Puruṣottama, whose disciple was Vyāsātīrtha. Vyāsātīrtha's disciple was Śrīman Lakṣmīpati, who was like a great reservoir of the nectar of devotional service. Lakṣmīpati's disciple was Mādhavendra Purī, a great preacher of devotional service. Among Mādhavendra Purī's disciples were Śrīman Īśvara Purī, Advaita Ācārya, and Nityānanda Prabhu. I worship Lord Caitanya, who accepted Śrīman Īśvara Purī as His spiritual master.”

TEXT 92

*cāñcara cikure mālā śubhe ati bhāla
chaya bhujā viśvambhara 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

*śaṅkha, cakṛā, gadā, padma, śrī-hala-muṣala
dekhiyā mūrchita hailā nitāi vihvala*

On seeing the conch, disc, club, lotus, plow, and *muṣala*, Nitāi was overwhelmed and fell unconscious.

Being garlanded by Nityānanda, Śrī Caitanyadeva displayed His six-armed form. In His six hands He held the conch, disc, club, lotus, plow, and *muṣala*. Upon seeing this, Nityānanda fell unconscious in ecstasy.

TEXT 94

*ṣaḍ-bhujā dekhi' mūrchā pāilā nitāi
paḍilā pṛthivī-tale—dhātu-mātra nāi*

As soon as Nitāi saw the six-armed form, He fell unconscious to the ground with no symptoms of life.

TEXT 95

bhaya pāilena saba-vaiṣṇavera gaṇa
“*rakṣa kṛṣṇa, rakṣa kṛṣṇa*”, *karena smarāṇa*

All the Vaiṣṇavas became frightened and prayed, “O Kṛṣṇa, please protect Him. O Kṛṣṇa, please protect Him.”

TEXT 96

huṅkāra karena jagannāthera nandana
kakṣe tāli dei' ghana viśāla garjana

The son of Jagannātha roared loudly and repeatedly slapped His sides.

TEXT 97-98

mūrchā gela nityānanda ṣaḍ-bhuja dekhiyā
āpane caitanya tole gāya hāta diyā

“*uṭha uṭha nityānanda, sthira kara cita*
saṅkīrtana śunaha tomāra samīhita”

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 *saṅkīrtana* inaugurated by You.”

TEXT 99

ye kīrtana nimitta tomāra avatāra
se tomāra siddha haila, kibā cāha āra?

“The *kīrtana* 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, tumi prema-maya
vinā tumi dile kāro bhakti nāhi haya

“Loving devotional service belongs to You, for You are the personification of ecstatic love. Unless You distribute this devotional service, no one can possess

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' uṭha, nija-jana cāha
yāhāre tomāra 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 tomāre yāhāra dveṣa rahe
bhajile o se āmāra priya kabhu nahe”*

“Anyone who maintains the slightest envy of You is never dear to Me even if he worships Me.”

“O Nityānanda, if a person has the slightest distaste for You and if under the influence of this he becomes envious of Your service, then even though such a person worships Me, I can never regard him.”

TEXT 103

*pāilā caitanya nitāi prabhura vacane
hailā ānanda-maya ṣaḍ-bhuja-darśane*

Nitāi regained consciousness by the Lord's words. He became filled with ecstasy on seeing the six-armed form.

By the words of Śrīman Mahāprabhu, Nityānanda regained external consciousness. He became absorbed in bliss on seeing the six-armed form of Śrī Gaurasundara.

TEXT 104

*ye ananta-hṛdaye vaisena gauracandra
sei prabhu avismaya jāna nityānanda*

Know for certain that Ananta, in whose heart Gauracandra resides, is nondifferent from Nityānanda.

That Anantadeva in whose heart Gauracandra resides is none other than Nityānanda. There is no cause for astonishment or doubt in this regard. Know without doubt that Śrī Nityānanda Prabhu is Balarāma.

TEXT 105

*chaya-bhuja-dṛṣṭi tāne kon adbhuta
avatāra-anurūpa e saba kautuka*

The manifestation of the Lord's six-armed form is not astonishing, for all such manifestations are simply pastimes of His various incarnations.

Śrī Nityānanda Prabhu's *darśana* of Gaurasundara's six-armed form is not at all surprising. Such remarkable forms are manifest according to the requirement of Gaura's pastimes. Śrī Gaurasundara is the source of all incarnations. Therefore for Him to hold the plow and club of His expansion and the four weapons of His Viṣṇu 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 Kavirāja Gosvāmī has acknowledged that the name Kṛṣṇa Caitanya includes *svayaṁ-rūpa*, *prakāśa*, *avatāra*, etc. The *prakāśa*, or expansion, the *avatāra*, or incarnation, the *śaktis*, or energies, and the *bhaktas*, or devotees, are not separate from the *svayaṁ-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 piṇḍa-dāna kailā
pratyakṣa haiyā tāhā daśaratha lailā*

When Lord Rāmacandra offered oblations to His father, Daśaratha, he directly accepted them.

When Rāmacandra during His pastimes offered oblations to His father, Daśaratha, His father personally came and accepted them. In the same way, when Śrī Nityānanda Prabhu offered the garland in worship of Śrī Gaurasundara, He saw the Lord as having six arms.

TEXT 107

*se yadi adbhuta, tabe eho adabhuta
niścaya sakala ei kṛṣṇera kautuka*

If that was wonderful, then this is also. Know for certain that they are all Kṛṣṇa's sporting pastimes.

If Daśaratha's acceptance of oblations from Rāmacandra can create astonishment in ordinary people, then why shouldn't this incident also create astonishment? These are all Kṛṣṇa's transcendental pastimes.

TEXT 108

nityānanda-svarūpera svabhāva sarvathā

tilārdheka dāsya-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

*lakṣmaṇera svabhāva ye hena anukṣaṇa
sītā-vallabhera dāsya mana-prāṇa-dhana*

The natural characteristic of Lakṣmaṇa is to always serve the beloved Lord of Sītā with His mind, life, and wealth.

Just as Lakṣmaṇa exhibits eternal spontaneous service propensities in the service of Sītā’s beloved Lord Rāmacandra, Nityānanda also exhibits constant uninterrupted endeavors in the service of Lord Gauracandra.

TEXT 110

*ei-mata nityānanda-svarūpera mana
cāitanya-candrera dāsye prīta anukṣaṇa*

In this way the mind of Nityānanda Svarūpa is always pleased in the service of Śrī Caitanyacandra.

TEXT 111

*yadyapiha ananta īśvara nirāśraya
sṛṣṭi-sthiti-pralayera hetu jagan-maya*

He is the unlimited, independent controller and the cause of universal creation, maintenance, and annihilation.

Although Lord Viṣṇu is without limit, He is the Lord of all and not fit for accepting subordination to any other object. He enters into all universes and establishes Himself as the cause of their creation, maintenance, and annihilation.

TEXT 112

*sarva-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-dāsya-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 tānhāra dāsya, 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-lakṣmaṇa-avatāre anuja haiyā
niravadhi sevena ananta, dāsya pāiyā*

In His incarnation as Lakṣmaṇa, Ananta is the younger brother, always engaged in serving the Lord.

TEXT 116

*anna-pāni-nidrā chāḍi' śrī-rāma-caraṇa
seviyā o ākāṅkṣā nā pūre anukṣaṇa*

Although He gave up eating, drinking, and sleeping to constantly serve the lotus feet of Śrī Rāma, He was still unsatiated.

Śrī Lakṣmaṇa gave up drinking, eating, and sleeping and constantly remained busy in the service of Śrī Rāmacandra, yet He considered His service inadequate. Lakṣmaṇa's desire to serve Śrī Rāma is never satiated; so expansive was His service attitude.

TEXT 117

*jyeṣṭha haiyā o balarāma-avatāre
dāsya-yoga kabhu nā chāḍilena 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

*śvāmī' kari' śabde 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 mahāśaya
nityānanda mahāprabhu jāniha niścaya*

Know for certain that the Lord who is known as Ananta is nondifferent from Nityānanda Prabhu.

One should know that He who serves the Lord as Ananta is Nityānanda, and one should know that the Lord who accepts the eternal service of His servant Nityānanda is Caitanya Mahāprabhu. See *Caitanya-caritāmṛta* (Ādi 7.14).

TEXT 120

*ihāte ye nityānanda-balarāma prati
bheda-dṛṣṭi 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-vidraha*, 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 *alaṅkāra-śāstra*, Kṛṣṇa is called the *viṣaya-vidraha*, or object of worship, and His energies headed by Baladeva are called *āśraya-vidrahas* or *sevaka-vidrahas*, abodes of worship. One who respects the *sevya-vidraha* while disrespecting the *sevaka-vidraha* can never please the *sevya-vidraha*; rather he becomes an object of neglect and falls in the mire of offense. 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.”

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 Lakṣmīdevī. Service to Kṛṣṇa is also the natural tendency of Lakṣmī, who is worshiped by Brahmā and Śiva. Although Lakṣmīdevī is respected by the four-headed Brahmā and the annihilator Lord Śiva, she remains engaged in the service of the Lord. In the *Śrīmad Bhāgavatam* (3.15.21) it is stated: “The ladies in the Vaikuṅṭha planets are as beautiful as the goddess of fortune herself. Such transcendently beautiful ladies, their hands playing with lotuses and their leg bangles tinkling, are sometimes seen sweeping the marble walls, which are bedecked at intervals with golden borders, in order to receive the grace of the Supreme Personality of Godhead.” Elsewhere in *Śrīmad Bhāgavatam* (1.16.32) it is stated: “Lakṣmījī, the goddess of fortune, whose glance of grace was sought by demigods like Brahmā and for whom they surrendered many a day unto the Personality of Godhead, gave up her own abode in the forest of lotus flowers and engaged herself in the service of the lotus feet of the Lord.”

TEXT 123

*sarva-śakti-samanvita `śeṣa'-bhagavān
tathāpi svabhāva-dharma, sevā se tāhāna*

Lord Śeṣa is endowed with all energies, yet it is His natural characteristic to serve the Lord.

Lord Śeṣa possesses all energies, therefore He is in all respects the omnipotent Lord. Serving the Lord is also His natural characteristic. In the *Caitanya-caritāmṛta* (Ādi 5.120) it is stated: “That Ananta Śeṣa is the devotee incarnation of Godhead. He knows nothing but service to Lord Kṛṣṇa.”

TEXT 124

*ataeva tānhāra 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-vaśa
viśeṣe prabhura mukhe śunite e yaśa*

It is the natural characteristic of the Supreme Lord to remain controlled by His devotees. The Lord takes special pleasure in glorifying His devotees.

The Lord is controlled by His devotees—this is His nature. In *Śrīmad Bhāgavatam* (9.4.63, 66) it is stated:

*śrī-bhagavān uvāca
aham bhakta-parādhīno
hy asvatantra iva dvija
sādhubhir grasta-hṛdayo
bhaktair bhakta-jana-priyaḥ*

*mayi nirbaddha-hṛdayāḥ
sādhavaḥ sama-darśanāḥ
vaśe kurvanti mām bhaktyā
sat-striyaḥ 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 evainam nayati

*bhaktir evainam darśayati
bhakti-vaśaḥ puruṣo
bhaktir eva bhūyasī*

“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 purāṇe
sei-mata likhi āmi purāṇa-pramāṇe*

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—īśvara, 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' kṛṣṇe prabhu jāne*—“He considers Himself a servant and knows Kṛṣṇa to be His master.”

TEXT 129

*ahar-niśa śrī-mukhe nāhika anya kathā
“muñi tān'ra, seha mora īśvara 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 saṅge ye mohāre stuti kare
sei se mohāra bhṛtya, pāibeka 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 ṣaḍ-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
doñhe doñhā dekhite āchena suniścaya*

*tathāpiha avatāra-anurūpa-khelā
karena īśvara-sevā, ke bujhibe līlā*

*seha ye svīkāra 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 chāḍi' 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-śuddha jñānavanta vaiṣṇava-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-nāśa
eke vande, āre ninde, yāibeka nāśa*

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

*abhyarcayitvā pratimāsu viṣṇum
nindan jane sarva-gataṁ tam eva*

*abhyarcya pādaḥ hi dvijasya mūrdhi
druhyannivājño narakaṁ 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

*vaiṣṇava-himsāra kathā se thākuka dūre
sahaja jīvere ye adhama pīḍā kare*

*viṣṇu pūjyā o ye prajāra pīḍā kare
pūjā o niṣphale yāya, āra duḥkhe 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 worshipping 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 nonduplicious service of Lord Hari, his degradation is inevitable. Of this there is no doubt. Apart from this, if even persons claiming to be devotees of Viṣṇu are envious of ordinary living entities and give various troubles to them, they are actually far away from devotional service to Viṣṇu and are not fit to be called human beings. Their worship of Viṣṇu becomes the source of misery. Those endowed with an absence of *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 āchena 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-caraṇa pākhāle
āra haste dḥelā 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 kṣaṇe
haiyāche, haibeka? bujha bhāvi' mane*

Consider carefully, have such persons ever been benefited, or will they ever be benefited?

Those who discriminate between Hari, Guru, and Vaiṣṇava and worship one while criticizing another will never attain any auspiciousness. This is simple to understand.

TEXT 145

*yata pāpa haya prajā-janere himsile
tāra śata-guṇa 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 kuṇapātma-vādiṣu*

*sersyaṁ mahāpūruṣa-pāda-pāṁsubhir
nirasta-tejaḥsu tad eva śobhanam*

“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 bhāgavataṁ lokam
upahāsaṁ nṛpottama
karoti tasya naśyanti
artha-dharma-yaśaḥ-sutāḥ*

*nindāṁ kurvanti ye mūḍhā
vaiṣṇavānāṁ mahātmanām
patanti pitṛbhiḥ sārḍham
mahā-raurava-samjñite*

*hanti nindati vai dveṣṭi
vaiṣṇavān nābhinandati
krudhyate yāti no harṣaṁ
darśane patanāni ṣaṭ*

*pūrvam kṛtvā tu sammānam
avajñāṁ kurute tu yaḥ
vaiṣṇavānāṁ mahī-pāla
sānvayo yāti saṅkṣayam*

“My dear King, if one derides an exalted devotee, he loses the results of his pious activities, his opulence, his reputation and his sons. Vaiṣṇavas are all great souls. Whoever blasphemes them falls down to the hell known as 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 kiñcit
sukṛtaṁ samupārjitam
nāśam āyāti tat sarvaṁ
pīḍayed yadi vaiṣṇavān*

“If one gives pain to the Vaiṣṇavas, then the results of his pious activities like high birth and high caste are all destroyed.” In the *Dvārakā-māhātmya* it is said:

*kara-patrais ca phālyante
su-tivṛair yama-śāsanaiḥ
nindāṁ kurvanti ye pāpā
vaiṣṇavānāṁ mahātmanām*

*pūjito bhagavān viṣṇur
janmāntara-śatair api
prasīdati na viśvātmā
vaiṣṇave cāpamānite*

“Those most sinful people who criticize great Vaiṣṇavas are subjected by Yamarāja to the severe punishment of being sliced in pieces by very sharp saws. Lord Hari, the Supersoul of the entire universe, is never pleased with the miscreant who insults a Vaiṣṇava, even if he has worshiped Viṣṇu for hundreds of births.” In the *Brahma-vaivarta Purāṇa*, *Kṛṣṇa-janma-khaṇḍa*, it is stated:

*ye nindanti hṛṣīkeśam
tad-bhaktam puṇya-rūpiṇam
śata-janmārjitam puṇyam
teṣāṃ naśyati niścitam*

*te patanti mahā-ghore
kumbhīpāke bhayānake
bhakṣitāḥ kīṭa-saṅghena
yāvac candra-divākarau*

*tasya darśana-mātreṇa
puṇyam naśyati niścitam
gaṅgām snātvā ravim 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, nīca, patitere dayā nāhi kare*

*eka avatāra bhaje, nā bhajaye āra
kṛṣṇa-raghunāthe kare bheda-vyavahāra*

*‘balarāma-śiva-prati prīta nāhi kare
bhaktādhama' śāstre 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-Sītā, then they should not be counted as devotees but rather as low-class persons. Lord Viṣṇu resides in innumerable Vaikuṅṭha 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, Garuḍa, 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 *prākṛta-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 Viṣṇusvāmi-sampradāya originated from Rudradeva, the Śrī Madhva-sampradāya originated from Brahmā, the Rāmānuja-sampradāya originated from Śrī Lakṣmīdevī, 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 worshipping the entrusted positions of the demigods and demigoddesses and thereby forgetting the service of Kṛṣṇa, one cannot achieve any benefit. That is why Ṭhākura Narottama has said: *hṛṣīke govinda-sevā, nā pūjiba devī-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

*arcāyām eva haraye
pūjām yaḥ śraddhayehate
na tad-bhakteṣu cānyeṣu*

sa bhaktaḥ prākṛtaḥ smṛtaḥ

“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 *prākṛta-bhakta*, a materialistic devotee, and is considered to be in the lowest position.”

TEXT 150

*prasāṅge kaḥila bhaktādhamera lakṣaṇe
pūrṇa hailā nityānanda ṣaḍ-bhuja-daraśane*

In the course of these topics, I have described the symptoms of the lowest devotees. Thus Nityānanda 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 worshipping Hari. As a result of such activities, there is every possibility that such a devotee will become bereft of Lord Viṣṇu'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 parā bhaktir
yathā deve tathā gurau
tasyaite kathitā hy arthāḥ
prakāśante mahātmanaḥ*

“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.”
(*Śvetāśvatara Upaniṣad* 6.23)

TEXT 151

*ei nityānandera ṣaḍ-bhuja-daraśana
ihā ye śunaye, tāra bandha-vimocana*

One who hears this narration of Nityānanda's seeing the six-armed form of the Lord is freed from material bondage.

TEXT 152

*bāhya pāi' nityānanda karena krandane
mahānādī vahe dui kamala nayane*

After regaining external consciousness, Nityānanda began to cry. It appeared that a great river was flowing from His two lotus eyes.

TEXT 153

sabā prati mahāprabhu balilā vacana

“pūrṇa haila vyāsa-pūjā, karaha kīrtana”

Thereafter Mahāprabhu instructed everyone, “Now that the Vyāsa-pūjā ceremony is completed, begin *kīrtana*.”

Mahāprabhu said, “After Śrī Nityānanda, the foremost devotee, finished His worship, the Vyāsa-pūjā ceremony is complete. Now all the devotees should perform *kīrtana*.” Many devotees consider Śrī Vyāsadeva as an ordinary devotee and the spiritual master and the Vaiṣṇavas as mortal beings and thus become inattentive in their worship, for this reason Śrī Nityānanda exhibited the pastime of worshiping Gaura along with the devotees headed by Śrīvāsa.

TEXT 154

*pāiyā prabhura ājñā sabe ānandita
caudike uṭhila kṛṣṇa-dhvani ācambita*

On receiving the Lord's order, everyone became jubilant. Suddenly the sound of Kṛṣṇa's names vibrated in all directions.

TEXT 155

*nityānanda-gauracandra nāce eka-ṭhāñi
mahā-matta dui bhāi, kāro bāhya nāi*

As Nityānanda and Gauracandra danced together, the two brothers became fully intoxicated and forgot Themselves.

TEXT 156

*sakala vaiṣṇava hailā ānande vihvala
vyāsa-pūjā-mahotsava mahākutūhala*

All the Vaiṣṇavas became overwhelmed in ecstasy. In this way the ceremony of Vyāsa-pūjā was joyfully performed.

TEXT 157

*keha nāce, keha gāya, keha gaḍi' yāya
sabei caraṇa dhare, ye yāhāra pāya*

Some danced, some sang, and some rolled on the ground. Some devotees tried to catch hold of other's feet.

By taking the dust from each other's feet, the Vaiṣṇavas express their humility. Materialistic persons who are bewildered by false ego demand respect from others in order to establish their prestige. A Vaiṣṇava is *amānī*, or free from the desire for respect from others, therefore they do not endeavor to increase their prestige like ignorant materialistic people. That is why the Vaiṣṇava respects a humble knowledgable *brāhmaṇa* who from the viewpoint of a *mahā-bhāgavata* sees a dog, a

dog-eater, a cow, and an ass as equal. Those with dualistic vision can never be called knowers of 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.

*yasya deve parā bhaktir
yathā deve tathā gurau
tasyaite kathitā hy arthāḥ
prakāśante mahātmanaḥ*

“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 Vaikuṅṭha. The conditioned souls, who are bewildered by *māyā*, 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

*caitanya-prabhura mātā—jagatera āi
nibhṛte vasiyā raṅga dekhena tathāi*

The mother of Lord Caitanya is the mother of the universe. She watched the entire incident from a solitary place.

Śacīdevī, the mother of Śrī Caitanyadeva, is worshipable by all the residents of the universe. She saw the transcendental pastimes of Gaura-Nityānanda while sitting in a solitary place and considered both of Them her sons.

TEXT 159

*viśvambhara-nityānanda dekhena yakhane
`dui jana mora putra' hena vāse mane*

Whenever mother Śacī saw Viśvambhara and Nityānanda, she considered, “These two are my sons.”

TEXT 160

*vyāsa-pūjā-mahotsava parama udāra
ananta-prabhu se pāre ihā varṇibāra*

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 kṛṣṇa 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 Kṛṣṇa in any way.

While worshiping Śrī Vyāsa, while worshiping the *ācāryas*, while worshiping exalted human beings, and while worshiping various incarnations of Kṛṣṇa, one worships the chanting of Kṛṣṇa's names and thus benefits the entire universe.

TEXT 162

*dina-avaśeṣa haila vyāsa-pūjā-raṅge
nācena vaiṣṇava-gaṇa viśvambhara-saṅge*

The entire day was passed in the happiness of the Vyāsa-pūjā ceremony as all the devotees danced in the association of Viśvambhara.

TEXT 163

*parama ānande matta bhāgavata-gaṇa
'hā kṛṣṇa' baliyā sabe karena krandana*

All the exalted devotees became intoxicated with ecstasy and cried while exclaiming, “O Kṛṣṇa.”

TEXT 164

*ei mate nija bhakti-yoga prakāśiyā
sthira hailā viśvambhara sarva-gaṇa laiṅyā*

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 paṇḍita-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-kṣaṇe ānilena sarva-upahāra

āpaneī prabhu haste dilena sabāra

Śrīvāsa Paṇḍita 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-gaṇa*

Being served by the hands of the Lord, all the exalted devotees happily honored those remnants.

TEXT 168

*yateka āchila sei bāḍīra bhitare
sabāre ḍākiyā 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 vaiṣṇavera dāsa-dāsī-gaṇe*

Those servants and maidservants of the Vaiṣṇavas thus received that which the demigods headed by Brahmā feel fortunate to obtain.

When Brahmā and the other demigods receive the remnants of the Lord's foodstuffs they feel great satisfaction. The servants of the Vaiṣṇavas obtained that supreme mercy, which is generally attained by exalted personalities. Although the servants and maidservants of the Vaiṣṇavas were without piety, due to the association of the devotees they attained the Lord's mercy that is rarely attained by the demigods headed by Brahmā.

TEXT 170

*e saba kautuka yata śrīvāsera ghare
eteke śrīvāsa-bhāgya ke balite pāre*

All these wonderful pastimes took place at the house of Śrīvāsa. Therefore who can describe Śrīvāsa's good fortune?

TEXT 171

*ei-mata nānā dine nānā se kautuke
navadvīpe haya, nāhi jāne sarva-loke*

In this way, various pastimes were regularly performed in Navadvīpa, but the

people were not aware of them.

TEXT 172

*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-khaṇḍa*, 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, Sitādevī, the wife of Advaita, along with son Acyutānanda and servants began to shed tears of love. Once again Advaita asked Rāmāi about the instruction of Mahāprabhu and then informed Rāmāi about His heartfelt desire. Thereafter He collected all the necessary ingredients for worship and departed with His wife to see Mahāprabhu. In order to test Mahāprabhu, He forbade Rāmāi from informing Mahāprabhu about His arrival and instructed Rāmāi

to inform the Lord, “He has not come,” and then Advaita secretly hid in the house of Nandana Ācārya. Lord Viśvambhara, who is the Supersoul of everyone, understood the mind of Advaita Ācārya and while sitting on the throne of Lord Viṣṇu He disclosed to everyone the internal mood of Advaita. Lord Nityānanda held an umbrella over the Lord's head. Devotees such as Gadādhara began to offer various services to the Lord, and some of them offered prayers to Him. In the meantime, Rāmāi came and offered obeisances to Mahāprabhu and informed Him about the resolution of Advaita. Then the Lord again ordered Rāmāi to bring Advaita to Him. Being ordered by Mahāprabhu, Rāmāi again went to the house of Nandana Ācārya to bring Advaita Prabhu and informed Advaita Prabhu about everything that the Lord has said. Advaita Prabhu then came with His wife before Mahāprabhu, and while offering obeisances and prayers in ecstasy, He beheld the extraordinarily wonderful opulences of the Lord. When Advaita Ācārya became speechless and stunned by seeing the influence of Mahāprabhu, the most merciful Viśvambhara elaborately described the truth about Himself to Advaita. Thereafter Advaita began to chant the glories of Mahāprabhu's unparalleled glories and compassion. Being ordered by the Lord, He washed Mahāprabhu's lotus feet and worshiped Him with five ingredients. Then Advaita offered His respectful obeisances to Śrī Gaurasundara, who is nondifferent from the son of Nanda Mahārāja, by chanting verses such as *namo brahmaṇya-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 *saṅkīrtana* movement. Then Mahāprabhu instructed Advaita to dance in *kīrtana*, and as all the devotees started an ecstatic *kīrtana* Advaita Prabhu became overwhelmed in dancing. Then Nityānanda and Advaita Prabhu exhibited Their eternal, extraordinary, transcendental love for the service of Śrī Kṛṣṇa Caitanya Mahāprabhu by enacting Their pastime of quarreling with each other. On seeing the dancing of Advaita Prabhu, all the Vaiṣṇavas became jubilant. When Advaita Prabhu stopped dancing on the order of Mahāprabhu, the Lord took His garland and put it on Śrī Advaita Prabhu and ordered Him to ask for a benediction. Advaita Prabhu expressed appreciation for His good fortune of being able to see Mahāprabhu and then requested Mahāprabhu to award *kṛṣṇa-prema*, which is rare for even great personalities like Brahmā, to everyone, including women, *sūdras*, and fools, with the exception of the *vaiṣṇava-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 Navadvīpa with His wife.

TEXT 1

*jayati jayati devaḥ kṛṣṇa-caitanya-candro
jayati jayati kīrtis tasya nityā pavitrā*

*jayati jayati bhṛtyās tasya viśveśa-mūrter
jayati jayati bhṛtyas tasya sarva-priyāṇām*

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-khaṇḍa*, Chapter One, verse 5.

TEXT 2

*jaya jaya jagata-jīvana gauracandra
dāna deha' hṛdaye tomāra pada-dvandva*

All glories to Gauracandra, the life and soul of the universe. Please give Your lotus feet in charity to my heart.

TEXT 3

*jaya jaya jagat-maṅgala viśvambhara
jaya jaya yata gauracandrera kiṅkara*

All glories to the all-auspicious Viśvambhara. All glories to the servants of Gauracandra.

TEXT 4

*jaya śrī-paramānanda-purīra jīvana
jaya dāmodara-svarūpera prāṇa-dhana*

All glories to the life and soul of Paramānanda Purī. All glories to the life and wealth of Svarūpa Dāmodara.

TEXT 5

*jaya rūpa-sanātana-priya mahāśaya
jaya jagadīśa-gopīnāthera hṛdaya*

All glories to the dear Lord of Rūpa and Sanātana. All glories to the Lord, who is the heart and soul of Jagadīśa and Gopīnātha.

Gopīnātha is the brother-in-law of Sārvabhauma.

TEXT 6

*jaya jaya dvāra-pāla-govindera nātha
jīva prati kara prabhu śubha-dr̥ṣṭi-pāta*

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-saṅge gauracandra
bhakta-gaṇa laiyā kare saṅkīrtana-raṅga*

In this way Gauracandra, in the association of Nityānanda, enjoyed *saṅkīrtana* pastimes with the devotees.

TEXT 8

*ekhane śunaha advaitera āgamana
madhya-khaṇḍe ye-mate haila daraśana*

Now hear in the *Madhya-khaṇḍa* about the arrival of Advaita Prabhu and His meeting with the Lord.

TEXT 9

*eka-dina mahāprabhu īśvara-āveśe
rāmāire ājñā karilena pūrṇa-rase*

One day, Mahāprabhu, in the mood of the Supreme Lord, lovingly instructed Rāmāi.

TEXT 10

*“calaha rāmāi tumi advaitera vāsa
tānra sthāne kaha giyā āmāra 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 upavāsa
se-prabhu tomāra āsi' 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 āgamana
āpane āsiyā jhāṭa kara vivartana*

“He has appeared to distribute devotional service. He should come immediately to join Him.

The word *jhāṭa* means “immediately,” or “quickly.”
The word *vivartana* means “beginning of an activity,” “dancing,” “wandering,”
“changing,” or “being present.” “You should personally come at once,” in other
words, “meet Me.”

TEXT 14

*nirjane kahi o nityānanda-āgamana
ye kichu dekhilā, tānre kahi o kathana*

“Also secretly inform Him about Nityānanda's arrival and whatever else you
have seen.

TEXT 15

*āmāra pūjāra sarva upahāra lañā
jhāṭa āsibāre bala sastrīka haiyā”*

“Tell Him to quickly come here with His wife and articles for My worship.”

TEXT 16

*śrīvāsa-anuja rāma ājñā śire dhari'
sei-kṣaṇe calilā smaṇari' `hari hari'*

Being ordered by the Lord, Rāmāi, the youngest brother of Śrīvāsa,
remembered Lord Hari and immediately left.

TEXT 17

*ānande vihvala—patha nā jāne rāmāi
śrī-caitanya-ājñā lai' gelā sei ṭhāñi*

Rāmāi was overwhelmed in ecstasy and did not know which way he was going.
Simply by the order of Śrī Caitanya, he arrived at his destination.

TEXT 18

*ācāryere namaskari' rāmāi paṇḍita
kahite nā pāre kathā ānande pūrṇita*

Rāmāi Paṇḍita offered his obeisances to Advaita Ācārya, but he was filled with
such ecstasy that he was unable to speak.

TEXT 19

*sarvajña advaita bhakti-yogera prabhāve
`āila prabhura ājñā' jāniyāche āge*

By the influence of devotional service the omniscient Advaita already

understood, “the order of the Lord has arrived.”

TEXT 20

rāmāi dekhiyā hāsi' balena vacana
“*bujhi ājñā haila āmā nivāra kāraṇa*”

On seeing Rāmāi, He smiled and said, “I guess you have come here to take Me.”

TEXT 21

kara-yoḍa kari' bale rāmāi paṇḍita
“*sakala jāniyā ācha, calaha tvarita*”

With folded hands, Rāmāi Paṇḍita said, “You know everything. Please come immediately.”

TEXT 22

ānande vihvala hañā ācārya gosāñi
hena nāhi jāne, deha āche kon ṭhāñi

Ācārya Gosāñi became overwhelmed in ecstasy. He did not know anything, He even forgot His own body.

Advaita Ācārya Prabhu was so overwhelmed in the ecstasy of the Lord's service that He was bereft of consciousness of His external body.

TEXT 23

ki bujhaye advaitera caritra gahana
jāniyā o nānā mata karaye kathana

Who can understand the grave characteristics of Advaita? Although He knows everything, He acts like an ordinary person.

The pastimes of Advaita are so confidential that even though He is the knower of everything, He acts like an ignorant person.

TEXT 24

“kothā vā gosāñi āilā mānuṣa bhitare?
kon śāstre bale nadiyāya avatare?”

“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, vairāgya, adhyātma-jñāna mora
sakala jānaye śrīnivāsa bhāi tora*

“Your brother Śrīnivāsa knows everything about My devotional service, renunciation, and spiritual knowledge.”

Śrīmad Advaita Ācārya said to Rāmāi, “O Rāmāi, your eldest brother, Śrīvāsa, knows about My proficiency in devotional service, renunciation, and spiritual knowledge.”

TEXT 26

*advaitera caritra rāmāi bhāla jāne
uttara nā kare kichu, hāse mane mane*

Rāmāi was fully aware of Advaita's characteristics, so he did not reply, but smiled to himself.

TEXT 27

*ei-mata advaitera caritra agādha
sukṛtira bhāla, duṣkṛtira kārya-vādha*

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

*punaḥ bale,—“kaha kaha rāmāi paṇḍita
ki kāraṇe tomāra gamana ācambita?”*

He further said, “O Rāmāi Paṇḍita, tell Me, what is the reason for your sudden arrival?”

TEXT 29

*bujhilena ācārya hailā śānta-cita
takhana kāndiyā kahe rāmāi paṇḍita*

When Rāmāi Paṇḍita understood that Advaita Ācārya had become peaceful, he cried and spoke to Him as follows.

TEXT 30-31

*“yān'ra lagi' kariyācha vistara krandana
yānra lāgi' karilā vistara ārādhana
yānra lāgi' karilā vistara upavāsa
se-prabhu tomāra āsi' hailā prakāśa*

“The Lord You worshiped for so long, the Lord You cried for, the Lord You fasted for—that Lord has now manifest.

TEXT 32

*bhakti-yoga vilāite tān'ra āgamana
tomāre se ājñā karibāre vivartana*

“He has come in order to distribute devotional service. He has ordered You to join Him.

TEXT 33

*ṣaḍ-aṅga-pūjāra vidhi yogya sajja lañā
prabhura ājñāya cala sastrīka haiyā*

“Take the six appropriate ingredients for worshiping Him. The Lord has ordered You to come with Your wife.

The six ingredients for worship in *arcana-mārga*, the path of Deity worship, are water, *āsana*, cloth, lamp, food grains, and betel nuts. The six items for invoking auspiciousness are cow dung, cow urine, yogurt, milk, ghee, and *gorocana*. The six ingredients in *bhajana-mārga* are offering obeisances, offering prayers, offering the fruits of all activities, offering services, remembering the lotus feet of the Lord, and hearing topics of the Lord.

TEXT 34

*nityānanda-svarūpera haila āgamana
prabhura dvitīya deha, tomāra jīvana*

“Nityānanda Svarūpa has arrived. He is the Lord's second body and Your life and soul.

TEXT 35

*tumi se jānaha tānre, muñi ki kahimu
bhāgya thāke mora, tabe ekatra dekhimu”*

“You know Him very well. What can I tell You? If I am fortunate enough, I will see You all together.”

TEXT 36

*rāmāira mukhe yabe eteka 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 huṅkāra
`āniluṅ, āniluṅ' 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 vaikuṅṭha chāḍiyā”
eta bali' kānde punaḥ bhūmite paḍiyā*

“Because of Me, the Lord has come from Vaikuṅṭha.” Speaking in this way, He rolled on the ground and cried.

TEXT 40

*advaita grhiṇī pati-vratā jagan-mātā
prabhura prakāśa śuni' kānde ānanditā*

On hearing about the appearance of the Lord, Advaita's chaste wife, the mother of the universe, cried in happiness.

TEXT 41

*advaitera tanaya `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

*kāndena advaita patnī-putrera sahite
anucara saba veḍi' kānde cāri bhite*

Advaita along with His wife and son all cried. All the servants surrounding them also cried.

TEXT 43

*kebā kon dike kānde nāhi parāpara
kṛṣṇa-prema-maya haila advaitera ghara*

No one was aware of who cried where as Advaita's entire household became filled with love of Kṛṣṇa.

TEXT 44

*sthira haya advaita, haite nāre sthira
bhāvāveśe niravadhi dolāya śarīra*

Although Advaita tried to compose Himself, He was unable to do so. His body continually rocked back and forth in ecstatic love of God.

TEXT 45

*rāmāire bale,—“prabhu ki balilā more?”
rāmāi balena,—“jhāṭa calibāra tare”*

He said to Rāmāi, “What did the Lord tell Me?” Rāmāi replied, “Come immediately.”

TEXT 46

*advaita balaye,—“śuna rāmāi paṇḍita
mora prabhu hana, tabe mohāra pratīta*

Advaita Prabhu said, “O Rāmāi Paṇḍita, listen. If He acts like My Lord, then I will have faith in Him.

TEXT 47-48

*āpana aiśvarya yadi mohāre dekhāya
śrī-caraṇa tuli' dei mohāra māthāya*

*tabe se jānīmu mora haya prāṇa-nātha
satya satya ei muṇi kahiluṅ tomāta”*

“If He displays His opulence to Me and places His lotus feet on My head, then

I will recognize Him as the Lord of My life. I swear this is the truth.”

TEXT 49

*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
śubha-yātrā-udyoga karilā tata-kṣaṇe*

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 sajja cala āguyāna”*

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, nanī, 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

*sapatnīke calilā advaita-mahāprabhu
rāmā'ye niṣedhe, ihā nā kahibā kabhu*

The Supreme Lord, Advaita Prabhu, then departed with His wife. He forbade Rāmāi Paṇḍita from informing the Lord about His arrival.

TEXT 56

*“nā āilā ācārya', tumi balibā vacana
dekhi mora prabhu tabe ki bale takhana*

“Tell Him, `Advaita Ācārya has not come.' Then I will see what My Lord has to say.

TEXT 57

*gupte thākoṅ muṅi nandana-ācāryera ghare
`nā āilā' bali' tumi karibā gocare”*

“I will secretly stay in the house of Nandana Ācārya, but you tell Him, `He has not come.'”

TEXT 58

*sabāra hṛdaye vaise prabhu viśvambhara
advaita-saṅkalpa citte haila gocara*

Lord Viśvambhara, who resides in the heart of everyone, understood Advaita's resolution.

TEXT 59

*ācāryera āgamana jāniyā āpane
ṭhākura paṇḍita-gṛhe calilā takhane*

Knowing about the arrival of Advaita Ācārya, the Lord went to the house of Śrīvāsa Paṇḍita.

TEXT 60

*prāya yata caitanyera nija bhakta-gaṇa
prabhura icchāya saba mililā takhana*

Almost all of Lord Caitanya's devotees gathered there by the will of the Lord.

TEXT 61

*āveśita citta prabhura sabāi bujhiyā
saśaṅke āchena sabe nīraba haiyā*

Everyone could understand that the Lord was absorbed in ecstasy. They all became anxious and stood there silently.

TEXT 62

*hunkāra kariyā prabhu tridaśera rāya
uṭhiyā vasilā prabhu viṣṇura khattāya*

Then Lord Tridaśa Rāya roared loudly and sat on the throne of Lord Viṣṇu.

The phrase *tridaśera rāya* refers to (three more than three times ten, or thirty-three, which consist of the twelve Ādityas, the eleven Rudras, the eight Vasus, and the two Aśvinī-kumāras—these thirty-three are principle demigods and are the thirty-three referred to here; *rāya*, *rāyā*, or *rāo* mean *rājā*, or “king”) the supreme controller, the object of worship, and the Lord of three hundred thirty million demigods.

TEXT 63

*‘nāḍā āise, nāḍā āise’—bale bāre bāre
“nāḍā cāhe mora ṭhākurāla dekhibāre”*

The Lord repeatedly declared, “Nāḍā is coming. Nāḍā is coming. Nāḍā wants to see My opulences.”

Advaita Prabhu said to Rāmāi, the youngest brother of Śrīvāsa, “You should tell Mahāprabhu that Advaita did not come. I want to see what is His reaction. I will secretly hide in the house of Nandana Ācārya, and you go tell Mahāprabhu what I have told you.” The Supersoul, Śrī Gaurāṅga, understood this confidential talk, so He went to the house of Śrīvāsa. There He sat on the throne of Nārāyaṇa, the family Deity of Śrīvāsa, and repeatedly declared, “Nāḍā is coming. Nāḍā is coming.” The Lord further said, “Nāḍā (Advaita Ācārya) wants to test My supremacy. He doubts whether I can understand His intention, or perhaps He played this trick in order to manifest Me before the world.”

TEXT 64

*nityānanda jāne saba prabhura iṅgita
bujhiyā mastake chatra dharilā tvarita*

Nityānanda knows the Lord's desires. With this understanding, He held an umbrella over the Lord's head.

TEXT 65

*gadādhara bujhi' deya karpūra tām̄būla
sarva-jane kare sevā yena anukūla*

Understanding the situation, Gadādhara offered camphor and betel nuts. Everyone present served the Lord according their own favorable mood.

TEXT 66

*keho paḍe stuti, keho kona sevā kare
henai samaye āsi' rām̄ai gocare*

Some offered prayers, and some offered various services. At that time Rām̄ai arrived there.

TEXT 67

*nāhi kahitei prabhu bale rām̄aire
“more parīkṣite nāḍā pāṭhāila tore”*

Before Rām̄ai could speak anything, the Lord said to him, “Nāḍā has sent you to test Me.”

TEXT 68

*`nāḍā āise' bali' prabhu mastaka ḍhulāya
“jāniyā o more nāḍā cālaye sadāya*

The Lord rolled His head and said, “Nāḍā 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 parīkṣite `nāḍā' pāṭhāila tore*

“I know Nāḍā is hiding at the house of Nandana Ācārya and He has sent you to test Me.

TEXT 70

*āna giyā śīghra tumi hethāi tāhāne
prasanna śrī-mukhe āmi balila āpane”*

“Quickly go and bring Him here. I am gladly saying this with My own mouth.”

TEXT 71

*ānande calilā punaḥ rāmāi paṇḍita
sakala advaita-sthāne karilā vidita*

Rāmāi Paṇḍita 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

*dūre thāki' daṇḍavat karite karite
sastrīke āise stava paḍite paḍite*

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 brahmāṇḍe aparūpa veśa 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 yaḥ paśyed bhagavad-bhāvam ātmanaḥ*—“The most advanced devotee sees within everything the soul of all souls, the Supreme Personality of Godhead, Śrī Kṛṣṇa.”

TEXT 75

*jiniyā kandarpa-koṭi lāvanya sundara
jyotir-maya kanaka-sundara kalevara*

The Lord's enchanting beauty defeated that of millions of Cupids, and His effulgent body resembled molten gold.

TEXT 76

*prasanna-vadana koṭi-candrera ṭhākura
advaitera prati yena sadaya pracura*

His pleasing face defeated the beauty of millions of moons. He always bestowed mercy on Advaita Ācārya.

TEXT 77

*dui bāhu divya kanakera stambha jini'
tañhi' divya ābharāṇa ratnera khicani*

His two arms, decorated with various ornaments and jewels, resembled two golden pillars.

The two arms of Śrī Gaurasundara conquered the beauty of golden pillars. Those arms were decorated with divine ornaments and appeared like golden pillars bedecked with jewels.

TEXT 78

*śrīvatsa, kaustubha-mahāmaṇi śobhe vakṣe
makara kuṇḍala vaijayantī mālā dekhe*

His broad chest was decorated with the mark of Śrīvatsa and the Kaustubha gem. He wore earrings shaped like sharks and the Vaijayanti garland.

The beautiful chest of Śrī Gaurasundara was decorated with the mark of Śrīvatsa and the Kaustubha gem, His ears were decorated with earrings shaped like sharks, and His neck was decorated with a long Vaijayanti garland.

TEXT 79

*koṭi mahā-sūrya jini' teje nāhi anta
pāda-padme ramā, chatra dharaye ananta*

His unlimited effulgence defeated that of millions of suns. Ramā, the goddess of fortune, sat at His lotus feet, and Ananta held an umbrella over His head.

TEXT 80

*kibā nakha, kibā maṇi nā pāre cinite
tribhaṅge bājāya vāmsī hāsīte hāsīte*

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 gaṇa, kibā alaṅkāra
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 paḍiyāche cāri-pañca-chaya-mukha
mahābhaye stuti kare kare nāradādi-śuka*

He saw personalities with four heads, five heads, and six heads offering obeisances to the Lord, and He saw personalities like Nārada and Śukadeva offerings 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 varāṅganā
daṇḍa-paraṅāme āche yena gaṅgā-samā*

He saw a beautiful woman resembling Gaṅgā sitting on a shark and offering obeisances to the Lord.

A wonderful woman who resembled Gaṅgā 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-gaṇa*

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 caraṅera tale
sahasra sahasra deva paḍi' `kṛṣṇa' bale*

Advaita Ācārya turned His head and saw thousands of demigods chanting the name of Kṛṣṇa at the feet of the Lord.

TEXT 86

*ye pūjāra samaye ye deva dhyāna kare
tāhā dekhe cāri-dige caraṇera tale*

Those demigods that are meditated on at the time of worship were all seen surrounding the lotus feet of the Lord.

TEXT 87

*dekhiyā sambhrame daṇḍa-paraṇāma chāḍi'
uthilā advaita—adbhuta dekhi baḍi*

On seeing this opulence, Advaita got up from His prostrated position and was struck with wonder.

TEXT 88

*dekhe śata phaṇādhara mahā-nāga-gaṇa
ūrdhva bāhu stuti kare tuli' saba phaṇa*

He saw great serpents with hundreds of hoods raise their arms while offering prayers to the Lord.

TEXT 89

*antarīkṣe paripūrṇa dekhe divya-ratha
gaja-haṁsa-aśve nirodhila vāyu-patha*

He saw the entire sky filled with divine chariots. The airways were congested by elephants, swans, and horses.

The phrase *gaja-haṁsa-aśve* refers to the elephant, swan, and horse carriers of the demigods.

TEXT 90

*koṭi koṭi nāga-vadhu sajala-nayane
'kṛṣṇa' bali stuti kare dekhe vidyamāne*

Millions and millions of serpents' wives were offering prayers to the Lord while chanting the name of Kṛṣṇa with tears in their eyes.

TEXT 91

*kṣiti antarīkṣe sthāna nāhi avakāṣe
dekhe paḍiyāche mahā-ṛṣi-gaṇa pāṣe*

There was no vacant place left on the earth or in the sky. He saw many great ṛṣis offering obeisances in one corner.

TEXT 92

*mahā-ṭhākurāla dekhi' pāilā sambhrama
pati-patnī kichu balibāra nahe kṣama*

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 utara*

The most merciful Lord Viśvambhara looked at Advaita and spoke as follows.

TEXT 94

*“tomāra saṅkalpa lāgi' avatīrṇa āmi
vistara āmāra ārādhanā kaile tumi*

“I have descended to fulfill Your vow, for You have profusely worshiped Me.

TEXT 95

*śutiyā āchiluṅ kṣīra-sāgara-bhitare
nidrā-bhaṅga haila mora tomāra huṅkāre*

“I was sleeping in the ocean of milk, but Your loud cries broke My sleep.

TEXT 96

*dekhiyā jīvera duḥkha 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 gaṇa
sabāra haila janma tomāra kāraṇa*

“All My associates that You saw surrounding Me have already taken birth because of You.

TEXT 98

*ye vaiṣṇava dekhite brahmādi bhāve mane
tomā haite tāhā dekhibeka sarva-jane”*

“By Your mercy, Vaiṣṇavas 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 haiyā*

On hearing the Lord's words, Advaita and His wife raised their arms and began to cry.

TEXT 100

*“āji se saphala mora dina parakāṣa
āji se saphala haila yata abhilāṣa*

“Today My life has become successful. Today all My desires have been fulfilled.

TEXT 101

*āji mora janma-karma sakala saphala
sākṣāte dekhiluñ 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 śakti nāhi tomāra karuṇā
tomā bai jīva uddhāriḥa 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-caraṇa pūje aśeṣa viśeṣe*

On receiving the Lord's order, He happily worshiped the lotus feet of Lord Caitanya with full attention.

TEXT 106

*prathame caraṇa dhui' suvāsita jale
śeṣe gandhe paripūrṇa pāda-padme dhāle*

He first washed the lotus feet of the Lord with fragrant water and then smeared them with sandalwood paste.

TEXT 107

*candane ḍubāi' divya tulasī-mañjarī
arghyera sahita dilā caraṇa-upari*

He dipped *tulasī-mañjarīs* in the sandalwood paste and placed them and the ingredients of *arghya* on the Lord's lotus feet.

TEXT 108

*gandha, puṣpa, dhūpa, dīpa, pañca upacāre
pūjā kare prema-jale vahe aśru-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

*pañca-śikhā jvāli' punaḥ karena vandanā
śeṣe `jaya-jaya'-dhvani karaye ghoṣaṇā*

He offered a lamp with five ghee wicks and again offered prayers. Finally He

loudly chanted, “Jaya! Jaya!”

The phrase *pañca-śikhā* refers to a lamp with five ghee wicks.

TEXT 110

*kariyā carāṇa-pūjā ṣoḍaśopacāre
āra-bāra dilā mālya-vastra-alaṅkāre*

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), *ṣoḍaśopacāre*, or the sixteen ingredients of worship, are as follows: *āsana* (seat), *svāgata* (welcome), *arghya* (ingredients offered to the hand), *pādyā* (water for washing the feet), *ācamanīya* (water for washing the mouth), *madhuparka* (ingredients offered before bath), *ācamana* (water for washing the hands and mouth), *snāna* (bath), *vasana* (cloth), *ābharāṇa* (ornaments), *sugandha* (sandalwood paste), *puṣpa* (flowers), *dhūpa* (incense), *dīpa* (lamp), *naivedya* (foodstuffs), and *vandanā* (prayers). According to others, the sixteen ingredients are *āsana* (seat), *āvāhana* (greeting), *pādyā* (water for washing the feet), *arghya* (ingredients offered to the hand), *ācamanīya* (water for washing the mouth), *snāna* (bath), *vasana* (cloth), *bhūṣaṇa* (ornaments), *gandha* (sandalwood paste), *puṣpa* (flowers), *dhūpa* (incense), *dīpa* (lamp), *naivedya* (foodstuffs), *puṣpāñjali* (offering of flowers), *pradakṣiṇa* (circumambulation), *namaskāra* (obeisances), and *visarjana* (immersion).

TEXT 111

*śāstra-drṣṭye pūjā kari' paṭala-vidhāne
ei śloka paḍi' kare daṇḍa-paraṇāme*

Advaita Ācārya worshiped the Lord according to the *pāñcarātrika* regulations of the scriptures. He offered His obeisances while reciting the following verse.

The phrase *paṭala-vidhāna* refers to the *pāñcarātrikī* regulations that are described in various *paṭalas*, or chapters of the scriptures.

Śrī Advaita Ācārya Prabhu worshiped Mahāprabhu according to the *pāñcarātrika* rules and regulations based on the scriptures. By using the phrases *śāstra-drṣṭye* and *paṭala-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 *Ūrdhvāmnāya Tantra*. In these literatures the process for worshiping Gaura in Gaura-mantra is described. Advaita Ācārya Prabhu worshiped Mahāprabhu according to the *pāñcarātrika* 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.

TEXT 112

*namo brahmaṇya-devāya
go-brāhmaṇa-hitāya ca
jagad-dhitāya kṛṣṇāya
govindāya namo namaḥ*

“Let Me offer My respectful obeisances unto Lord Kṛṣṇa, 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 Kṛṣṇa and Govinda.”

See *Madhya-khaṇḍa*, Chapter Two, verse 137.

TEXT 113

*ei śloka paḍi' āge namaskāra kari'
śeṣe stuti kare nānā-śāstra-anusāri'*

First He offered obeisances by reciting this verse, and then He offered prayers in accordance with various scriptures.

TEXT 114

*jaya jaya sarva-prāṇa-nātha viśvambhara
jaya jaya gauracandra karuṇā-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-satyakārī
jaya jaya mahāprabhu mahā-avatārī*

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-vibhuṣaṇa*

All glories to the Lord, who is enchanted by the beauty of goddess Lakṣmī, the daughter of the ocean. All glories to He who is decorated with the mark of Śrīvatsa and the Kaustubha gem.

The phrase *sindhu-sutā-rūpa-manorama* refers to the Lord, whose mental happiness is increased by seeing the beauty of Śrī Lakṣmīdevī, the daughter of the ocean. During the churning of the ocean, Lakṣmīdevī appeared from the ocean, therefore her name is also Sindhu-sutā. In the *Śrīmad Bhāgavatam* (8.8.8) it is stated:

*tataś cāvirabhūt sākṣāc
chrī ramā bhagavat-parā
rañjayantī diśaḥ kāntyā
vidyut saudāmanī yathā*

“Then there appeared the goddess of fortune, Ramā, who is absolutely dedicated to being enjoyed by the Supreme Personality of Godhead. She appeared like electricity, surpassing the lightning that might illuminate a marble mountain.”

TEXT 117

*jaya jaya `hare-kṛṣṇa'-mantrera prakāśa
jaya jaya nija-bhakti-grahaṇa-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-śayana
jaya jaya jaya sarva-jīvera śaraṇa*

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 viṣṇu, tumi kṛṣṇa, tumi nārāyaṇa
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 *svāmīśa-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-jīvana
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 Rāvaṇa. The phrase *guha-vara-dātā* indicates that He awarded a benediction to Guhaka, who was born in the family of *caṇḍālas*. The phrase *ahalyā-mocana* indicates He who liberated Ahalyā.

TEXT 122

tumi se prahlāda-lāgi' kaile avatāra
hiraṇya vadhiyā `narasimha'-nāma yāra

As Nṛsimhadeva, You incarnated to deliver Prahlāda and kill Hiraṇyakaśipu.

TEXT 123

sarva-deva-cūḍāmaṇi tumi dvija-rāja
tumi se bhोजना kara nīlācala-mājha

You are the crest jewel of all demigods and the best of the *brāhmaṇas*. You accept various foodstuffs at Nīlācala.

“You are present in the Deity form at Śrī Puruṣottama-kṣetra, Nīlācala, where You accept offerings given by Your devotees.” Śrī Durgādevī is known as Nīlā. As the superintendent of this material world, Nīlā 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 Vaikuṅṭha. 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 cāri-vede bule anveṣiyā
tumi ethā āsi' rahiyācha lukāiyā

The four *Vedas* wander from place to place in search of You. You have hidden from them by coming here.

TEXT 125

*lukāite baḍa prabhu tumi mahāvīra
bhakta-jane tomā dhari' karaye bāhira*

You are most expert in concealing Yourself, but Your devotees recognize and expose You.

TEXT 126

*saṅkīrtana-ārambhe tomāra avatāra
ananta brahmāṇḍe tomā bai nāhi āra*

You have incarnated to inaugurate the *saṅkīrtana* movement. There is nothing in the unlimited universes other than You.

TEXT 127

*ei tora duikhāni caraṇa-kamala
ihāra se rase gaurī-śaṅkara vihvala*

Gaurī and Śaṅkara are overwhelmed by the nectar of Your lotus feet.

TEXT 128

*ei se caraṇa 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 caraṇa brahmā pūjaye sadāya
śruti-smṛti-purāṇe 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 caraṇe
bali-śira dhanya haila ihāra arpaṇe*

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-vrataṁ satya-param tri-satyam* (Bhāg. 10.2.26).

TEXT 131

*ei se caraṇa haite gaṅgā-avatāra
śaṅkara dharilā śire mahāvega yāra*

The forceful flow of the Ganges that is sustained by Lord Śiva emanates from these lotus feet.

TEXT 132

*koṭi bṛhaspati jini' advaitera buddhi
bhāla-mate jāne sei caitanyera śuddhi*

The intelligent of Advaita surpasses that of millions of Bṛhaspatis. 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 Bṛhaspatis.

TEXT 133

*varṇite caraṇa—bhāse nayanera jale
paḍilā dīghala hai' caraṇera 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 *dīghala* (derived from the word *dīrghala*) means “long” or “lengthy.” He fell flat and straight at the feet of the Lord.??

TEXT 134

*sarva-bhuta antaryāmī śrī-gaurāṅga-rāya
caraṇa-tuliyā dilā advaita-māthāya*

Śrī Gaurāṅga Rāya, the Supersoul of all living entities, placed His lotus feet on the head of Advaita.

TEXT 135

*caraṇa arpana śire karilā yakhana
`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.

TEXT 136

*apūrva dekhiyā sabe hailā vihvala
'hari, hari' bali' sabe kare kolāhala*

On seeing this wonderful sight everyone was overwhelmed and began chanting
“Hari! Hari!”

TEXT 137

*gaḍāgaḍi yāya keha, mālasāṭa māre
kāro galā dhari' keha kānde uccaiḥsvare*

Some of them rolled on the ground, and some of them clapped their hands.
Others cried loudly while embracing each other.

The word *mālasāṭa* refers to the dress of a wrestler or the beginning of a wrestling match.

TEXT 138

*sastrīke advaita hailā pūrṇa-manoratha
pāiyā caraṇa 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 ājñā kailā prabhu viśvambhara
“āre nāḍā! āmāra kīrtane nṛtya kara”*

Lord Viśvambhara instructed Advaita, “O Nāḍā, dance in My *kīrtana!*”

TEXT 140

*pāiyā prabhura ājñā advaita-gosāñi
nānā-bhakti-yoge nṛtya kare sei ṭhāñi*

Being instructed by the Lord, Advaita Gosāñi began to dance in various devotional moods.

TEXT 141

*uṭhila kīrtana-dhvani ati manohara
nācena advaita gauracandrera gocara*

As the most enchanting sound of *kīrtana* arose, Advaita Prabhu danced before Lord Gauracandra.

TEXT 142

*kṣaṇe vā viśāla nāce, kṣaṇe vā madhura
kṣaṇe vā daśane tṛṇa dharaye pracura*

Sometimes He danced madly, and sometimes He danced sweetly. Sometimes He held many straws between His teeth.

The word *viśāla* means “without restraint” or “extended.”

TEXT 143

*kṣaṇe ghure, uṭhe, kṣaṇe paḍi' gaḍi' yāya
kṣaṇe ghana-śvāsa chāḍi' kṣaṇe mūrchā 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 kīrtana yakhana śunaye' sei haya
eka bhāve sthira nahe, ānande nācaya*

According to the mood of the *kīrtana*, He happily danced in various ways.

TEXT 145

*avaśeṣe āsi' sabe rahe dāsya-bhāve
bujhana nā yāya sei acintya-prabhāve*

In the end He remained in the mood of a servant. No one could understand His inconceivable glories.

TEXT 146

*dhāiyā dhāiyā yāya ṭhākurera pāse
nityānanda dekhiyā bhrukuṭi kari' hāse*

When He rushed up to the Lord and saw Nityānanda, He smiled while raising His eyebrows.

TEXT 147

*hāsi' bale,—“bhāla haila āilā nitāi
eta-dina tomāra nāgāli nāhi pāi*

He smiled and said, “O Nitāi, it is good that You have come. For so long I could not see You.

TEXT 148

*yāibe kothāya āji rākhimu bāndhiyā”
kṣaṇe bale prabhu, kṣaṇe bale mātāliyā*

“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 mūrti, dui bhāga—kṛṣṇera līlāya*

Nityānanda Rāya smiled at the behavior of Advaita. They are actually one, but for the sake of Kṛṣṇa's pastimes They have become two.

TEXT 150

*pūrve baliyāchi nityānanda nānā-rūpe
caitanyera sevā kare aśeṣa kautuke*

I have already described how Nityānanda joyfully serves Lord Caitanya in various forms.

TEXT 151

*kona rūpe kahe, kona rūpe kare dhyāna
kona rūpe chatra-śayyā, kona rūpe 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-līlā dekhaha doṅhāra
se saba acintya-raṅga 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 prīti yena ananta-śaṅkara
dui kṛṣṇa-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

*ye nā bujhi' doṅhāra kalaha, pakṣa dhare
eke vande, āre ninde, sei jana mare*

If one who does not understand Their quarrels takes the side of one and respects Him while criticizing the other, he is vanquished.

Those who consider the verbal exchanges between Śrī Nityānanda and Śrī Advaita as “quarrels,” without understanding Their internal mood, who take the side of one and find fault in the other, thus respecting one and daring to blaspheme the other, are totally ruined.

TEXT 156

*advaitera nṛtya dekhi' vaiṣṇava-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 ājñā,—rahibāra tare
tata-kṣaṇe rahilena,—ājñā kari' śire*

When the Lord ordered Advaita to stop dancing, He immediately stopped.??

TEXT 158

āpana 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' punaḥ punaḥ bale viśvambhara*

Advaita did not reply as Viśvambhara repeatedly said, “Ask. Ask.”

TEXT 160

*advaita balaye,—“āra ki māgimu vara?
ye vara cāhiluṅ, tāhā pāiluṅ sakala*

Advaita then said, “What more can I ask for? Whatever I desired, I have already received.

TEXT 161

*tomāre sāksāt kari' āpane nāciluṅ
cittera abhīṣṭa yata sakala pāiluṅ*

“I have danced before You. Now all My desires have been fulfilled.

TEXT 162

*ki cāhimu prabhu, kibā śeṣa āche āra
sāksāte dekhiluṅ prabhu, tora avatāra*

“O 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 tumi 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

*māthā dhulāiyā bale prabhu viśvambhara
“tomāra nimitte āmi hailuṅ gocara*

Lord Viśvambhara rolled His head and said, “I have manifested because of

You.

TEXT 165

*ghare ghare karimu kīrtana paracāra
mora yaśe nāce yena sakala-saṁsāra*

“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, baliluṅ 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-śūdra-ādi yata mūrkhare 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 pāpiṣṭha-saba dekhi' maruka puḍiyā
ācaṅḍāla nācuka tora nāma-guṇa gāṇā*

*advaitera vākya śuni' karilā huṅkāra
prabhu bale,—“satya ye tomāra aṅgikāra”*

“Let all the sinful people who are proud of their education, wealth, high birth, and austerities and those who place obstacles in the path of Your devotees and Your devotional service burn to death, and let all others, including the dog-eaters, dance while singing Your holy names and qualities.” Hearing Advaita's statement, the Lord roared loudly and said, “Whatever You say will be fulfilled.”

“Pride born of education, pride born of wealth, pride born of high birth, and pride born of austerities all originate from the false ego, which is the source of all inauspiciousness. Only those unfortunate envious people who are ignorant of the glories of the devotees and the characteristics of devotional service are puffed-up with the pride of their respective education, wealth, high birth, and austerities. They put obstacles on the path of the devotees and their devotional service, so their hearts are naturally inclined towards sinful activities.

“Let these sinful people who become envious on seeing the devotees of this world and their extraordinary devotional service burn to death. And let Me have the pleasure of seeing these envious proud persons' hearts burn on seeing the enthusiastic dancing of the dog-eaters and other condemned and neglected persons who joyfully introduce themselves as followers on the path of *prema-bhakti*.” Lord Gaurasundara approved these statements of Advaita.

TEXT 171

*e saba vākyera sāksī sakala-samsāra
mūrkha-nīca-prati kṛpā haila tānhāra*

The entire world is witness to these words, for His mercy was distributed to the foolish and fallen.

The condemned low-class people of this world will testify to the authenticity of the conversation between Śrī Mahāprabhu and Śrī Advaita 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

*caṇḍālādi nācaye prabhura guṇa-gāne
bhaṭṭa-miśra-cakravartī sabe nindā jāne*

Even the dog-eaters are dancing and singing the glories of the Lord, while the Bhaṭṭas, Miśras, and Cakravartīs are engaged in criticizing.

Foolish low-class persons headed by the *caṇḍālas* dance while singing the glories of Śrī Caitanyadeva. But learned high-class persons like the Bhaṭṭas, Miśras, and Cakravartīs have taken blasphemy of Lord Caitanya as their only business. In the *Padma Purāṇa*, *Uttara-khaṇḍa*, Chapter Fifty, it is stated:

vedādhyāya ratā nityam
nityam vai yajña-yājakāḥ

agni-hotra ratā nityam
viṣṇu-dharma-parāṅ?? 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 paḍi' muṇḍa mudī' kāro buddhi-nāśa
nityānanda-nindā kare yāibeka nāśa*

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
nīscayaṁ nādhigacchanti
kiṁ tattvaṁ kiṁ paraṁ padam*

“Persons who are bewildered by the conclusions of the *Vedas*, *Purāṇas*, and other scriptures cannot perfectly know the truth regarding the Supreme Lord and His supreme abode Vaikuṅṭha.”

TEXT 174

*advaitera bale prema pāila jagate
e sakala kathā kahi madhya-khaṇḍa haite*

The entire world received love of God by the mercy of Advaita Prabhu. All these pastimes are described in the *Madhya-khaṇḍa*.

TEXT 175

*caitanya-advaita yata haila prema-kathā
sakala jānena sarasvatī jagan-mātā*

Only Sarasvatī, the mother of the universe, knows everything about the loving conversations between Lord Caitanya and Advaita Prabhu.

Śuddhā Sarasvatī, 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 yaśaḥ 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 Vāṇī, the personification of sound, sings the glories of Śrī Caitanyadeva while dwelling on the tongues of those who are inclined towards the service of the Lord.

TEXT 177

*sarva-vaiṣṇavera pāye mora namaskāra
ithe aparādha kichu nahuka āmāra*

I offer my respectful obeisances at the feet of all the Vaiṣṇavas so that they may not consider my offenses.

Śrī Vṛndāvana dāsa Ṭhākura Mahāśaya is falling at the feet of all Vaiṣṇavas and begging to be relieved of offenses to them. Those whose devotional service to Viṣṇu has actually been awakened are constantly engaged in the service of the Lord and His devotees. No one should gather offenses by putting obstacles on the path of their execution of devotional service. This has clearly been reflected in the ideal life of the author. But if atheistic persons who are devoid of and averse to the devotional service of Lord Viṣṇu try to unlawfully and proudly establish themselves as Vaiṣṇavas or spiritual masters and ambitiously try to obtain respect from the devotees headed by Ṭhākura Vṛndāvana dāsa, then they become envious of the devotees and go to hell forever.

TEXT 178

*sastrīke ānanda hailā ācārya-gosāñi
abhimata pāi' rahilena sei ṭhāñi*

Advaita Gosāñi and His wife became jubilant, and on the order of the Lord, they remained there.

After understanding the thoughts and devotional conclusions of Śrī Caitanyadeva, Śrī Advaita Prabhu and His good wife became happy, and after receiving the approval of Śrī Caitanyadeva, they resided there for some time.

TEXT 179

*śrī 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-khaṇḍa*, Chapter Six, entitled “The Lord's meeting with Advaita Ācārya and His display of His six-armed form to Advaita.”

Chapter Seven

The meeting of Gadādhara and Puṇḍarīka

This chapter describes the topics of Nityānanda's stay at the house of Śrīvāsa Paṇḍita, Mālinī'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 Śrīdhāma 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 Caṭṭagrāma, 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 dearest 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 Vaiṣṇavas and profusely glorified him. After regaining external consciousness, Vidyānidhi offered obeisances to Mahāprabhu and showed due respects to the assembled Vaiṣṇavas. 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 guṇa-nidhi
asādhane cintāmaṇi hāte dila vidhi*

Lord Caitanya, the reservoir of transcendental qualities, is dancing wonderfully. Although I am without qualification, providence has given me this touchstone.

The stone that can bestow on one his desired results is called a *cintāmaṇi*, or touchstone. Śrī Caitanyadeva is the most precious gem from the ocean of transcendental qualities. His extraordinary prowess is like the dancing of a dancer who is expert in the fields of art and dance. I am completely incapable and unqualified in the field of *sādhana*. In spite of knowing me as an unqualified person, the creator has placed that most precious stone in my hands without any *sādhana*, or spiritual practices, on my part.

TEXT 2

*jaya jaya śrī-gaurasundara sarva-prāṇa
jaya nityānanda-advaitera prema-dhāma*

All glories to Śrī Gaurasundara, the life and soul of all. All glories to the abode of Nityānanda and Advaita's love.

Śrī Gaurasundara is the original life of all living entities. He is the only shelter for both Nityānanda and Advaita Prabhu's love. Let that Śrī Caitanyadeva be glorified again and again.

TEXT 3

*jaya śrī-jagadānanda-śrīgarbha-jīvana
jaya puṇḍarīka-vidyānidhi-prāṇa-dhana*

All glories to the life and soul of Śrī Jagadānanda and Śrīgarbha. All glories to the wealth and life of Puṇḍarīka Vidyānidhi.

TEXT 4

*jaya jagadīśa-gopīnāthera īśvara
jaya hauka yata gauracandra-anucara*

All glories to the Lord of Jagadīśa and Gopīnātha. All glories to the associates of Lord Gauracandra.

TEXT 5

*hena-mate navadvīpe śrī-gaurāṅga-rāya
nityānanda-saṅge raṅga karaye sadāya*

In this way Śrī Gaurāṅga Rāya constantly enjoyed various pastimes with Nityānanda in Navadvīpa.

TEXT 6

*advaita laiyā saba vaiṣṇava-maṇḍala
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-maṇḍala (*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 'smin
daiva āsura eva ca
viṣṇu-bhaktaḥ smṛto daiva
āsuras tad-viparyayaḥ*

“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 śrīvāsera ghare
nirantara bālya-bhāva, āna nāhi sphure*

Nityānanda continued to reside in the house of Śrīvāsa Paṇḍita. He was constantly in the mood of a child and did not manifest any other mood.

TEXT 8

*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-vidyānidhira āgamana
'puṇḍarīka' nāma—śrī-kṛṣṇera priyatama*

Now hear the description of Śrī Vidyānidhi's arrival. His name was Puṇḍarīka, and he was very dear to Lord Kṛṣṇa.

Śrī Puṇḍarīka Vidyānidhi was a learned scholar and a very dear devotee of Lord Kṛṣṇa.

In the Vedic literature the Supreme Lord is often addressed as Puṇḍarīkākṣa. Therefore Puṇḍarīka Vidyānidhi was renowned as the surrendered devotee of that Lord.

In the *Chāndogya Upaniṣad* (1.6.7) it is stated: *tasya yathā kapyāsam puṇḍarīkam evam akṣiṇī tasyod iti nāma sa eṣa sarvebhyaḥ pāpmabhya udita udeti ha vai sarvebhyaḥ pāpmabhyo 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 Gauḍa-deśa, the Lord had his dear devotee Puṇḍarīka Vidyānidhi appear there. The place of Vidyānidhi's appearance is known as Mekhalā-grama, which comes under the jurisdiction of the Hāṭa-hājāri police station, in the district of Caṭṭagrāma.

TEXT 10

*prācya-bhumi cāṭigrāma dhanya karibāre
tathā tāne avatīrṇa karilā īśvare*

In order to glorify the eastern tract of land known as Caṭṭagrāma, the Supreme Lord induced him to appear there.

TEXT 11

*navadvīpe karilena īśvara prakāśa
vidyānidhi nā dekhiyā chāḍe ghana-śvāsa*

Although the Lord personally appeared in Navadvīpa, He sighed deeply because of not seeing Vidyānidhi there.

When Śrī Mahāprabhu was manifesting His own opulent Vaikuṅṭha pastimes in the town??city of Navadvīpa, He breathed heavily with feelings of separation from Vidyānidhi.

TEXT 12

*nṛtya kari' uṭhiyā vasilā gaura-rāya
`puṇḍarīka bāpa' bali' kānde ubharāya*

One day after dancing, Gaura Rāya sat down and cried loudly as He exclaimed, “O My father, Puṇḍarīka.”

TEXT 13

*“puṇḍarīka āre mora bāpare bandhure
kabe tomā dekhība āre re bāpare”*

“O Puṇḍarīka, My father, O friend. When will I see you, My dear father.”

In Vraja-līlā, Puṇḍarīka was the father of Śrī Rādhikā. That is why Śrī Gaurasundara addressed him as father.

TEXT 14

*hena caitanyera priya-pātra vidyānidhi
hena saba bhakta prakāsilā gaurānidhi*

Puṇḍarīka Vidyānidhi was such a dear associate of Lord Caitanya. Gaura Rāya manifested many such devotees in this world.

TEXT 15

*prabhu ye krandana kare tāna nāma laiṅyā
bhakta saba keha kichu nā bujhena ihā*

The devotees could not at all understand why the Lord cried while calling this name.

TEXT 16

*sabe bale—`puṇḍarīka' balena kṛṣṇere
`vidyānidhi'-nāma śuni' sakei vicāre*

They said that `Puṇḍarīka' refers to Kṛṣṇa. But on hearing the name `Vidyānidhi,' they began to consider.

On hearing the word `Puṇḍarīka' from the mouth of Gaurasundara, the devotees first thought it was the name of Kṛṣṇa, because at that time they had no idea who Puṇḍarīka Vidyānidhi was.

TEXT 17

*`kona priya-bhakta ihā sake bujhilena
bāhya haile prabhu-sthāne sake 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-śravaṇe o saṁsāra pavitra*

“All his characteristics are most wonderful. Simply by hearing his name, the entire world can be purified.

TEXT 22

*viśayīra prāya tānra paricchada-saba
cinite nā pāre keha, tiñho ye vaiṣṇava*

“His external appearance is just like a materialist. No one can recognize him as a Vaiṣṇava.

The pastimes of Kṛṣṇa are incomprehensible to the materialists. Sometimes the devotees of Kṛṣṇa also remain incognito and deceive the living entities of this world by covering themselves with material opulences. Ordinary foolish people who are endowed with material vision consider Lord Kṛṣṇa a temporary hero and thus lose all faith in Him. Some of them consider Lord Kṛṣṇa a historical mortal human being who is subjected to birth and death; thus they fail to know Him. The devotees of Kṛṣṇa also often display the pastimes of gross materialists on account of their reluctance to reveal their actual identity before the eyes of unqualified

persons. In order to bewilder those who were eligible to be illusioned by seeing one's external dress, Puṇḍarīka Vidyānidhi presented himself in the dress of a gross materialist in the pastimes of Gaura, the covered incarnation.

TEXT 23

*cāṭigrāme janma vipra parama paṇḍita
parama-svadharmā sarva-loka-apekṣita*

“He was born in Caṭṭagrāma and was a greatly learned *brāhmaṇa*. He was expert in following his religious duties and was honored by all.

He was honored by all. Since he was a learned scholar, he was respected by all students. The *brāhmaṇas* highly regarded him, because he was prosperous. Knowing him to be most pious, ordinary people learned religious principles from him.

TEXT 24

*kṛṣṇa-bhakti-sindhu-mājhe bhāse nirantara
āśru-kampa-pulaka-veṣṭita kalevara*

“He constantly floated in the ocean of devotional service to Kṛṣṇa. His body was decorated with the symptoms of ecstatic love like tears, shivering, and hairs standing on end.

Ordinary living entities prone to enjoy objects not related to Kṛṣṇa are busy enjoying material objects, but this was not the case with Puṇḍarīka 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

*gaṅgā-snāna nā karena pada-sparśa-bhaye
gaṅgā darśana kare niśāra samaye*

“He would not take bath in the Ganges, for he feared touching her waters with his feet. He would take *darśana* of the Ganges only at night.

He did not take bath in the Ganges to cleanse his sinful reactions like ordinary people who are engaged in fruitive activities. But since he had strong respect and unshakable faith in the waters that have emanated from the lotus feet of Viṣṇu, and though he did not take bath because he feared touching the water with his feet, he avoided the vision of the public and took *darśana* of Śrī Gaṅgā at night.

TEXT 26

*gaṅgāya ye-saba loka kare anācara
kullola, danta-dhāvana, keśa-saṁskāra*

“Many people disrespect the Ganges by rinsing their mouths, brushing their teeth, and washing their hair in her waters.

The word *kullola* means “rinsing the mouth.”

TEXT 27

*e sakala dekhiyā pāyena mane vyathā
eteke dekhena gaṅgā niśāya sarvathā*

“On seeing these activities, he feels pain at heart. For this reason he goes to see the Gaṅgā at night.

The Vaiṣṇavas of the Śrī Rāmānuja-sampradāya who worship the Lord with awe and reverence do not take bath in the waters of the Ganges. They purify themselves by simply sprinkling Ganges water on their heads. Although persons who are envious of the Vaiṣṇavas know that the Ganges has emanated from the lotus feet of Viṣṇu, they knowingly or unknowingly wash their mouths and brush their teeth with that water. Since the exalted devotee Puṇḍarīka 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 Gaṅgā at night.

TEXT 28

*vicitra viśvāsa āra eka śuna tāna
devārcana-pūrve kare gaṅgā-jala pāna*

“Now hear another of his wonderful characteristics. He drinks the water of the Ganges before worshiping the Lord.

TEXT 29

*tabe se karena pūjā-ādi-nitya-karma
ihā sarva-panḍitere 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 Puṇḍarīka 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

*cāṭigrāme āchena, ethāya o bāḍī āche
āsibena samprati, dekhībā kichu pāche*

“He lives in Caṭṭagrāma, yet he also has a house here. He will come soon, then you will all see him.

Although Puṇḍarīka Vidyānidhi resided in Caṭṭagrāma, 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

*tānre jhāta kehai cinite nā pāribā
dekhile `viṣayī' mātra jñāna se karibā*

“By seeing him, none of you will immediately recognize him; rather, you will simply consider him a materialist.

TEXT 32

*tānre nā dekhiyā āmi svasti nāhi pāi
sabe tānre ākarṣiyā ānaha ethāi”*

“I cannot have peace of mind without seeing him. Therefore all of you attract him to come here.”

TEXT 33

*kahi tānra kathā prabhu āviṣṭa hailā
`puṇḍarīka bāpa' bali' kāndite lāgilā*

After speaking in this way, the Lord became overwhelmed. He began to cry and call out, “O Puṇḍarīka, O father!”

TEXT 34

*mahā uccaiḥsvare prabhu rodana karena
tānhāra bhaktera tattva tiñho se jānena*

The Lord cried loudly. Only He knows the glories of His devotees.

TEXT 35

*bhakta-tattva caitanya-gosāni mātra jāne
sei bhakta jāne, yāre kahena āpane*

Lord Caitanya alone knows the glories of His devotees. Only that devotee whom He favors knows the Him.

TEXT 36

*īśvarera ākarṣaṇa haila tānra prati
navadvīpe āsite tānhāra haila mati*

In this way the Lord attracted Puṇḍarīka, who thus decided to visit Navadvīpa.

TEXT 37

*aneka sevaka-saṅge aneka sambhāra
aneka brāhmaṇa-saṅge śiṣya-bhakta tānra*

He came with many servants, *brāhmaṇas*, disciples, devotees, and paraphernalia.

TEXT 38

*āsiyā rahilā navadvīpe gūḍha-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-Navadvīpa and secretly stayed at his own house. Only those who were unqualified to attain his actual association mistook him for a gross materialist. Just as foolish people who do not understand the opulence of the Ācārya-Vaiṣṇava-Guru and his method of worship make the mistake of considering him like themselves, it is not at all astonishing to commit a similar mistake in this case.

TEXT 39

*vaiṣṇava-samāje ihā keha nāhi jāne
sabe mātra mukunda jānilā sei-kṣaṇe*

None of the Vaiṣṇavas knew him except Mukunda, who immediately recognized him.

TEXT 40

*śrī-mukunda veja ojhā tānra tattva jāne
eka saṅge mukundera janma cāṭigrāme*

The learned doctor Śrī Mukunda knew him, for they were both born in Caṭṭagrāma.

Up to this time, none of the Vaiṣṇavas knew the actual glories of Puṇḍarīka. Only Mukunda Datta, the learned doctor of Caṭṭagrāma, knew about him.

TEXT 41

*vidyānidhi-āgamana jāniyā gosāñi
ye ānanda haila, tāhāra anta nāi*

The Lord was unlimitedly happy to know about the arrival of Vidyānidhi.

TEXT 42

kona vaiṣṇavere prabhu nā kahe bhāṅgiyā

puṇḍarīka āchena viṣayi-prāya haiyā

But the Lord did not disclose this fact to any of the Vaiṣṇavas. Puṇḍarīka 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 Puṇḍarīka 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 Puṇḍarīka's unalloyed loving service were known only to the learned doctor Mukunda and Vāsudeva Datta Ṭhākura.

TEXT 44

*mukundera baḍa priya paṇḍita-gadādhara
ekānta mukunda tānra saṅge anucara*

Gadādhara Paṇḍita 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 paṇḍita, śunaha sāvadhāne
vaiṣṇava dekhite ye vāñcaha tumi mane*

“O Gadādhara Paṇḍita, listen carefully. Would you like to see a Vaiṣṇava?

Gadādhara Paṇḍita was very dear to Mukunda. Mukunda informed him about the arrival of Puṇḍarīka 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' gadādhara baḍa hariṣa hailā
sei-kṣane `kṛṣṇa' bali' dekhite calilā*

On hearing this, Gadādhara became very pleased. They immediately departed while chanting the name of Kṛṣṇa.

TEXT 49

*vasiyā āchena vidyānidhi mahāśaya
sammukhe haila gadādhara vijaya*

Vidyānidhi Mahāśaya was sitting in his house when Gadādhara arrived before him.

TEXT 50

*gadādhara paṇḍita karilā namaskāra
vasāilā āsane kariyā puraskāra*

Gadādhara Paṇḍita offered obeisances to Puṇḍarīka, who in turn offered him a seat.

TEXT 51

*jijñāsilā vidyānidhi mukundera sthāne
“kibā nāma inhāra, thākena kon grāme?”*

Vidyānidhi asked Mukunda, “What is his name, and where does he live?”

TEXT 52

*viṣṇu-bhakti-tejomaya dekhi kalevara
ākṛti, prakṛti—dui parama sundara”*

“I can see that his body is effulgent due to his devotion to Viṣṇu. His appearance and nature are both enchanting.”

TEXT 53-54

*mukunda balena,—“śrī-gadādhara' nāma
śiśu haite saṁsāre virakta bhāgyavān*

*`mādhava miśrera putra' kahi vyavahāre
sakala vaiṣṇava prīti vāsena inhāre*

Mukunda said, “His name is Śrī Gadādhara. He is fortunate because since his childhood he has been detached from family life. He is known as the son of Mādhava Miśra. All the Vaiṣṇavas have great affection for him.

In answer to Puṇḍarīka Vidyānidhi's questions regarding Śrī Gadādhara, Mukunda said, “Among the common people and by worldly consideration he is the son of a *brāhmaṇa* named Mādhava Miśra. He is situated in the principles of renunciation from his very childhood (in other words, he introduced Gadādhara according to his situation within *varṇāśrama*). But he is the object of love for all Vaiṣṇavas.”

TEXT 55

*bhakti-pathe rata, saṅga bhaktera sahite
śuniyā tomāra nāma āilā dekhite”*

“He is constantly engaged in devotional service and always associates with devotees. On hearing your name, he came to see you.”

TEXT 56

*śuni' vidyānidhi baḍa santosa hailā
parama gaurave sambhāṣibāre lāgilā*

Vidyānidhi was greatly satisfied to hear this and began to speak to him with great respect.

TEXT 57

*vasiyā āchena puṇḍarīka mahāśaya
rāja-putra hena kariyāchena vijaya*

The way Puṇḍarīka Mahāśaya sat there, it appeared as if he were a prince.

TEXT 58

*divya-khattā hiṅgule, pitale śobhā kare
divya-candrātapa tina tāhāra upare*

He sat on an opulent reddish couch decorated with brass armrests. There were three opulent canopies above his head.

The phrase *divya-khattā* refers to a beautiful raised couch. The word *hiṅgula* refers to a paint made from the mixture of a particular mineral and mercury. The word *pitāla* means “made of brass.” The word *candrātapa* means “canopy.”

TEXT 59

*tahiñ divya-śayyā śobhe ati sūkṣma-vāse
paṭṭa-neta-bāliśa śobhaye 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 *bāliśa* means “pillows.”

TEXT 60

*baḍa jhāri, choṭa jhāri guṭi pāñca sāta
divya-pitalera bāṭā, pākā pāna tā'ta*

There were five or seven big and small waterpots. There was an opulent brass container filled with already prepared pan.

The word *jhāri* means “waterpot” or “a pitcher with a spout.” The phrase *pitalera bāṭā* refers to a container for keeping pan.

TEXT 61

*divya ālavāṭi dui śobhe dui pāse
pāna khāñā 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-mayūrera pākhā lai' dui jane
vātāsa karite āche dehe sarva-kṣaṇe*

Two persons constantly fanned him with opulent fans made from peacock feathers.

TEXT 63

*candanera ūdhva-puñḍra-tilaka kapāle
gandhera sahita tathi phāgu-bindu mile*

His forehead was decorated with *tilaka* made from sandalwood paste and dots of sandalwood paste and vermillion.

The phrase *phāgu-bindu* refers to red dots of vermillion.

TEXT 64

*ki kahiba se vā keśabhārera saṃskāra
divya-gandha āmalaki bahi nāhi āra*

What can I say about his wonderful hair style? It was anointed with fragrant *āmalakī* oil.

The phrase *divya-gandha āmalakī* 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 sāvahān
viṣayīra prāya yena vyabhāra-saṁsthāna*

In front was a wonderful palanquin equipped with all accessories. By his paraphernalia, he appeared to be a materialist.

Another reading for *dolā sāvahān* is *dolā sāhamān*. Both readings refer to a palanquin with its accessories. The word *sāhamān* refers to accessories like cushions.

TEXT 67

*dekhiyā viṣayi-rūpa deva gadādhara
sandeha viśeṣa kichu janmila antara*

On seeing his materialistic form, some doubt arose in the heart of Śrī Gadādhara.

TEXT 68

*ājanma-virakta gadādhara mahāśaya
vidyānidhi-prati kichu janmila saṁśaya*

Gadādhara Mahāśaya had been renounced from the time of his birth, so he developed some doubts about Vidyānidhi.

TEXT 69

*bhāla ta vaiṣṇava, saba viṣayīra veśa
divya-bhoga, divya-vāsa, divya-gandha keśa*

What kind of Vaiṣṇava is he? His appearance with his opulent foodstuffs, opulent dress, and opulent hair style is completely like that of a materialist.

TEXT 70

*śuniyā ta' bhāla bhakti āchila ihāne
āchilā ye bhakti, seha gela daraśane*

Gadādhara had good faith in him after hearing about him, but now that he saw him that faith was lost.

Gadādhara Paṇḍita Gosvāmī considered that remaining totally aloof from material enjoyment and maintaining strict celibacy were religious principles. But on seeing Puṇḍarīka Vidyānidhi's items of enjoyment, he thought that Puṇḍarīka was devoid of devotion to Viṣṇu, a gross materialist, and a sense enjoyer. When he heard from Mukunda about the exalted position of Puṇḍarīka Vidyānidhi, he thought that Puṇḍarīka 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
vidyānidhi-prakāśite karilā ārambha*

Understanding the heart of Gadādhara, Śrī Mukunda happily began to reveal Vidyānidhi's glories.

On seeing Gadādhara's disturbed mind, Mukunda began to accurately reveal Vidyānidhi to him.

TEXT 72

*kṛṣṇera prasāde gadādhara-agocara
kichu nāhi avedya, kṛṣṇa 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 baḍa kṛṣṇera gāyana
paḍilena śloka—bhakti-mahimā-varṇana*

Mukunda very sweetly sings the glories of Kṛṣṇa. He thus began to recite verses glorifying devotional service.

TEXT 74

*“rākṣasī pūtanā śiśu khāite nirdayā
īsvare vadhite gelā kālakūta laiyā*

“The witch Pūtanā mercilessly kills children. She tried to kill the Lord with poison.

TEXT 75

*tāhāre o mātr-pada delena īsvare
nā bhaje abodha jīva 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 yaṁ stana-kāla-kūtaṁ
jighāmsayāpāyayad apy asādhvī*

*lebhe gatim dhātry-ucitām tato 'nyam
kaṁ vā dayāluṁ śaraṇam 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
rākṣasī rudhirāśanā
jighāmsayāpi haraye
stanam dattvāpa sad-gatim*

“Pūtanā was always hankering for the blood of human children, and with that desire she came to kill Kṛṣṇa, but because she offered her breast to the Lord, she attained the greatest achievement.”

TEXT 78-80

*śunilena mātra bhakti-yogera varṇana
vidyānidhi lāgilena karite krandaṇa*

*nayane apūrva vahe śrī-ānanda-dhāra
yena gaṅgā-devīra haila avatāra*

aśru, kampa, sveda, mūrchā, pulaka, huṅkāra

eka-kāle haila sabāra avatāra

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 Gaṅgādevī. 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 pārīlā, paḍilā bhumite*

He roared loudly while exclaiming, “Go on reciting! Go on reciting!” He could not remain steady, but fell to the ground.

TEXT 82

*lāthi-āchāḍera ghāye yateka sambhāra
bhāṅgila sakala, rakṣā nāhi kāro āra*

He broke all the surrounding paraphernalia by the kicking of his feet. Nothing was spared.

TEXT 83

*kothā gela divya bāṭā, 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 paḍila giyā śayyā padāghāte
premāveṣe divya-vastra cire dui hāte*

Where did the bed fall by the kick of his feet? Out of ecstatic love, he tore apart his opulent cloth with his two hands.

TEXT 85

*kothā gela se vā divya-keśera saṁskāra
dhūlāya loṭā'ye kare krandana apāra*

What happened to his opulent hair style as he rolled on the ground and cried

profusely?

TEXT 86

*“kṛṣṇa re ṭhākura mora, kṛṣṇa mora prāṇa
more se karile kāṣṭha-pāṣāṇa-samāna”*

“O Kṛṣṇa, O my Lord! O Kṛṣṇa, O my life and soul! You have made my heart hard like wood or stone.”

TEXT 87

*anutāpa kariyā kāṇḍaye uccaiḥsvare
“mui se vañcita hailuñ hena avatāre”*

He lamented and cried loudly, “In Your present incarnation I have been deceived.”

TEXT 88

*mahā-gaḍāgaḍi diyā ye pāḍe āchāḍa
sabe mane bhāve,—“kibā cūrṇa haila hāḍa”*

He fell to the ground and rolled about so forcefully that everyone thought his bones have been broken to pieces.

TEXT 89

*hena se haila kampa bhāvera vikāre
daśa jane 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, bāṭī—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 samvaraṇa
sakala rahila sei vyavahāra-dhana*

All of his servants then pacified him and protected what was left.

TEXT 92

*ei-mata kata-kṣaṇa prema prakāṣiyā
ānande mūrchita hai' thākilā paḍiyā*

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-śarīre
ḍubilena 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 baḍa hailā cintita*

*“hena mahāśaye āmi avajñā kariluṅ
kon vā aśubha-kṣaṇe dekhite āiluṅ*

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 *vaiṣṇava-aparādha*.

TEXT 96

*mukundere parama santose kari' kole'
siñcilena aṅga tānra premānanda-jale*

Gadādhara Paṇḍita embraced Mukunda with great satisfaction and bathed him in tears of love.

TEXT 97

*“mukunda, āmāra tumi kaile bandhu-kārya
dekhāile bhakta vidyānidhi bhāṭṭācārya*

“O Mukunda, you have acted as my real friend, for you have shown me the great devotee Vidyānidhi Bhāṭṭācārya.

Puṇḍarīka Vidyānidhi was actually “Bhakti Vidyānidhi.” Generally people simply called him “Vidyānidhi.” By realizing the actual position of Bhakti Vidyānidhi, Gadādhara established the distinction between the vision of the devotees and the foolish materialists. Those who have no faith in the characteristics of the Lord's devotees often consider the activities of the nondevotees as equal to the activities of the devotees.

Puṇḍarīka and Gadādhara enacted this pastime in Śrī Gaura-līlā in order to exhibit the insignificance of nondevotees who exhibit ignorance in the discrimination between devotees and nondevotees and who fall into illusion due to not understanding why the members of Śrī Navadvīpa-dhāma Pracāriṇī-sabhā and the servants of Śrī Viśva-vaiṣṇava Rāja-sabhā respect devotees by awarding them titles indicating their level of devotional service.

TEXT 98

*e-mata vaiṣṇava kibā āche tribhuvane
triloka pavitra haya bhakti-daraśane*

“Is there another Vaiṣṇava like him in the three worlds? In fact, the three worlds become purified by seeing his devotional service.

TEXT 99

*āji āmi eḍāinu parama saṅkate
seho ye kāraṇa tumi āchilā nikate*

“I was able to avoid a great danger because you were with me.

Since Mukunda gave Gadādhara Paṇḍita the opportunity to see Puṇḍarīka Vidyānidhi's devotional mood, Gadādhara spoke this statement out of gratitude to Mukunda, for by his recitation, Gadādhara Paṇḍita was delivered from the danger of *vaiṣṇava-aparādha*. This *vaiṣṇava-aparādha* or “which”) was committed by his considering the great Vaiṣṇava Puṇḍarīka as an ordinary human being while exhibiting the pastime of being illusioned on pretending to see Vidyānidhi on the same level as a gross materialist.

If the materialists cannot understand the activities and behavior of the Vaiṣṇavas, then they will commit mistakes at every moment and accumulate heaps of offenses against the Vaiṣṇavas. But if they are pious enough, then they will not commit *vaiṣṇava-aparādha* and thereby be misguided. One cannot obtain the result of *yukta-vairāgya* through *phalgu-vairāgya*, or false renunciation, rather, one simply accumulates offenses due to lack of proper vision. Since the devotees who are under the shelter of Śrī Caitanya understand the difference between *yukta-vairāgya*

and *phalgu-vairāgya*, they are superior in all respects to the ordinary, foolish, greedy people of this world. Only they are capable of acting as the spiritual masters of the entire world. Persons with material vision who are not under the subordination of Śrī Caitanya-deva glorify their own foolishness.

TEXT 100-101

*viṣayīra paricchada dekhiyā uhāna
‘viṣayī-vaiṣṇava’ mora citte haila jñāna*

*bujhiyā āmāra citta tumi mahāśaya
prakāṣilā puṇḍarīka-bhaktira udaya*

“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. Kṛṣṇa alone is the *viṣaya*, or object, of the devotees' enjoyment. They have no other propensity than the service of Kṛṣṇa. Not understanding this, materialists consider that the devotees are situated on the same platform as themselves. To consider a Vaiṣṇava as a materialist on seeing his appearance through external vision is the source of offenses. The belief of the *prākṛta-sahajiyās* has come into being as a result of the way unqualified observers see the covered incarnation, Śrī Gaurasundara, and His associates??. The *prākṛta-sahajiyās* are offenders and are devoid of devotional service to the Lord. To not understand 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

*yata-khāni āmi kariyāchi aparādha
tata-khāni karāibā cittera prasāda*

“I have committed an offense, so please have him bestow mercy on me so that my offense is nullified.

Gadādhara said, “Not understanding 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

e pathe praviṣṭa yata, saba bhakta-gaṇe

upadeṣṭā avaśya kareṇa eka-jane

“All the devotees who are on the path of devotional service must have a spiritual master.

TEXT 104-105

*e pathete āmi upadeṣṭā nāhi kari
ihānei sthāne mantra-upadeśa dhari*

*ihāne avajñā yata kariyāchi mane
śiṣya 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 Puṇḍarīka. Then all my offenses at his feet will be vanquished.”

TEXT 106

*eta bhāvi' gadādhara mukundera sthāne
dīkṣā karibāra kathā kahilena tāne*

After contemplating in this way, Gadādhara expressed to Mukunda his desire to take initiation.

TEXT 107

*śuniyā mukunda baḍa santoṣa hailā
`bhāla bhāla' bali' baḍa ślāghite lāgilā*

Hearing his proposal, Mukunda was greatly satisfied. He glorified that proposal by saying, “Very good. Very good.”

TEXT 108

*prahara-duite vidyānidhi mahādhīra
bāhya pāi' vasilena haiyā susthira*

After six hours the most grave Vidyānidhi regained his external consciousness and sat down peacefully.

Puṇḍarīka Vidyānidhi was engaged in the service of Hari in an unconscious state for two *praharas*, or fifteen *daṇḍas*, or six hours. When he regained his external consciousness, he became peaceful.

TEXT 109

*gadādhara paṇḍitera nayanera jala
anta nāhi, dhārā aṅga titila sakala*

The unlimited tears of Gadādhara Paṇḍita made his entire body wet.

TEXT 110

*dekhiyā santoṣa vidyānidhi mahāśaya
kole kari' thuilena āpana hṛdaya*

Seeing this, Vidyānidhi Mahāśaya was most pleased. He embraced Gadādhara and held him to his chest.

TEXT 111

*parama sambhrame rahilena gadādhara
mukunda kahena tāṅra manera uttara*

Gadādhara stood there in awe and reverence. Then Mukunda revealed Gadādhara's heart's desire.

TEXT 112

*“vyavahāra-ṭhākurāla 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-dīkṣā karibena tomārai sthāne*

“In order to atone for his offenses, he has now decided to take initiation from you.

TEXT 114

*viṣṇu-bhakta, virakta, śaiśave vṛddha-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 *śaiśave vṛddha-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 Paṇḍita Gosvāmī was junior in age, he was from his childhood maturely thoughtful like an old experienced person.

TEXT 115

*śiṣu haite īśvarera saṅge anucara
guru-śiṣya-yogya puṇḍarīka-gadādhara*

“He has been a constant companion of the Lord since his childhood, therefore Puṇḍarīka and Gadādhara make the perfect Guru and disciple.

TEXT 116

*āpane bujhiyā citte eka śubha dine
nija iṣṭa-mantra-dikṣā karāha ihāne”*

“Please select an auspicious day to initiate him in the mantra of your worshipable Lord.”

TEXT 117

*śuniyā hāsenā puṇḍarīka vidyānidhi
āmāre ta' mahāratna milāilā vidhi*

On hearing this, Puṇḍarīka Vidyānidhi smiled and said, “I have obtained a precious jewel by the arrangement of providence.

TEXT 118

*karāimu, ihāte sandeha 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 ithi milibeka āsi'*

“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 saṅkalpa-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-dīna mukunda-saṅge haiyā vidāya
āilena gadādhara yathā gaura-rāya*

Taking leave of Mukunda on that day, Gadādhara went to see Lord Gaurāṅga.

TEXT 122

*vidyānidhi āgamana śuni' viśvambhara
ananta hariṣa prabhu haila antara*

Lord Viśvambhara was unlimitedly pleased to hear of the arrival of Vidyānidhi.

TEXT 123

*vidyānidhi mahāśaya alakṣita-rūpe
rātri kari' āilena prabhura samīpe*

One night, Vidyānidhi Mahāśaya came unseen by others to see the Lord.

TEXT 124

*sarva-saṅga chāḍi' ekeśvara-mātra haiyā
prabhu dekhi' mātra paḍilena mūrchā haiyā*

He left everyone behind and came alone. As soon as he saw the Lord, he fell unconscious.

TEXT 125

*daṇḍavat prabhure nā pārīlā karite
ānande mūrchita hañā paḍilā bhūmite*

Out of ecstasy, he fell unconscious to the ground even before he offered obeisances to the Lord.

TEXT 126

*kṣaṇeke caitanya pāi' karilā huṅkāra
kānde punaḥ āpanāke kariyā dhikkāra*

After a while, he regained external consciousness and roared loudly. Then he wept as he condemned himself.

TEXT 127

*“kṛṣṇa re, parāṇa mora, kṛṣṇa mora bāpa
muṇi aparādhīre kateka deha' tāpa*

“O Kṛṣṇa, O my life and soul. O Kṛṣṇa, 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

*ṁvidyānidhi'-hena kona vaiṣṇava nā cine
sabei kāndena-mātra tāñhāra krandane*

There was no Vaiṣṇava 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 dearest devotee had arrived, Viśvambhara, who is most affectionate to His devotees, respectfully got up and embraced him.

TEXT 131

*ṁpuṇḍarīka bāpa' bali kāndena īśvara
“bāpa dekhilāma āji nayana-gocara”*

The Lord cried while exclaiming, “O father, Puṇḍarīka. Today I have seen My father with My own eyes.”

TEXT 132

*takhana se jānilena sarva-bhakta-gaṇa
vidyānidhi gosāñira haila āgamana*

Then all the devotees came to know about the arrival of Vidyānidhi Gosāñi.

TEXT 133

*takhana se haila saba-vaiṣṇava-rodana
parama adbhuta—tāhā nā yāya varṇana*

Then all the Vaiṣṇavas began to cry in ecstasy. That scene was most wonderful and cannot be described by words.

TEXT 134

*vidyānidhi vakṣe kari' śrī-gaurasundara
prema-jale siñcilena tān'ra kalevara*

Śrī Gaurasundara held Vidyānidhi to His chest and soaked his entire body with tears of love.

TEXT 135

*ṁpriyatama prabhura' jāniyā bhakta-gaṇe
pṛīta, bhaya, āptatā sabāra haila tāne*

All the devotees could understand that he was most dear to the Lord. They displayed love, awe, and familial?? feelings for him.

TEXT 136

*vakṣaḥ haite vidyānidhi nā chāḍe īsvare
līna hailā yena prabhu tānhāra śarīre*

Vidyānidhi did not release the Lord from his chest. It appeared that the Lord had merged with his body.

When Mahāprabhu lovingly embraced Vidyānidhi, Vidyānidhi held Him so tightly to his chest that one could not distinguish their separate forms. They became one.

TEXT 137

*prahareka gauracandra āchena niṣcale
tabe prabhu bāhya pāi' ḍāki `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 vāñchā-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 vaiṣṇava-saṅge karilā milana
puṇḍarīka laiyā sabe karena kīrtana*

After meeting all the Vaiṣṇavas, Puṇḍarīka joined them in *kīrtana*.

TEXT 140

*“inhāra padavī—`puṇḍarīka vidyānidhi'
prema-bhakti bilāite gaḍilena vidhi”*

“His name is Puṇḍarīka Vidyānidhi. Providence has created him to distribute loving devotional service.”

TEXT 141

*ei-mata tān'ra guṇa varṇiyā varṇiyā
uccaiḥsvare `hari' bale śrī-bhuja tuliyā*

While describing his qualities in this way, the Lord raised His arms and loudly chanted the name of Hari.

TEXT 142

*prabhu bale,—“āji śubha prabhāta āmāra
āji mahā-maṅgala se vāsi āpanāra*

The Lord said, “Today My morning was most auspicious. Today I felt the presence of great auspiciousness.

TEXT 143

*nidrā haite āji uṭhilāma śubha-kṣaṇe
dekhilāma `premanidhi' sākṣāt nayane”*

“Today I must have gotten up at a most auspicious moment, for I have directly seen `Premanidhi' with My own eyes.”

TEXT 144

*śrī-premanidhira āsi' haila bāhya-jñāna
takhane se prabhu cini' karilā praṇāma*

Thereafter Śrī Premanidhi regained his external consciousness. Recognizing his Lord, he offered obeisances.

TEXT 145

*advaita-devera āge kari' namaskāra
yathā-yogya prema-bhakti karilā sabāra*

He offered obeisances to Śrī Advaita Prabhu and then offered appropriate love and devotion to everyone else.

TEXT 146

*parānanda hailena sarva-bhakta-gaṇe
hena premanidhi puṇḍarīka-daraśane*

All the devotees were filled with ecstasy on seeing Puṇḍarīka, who was such an ocean of love.

TEXT 147

*kṣaṇeke ye haila prema-bhakti-āvirbhāva
tāhā varṇibāra pātra—vyāsa mahābhāga*

Only the most fortunate Vyāsadeva is qualified to describe the love and devotion that manifest at that time.

Śrī Kṛṣṇa-dvaipāyana Vyāsa is expert in properly portraying the pastimes of Kṛṣṇa 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-sthāne
puṇḍarīka-mukhe mantra-grahaṇa-kāraṇe*

Then Gadādhara asked the Lord for permission to take mantra initiation from Puṇḍarīka.

TEXT 149

*“nā jāniyā uhāna agamya vyavahāra
citte avajñāna haiyāchila āmāra*

“Not understanding his unfathomable characteristics, some disrespect arose in my heart.

TEXT 150

*eteke uhāna āmi haibāna śiṣya
śiṣya-aparādha guru kṣamibe avaśya*

“Therefore I wish to become his disciple, for the spiritual master will certainly forgive the offenses of his disciple.”

TEXT 151

*gadādhara-vākye prabhu santoṣa hailā
“śīghra kara, śīghra 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-dīkṣā karilena santoṣe āpane*

Thereafter Gadādhara took initiation from Premanidhi with full satisfaction.

TEXT 153

*ki kahiba āra puṇḍarīkera mahimā
gadādhara-śiṣya yānra, bhaktera sei sīmā*

What more can I say about the glories of Puṇḍarīka, who had such a disciple as Gadādhara. He was the topmost devotee.??

TEXT 154

*kahilāma kichu vidyānidhira ākhyāna
ei mora kāmya—yena dekhā pāna tā'na*

I have thus described a few topics regarding Puṇḍarīka Vidyānidhi. My only desire is that I may see him someday.

TEXT 155

*yogyā guru-śiṣya—puṇḍarīka-gadādhara
dui kṛṣṇa-caitanyera priya-kalevara*

Puṇḍarīka and Gadādhara were the ideal spiritual master and disciple. They were both dear to Śrī Kṛṣṇa Caitanya.

TEXT 156

puṇḍarīka, gadādhara—duira milana

ye paḍe, ye śune, tā're mile prema-dhana

Anyone who reads or hears about the meeting of Puṇḍarīka and Gadādhara obtains the wealth of love.

TEXT 157

*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-khaṇḍa*, Chapter Seven, entitled “The meeting of Gadādhara and Puṇḍarīka.”